EXTRACTS
FROM THE
DISTRICT & STATES GAZETTEERS
OF THE
PUNJAB (INDIA)

VOLUME IV

RESEARCH SOCIETY OF PAKISTAN
University of the Punjab
LAHORE

GENERAL PREFACE

In an attempt to meet a long-felt need of general readers and research scholars, the Research Society of Pakistan decided in June 1975 to reprint the following sections of official district gazetteers of the undivided Punjab :-

1. Physical Description.
2. History.
3. Families of Note,
4. Arts & Manufactures.
5. Places of interest.

The material reproduced will be found in the revised volumes published mostly in the first quarter of this century. In the first two volumes the selected districts were arranged in the alphabetical order. Some readers were not very happy with this arrangement as it ignored the important factor of contiguity ; they suggested that districts should be grouped and taken up division-wise. In the third volume, therefore, the old order was discarded in favour of the more familiar arrangement of grouping of districts by "divisions". This arrangement has been continued in the present volume.

This volume carries the relevant information about the districts of Ambala, Karnal, Hissar, Rohtak, Gurgaon, Delhi and Simla and the former States of Loharu, Phulkian, Faridkot. Dujana, Kalsia, Sirmur and Simla Hill States.

Original pagination of the extracts has been kept intact to facilitate reference. However, for the convenience of general

readers, serial numbers have been given at the bottom of each page. A general index has also been added.

Abdul Hamid

Director

Research Society of Pak'stan,
Lahore

December 18, 1979.

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PUNJAB DISTRICT GAZETTEERS

VOLUME VII

PART A

AMBALA DISTRICT

1923-24

WITH MAPS

COMPILED AND PUBLISHED UNDER THE AUTHORITY OF THE PUNJAB GOVERNMENT

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1925

PREFACE.

The first edition of the Ambála District Gazetteer, published in 1885, was prepared mainly from a draft Gazetteer compiled between 1870 and 1874 by Mr. F. Cunningham, Barrister-at-Law, which again was largely based upon the Settlement Reports of the district by Messrs. Wynyard and Melvill, written about 1855.

A revised settlement of the district was begun in 1882 and 1883 and finished in 1889. The Assessment and Final Reports of the Settlement Officers, Messrs. Kensington and Douie, supplied the chief material from which a revised edition of the Gazetteer was prepared in 1892-93. Information on the subjects noticed in Chapter III, Section B (Social and Religious Life), Section C (Tribes and Castes), and Chapter IV, Section A (Agriculture), was very incomplete. The 1892-93 Gazetteer was supplemented by the 1912 volume of Statistical Tables which contained the results of the 1911 census.

Territorial changes that have taken place since 1893 have been the transfer of Piplí Tahsíl to the Karnál District (incorporated with Tahsíl Thanesar in October 1897), and the addition from Simla of Kálka-*cum*-Kurári (1899), Kasauli (1899) and Sanáwar (in July 1916).

The railway from Ambála to Kálka was opened in 1891 (now East Indian main line) and the Kálka-Simla Line in 1903.

The Editor.

CHAPTER I.

THE DISTRICT.

SECTION A.—DESCRIPTIVE.

CHAPTER I, A.

Descriptive.

Boundaries and dimensions.

The Ambála district is the most northerly of the five districts in the plains which, with the small district of Simla in the hills, make up the Ambála division. Ambála was till 1886 the headquarters of a separate division containing the Ludhiána, Ambála and Simla districts. In 1886 the Ambála division was abolished, and the district was then incorporated with the Delhi division. By the Royal Proclamation at the 1911 Coronation Darbar, Delhi was made the capital of India, and Ambála once more became the headquarters of a division.

The present Ambála district has an area of 1,867 square miles and extends along the Siwálik range from the River Jamna to the River Sutlej, with the Ambála tahsíl farther away from the hills. There are two divisions almost entirely separated from each other, a large block east of the Ghaggar River which possesses affinities with Hindustán and a smaller block west of the Ghaggar which is more akin to the Punjab proper. The first tract is composed of the Ambála, Naráingarh and Jagádhri tahsíls and the second of the Rúpar and Kharar tahsíls forming the Rúpar sub-division of Ambála district.

The district boundary on the east is the Jamna, separating the Jagádhri tahsíl from the Sahāranpur district of the United Provinces. On the south the Ambála and Jagádhri tahsíls adjoin the Thánesar tahsíl of Karnál. On the west the border is throughout Native State territory, principally belonging to Patiála, except in the extreme north-west where the district touches Ludhiána. From that point the Sutlej divides the Rúpar tahsíl along a frontage of 26 miles from the Garhshankar and Una tahsíls of Hoshiárpur, and the remaining north-eastern border line of 80 miles from the Sutlej to the Jamna is again all Native State territory owned by Nálágarh, Patiála, Kalsia and Náhan. In addition there are small scattered blocks of Patiála or Kalsia villages within the limits of the Ambála and Jagádhri tahsíls, while in many places Native territory cuts in between sections of the district in a very inconvenient way. For a Punjab district it is not well arranged for administrative purposes, having taken its present form more from the force of circumstances than from any attempt to construct a district suitable in itself. Its greatest length from north-west to south-east is eighty miles, and its

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breadth at the widest part forty-eight miles, and being intersected or bounded by Native States in all directions it can never be an easily administered charge.

Boundaries and dimensions.

As originally constituted in 1847 Ambála contained five tahsíls. A sixth (Pípli) was added in 1862 on the breaking up of the old Thánesar district, but was retransferred to the present Karnál district in October 1897. The tahsíls are subdivided into *parganas* as follows:—Ambála, into Ambála and Mulána; Jagádhri, into Jagádhri, Mustafábád, and Khizrábád; Rúpar, into Rúpar and Morinda; Kharar, into Kharar and Mubárikpur; Naráingarh, into Naráingarh, Sadhaura, and Kotáha.

Leading statistics regarding the district and the several tahsíl into which it is divided are given in the separate statistical volume. The district contains three towns of more than 10,000 souls as follows:—Ambála City, 25,908 ; Ambála Cantonment, 54,223; Jagádhri, 12,045. The administrative headquarters are situated at Ambála City on the North-Western and East Indian Railways, and at about the centre of the district as regards accessibility.

Tahsíl.	Total area in square miles.	Area cultivated in square miles.	Number of villages.	REMARKS.
Rúpar	283	187	386	
Kharar	371	237	390	
Ambála	369	262	306	
Naráingarh	485	210	326	
Jagádhri *	404	253	387	*Including Kalesar forest.
Total ...	1,867	1,149	1,801	

Physical features.

The district is usually described as submontane, and the description is correct enough as regards the Rúpar, Kharar, Naráingarh and Jagádhri tahsíls; these all adjoin the Siwálik range and parts include a considerable area of hilly country. The soil in these tahsíls is generally speaking good alluvial loam, similar in character to, though not so rich as, the soil in the corresponding tahsíls of the Hoshiárpur district across the Sutlej on the north, while as in Hoshiárpur much damage

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is done to these richer tracts by the sand torrents which pour down from the hills at frequent intervals throughout the 80 miles course of the Siwálik range from the Sutlej to the Jamna. A large part of Ambála, and some scattered blocks of villages in Naráingarh and Jagádhri are much poorer in quality. The hilly tracts are generally devoid of vegetation other than rough scrub, and the low bleak hills are little used except as grazing grounds for the Gujar population by whom they are occupied. There are, however, comparatively valuable tracts of mountainous and forest country at Kalesar and Morni. The Kalesar area of 19 square miles in the eastern corner of the Jagádhri tahsíl is separately demarcated as Government land under the Forest Department, growing *sál* timber well, and a fuller description of this small forest is given in Chapter II. The Morni iláka of the Kotáha *pargana* in the Naráingarh tahsíl covers 93 square miles, in which forest rights were granted to the jágírdár, known as the Mír of Kotáha, by a sanad issued from the Governor-General in 1816 on the conclusion of the Gurkha War. This Morni tract includes about 25 square miles of low hills in the Siwálik formation, and forming the connecting link between the Himalayas and the plains. The remaining area is made up of two ridges of much higher hills, running throughout the tract from north-west to south-east, with numerous spurs branching out in all directions. These higher hills are known as the Morni (average elevation about 3,500 feet) and Tipra (average elevation about 4,500 feet) ranges, and in conformation and character they belong to the outer ranges of the true Himalayas. They are separated by the valley of the River Ghaggar. The highest point in the tract is the Karoh peak of 4,919 feet on the Náhan border, and the whole iláka differs completely from the rest of the district both in its physical features, its history and the races of its inhabitants.

Immediately below the hills there is a strip of undulating or broken ground varying greatly in extent in different tahsils, and the rest of the district is an almost level plain sloping very slightly to the south-west, broken at short intervals by the beds of the mountain torrents, which form the most characteristic feature in the physical aspect of the country. Broadly speaking there is no well recognised distinction of the plains portions otherwise than in accordance with the greater or less proportion of good alluvial soil and hard unworkable clay land. In the richer parts covering the north and centre of the district the aspect of the country is pleasing. For a highly cultivated district it is well-wooded with fine mango groves in all the large villages, while in clear weather the Himalayan background makes a refreshing break in the monotony of the scene. Towards the south, however, there are comparatively desolate looking tracts of much poorer country, mostly hard clay. The depth to water below the surface of the soil is very great,

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often 100 feet or more, just below the hills. Elsewhere it varies generally from 30 to 60 feet but the water-supply is usually very capricious and inadequate. As a whole the district is essentially dependent on rain for its crops, and the total area irrigated from all sources is insignificant. In Jagádhri 4 per cent. of the cultivated area is classed as irrigated, in Ambála 1, in Kharar 8, in Rúpar 16 and in Naráingarh 2. Good wells are common only in the Dhaia tract of the Rúpar tahsíl and in a small corresponding tract in Kharar known as the Charsa circle. Elsewhere the well irrigation, such as it is, is mostly from very small masonry or temporary *kacha* wells and is used for the small plots of garden cultivation in the hands of Malis or Sainis, usually occupancy tenants. The remaining irrigation includes a little from the Western Jamna Canal in Jagádhri, some occasional irrigation from *kacha* tanks, 7,400 acres irrigated by *kuls* or ducts from the Ghaggar in the Neli circle of the Kharar tahsíl, with about 1,800 acres similarly irrigated by *kuls* in the plains portion and 615 acres in the Morni hill portion of the Naráingarh tahsíl. Opium is prohibited, tobacco has greatly decreased since 1887 and the profits now to be made from ordinary *barani* cultivation have resulted in a contraction of irrigated husbandry on homestead lands; in general the country is not adapted for irrigating wells owing to the great uncertainty of the subsoil water-supply. The *kul* irrigation of Kharar and Naráingarh is valuable, especially for rice and sugarcane crops, but the effect of the irrigation is almost always to make the villages of the tract very unhealthy. This is more particularly the case where the water-supply is taken from the Ghaggar, whether in the plains as in Kharar or in the hills as in Naráingarh.

Hill streams.

The general character of the hill streams, which have already been alluded to as a prominent feature of the district, is that of broad sandy courses, scarcely below the surface of the country, and varying in breadth from a hundred yards to upwards of a mile, dry during the great part of the year, but pouring down a formidable body of water in rainy weather. This character they maintain for a distance of some twenty miles below the hills. They then gradually tame down into sluggish docile streams, with well-defined clay banks, and a volume which is much diminished by absorption in the sand. Eventually all, or almost all, the streams that leave the hills between the Sutlej and the Jamna unite in the Ghaggar. This from the commencement is the most important of them all, and is the only one which contains a flow of water throughout the year. Passing the confines of the district, it flows on through Patiála and Sirsa, and finally loses itself in the sands of Rájpútána. The other streams are generally dry for the greater part of the year, and are difficult to cross only for a short time after heavy rain in the hills. The tendency of all these torrents is gradually to silt up the centre of the bed, causing the flood

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water to spill on one side or the other till the stream widens its course by cutting away the banks, or carves for itself an entirely new channel through alluvial land. The construction of the railway embankment across the drainage line of the country increased the risk of serious floods in the rainy season, but this has been alleviated by the provision of wider culverts.

In the early nineties, under the direction of Mr. C. E. Gladstone, Deputy Commissioner, much good was done by getting the villagers to plant out the sandy wastes along the present or former beds of the streams with trees and grass, with the double object of reclaiming waste land and protecting cultivated areas from erosion. *Sarkána* grass (*Saccharum sara* or *ciriale*) and *káhi* (*Saccharum spontaneum*) are invaluable for this purpose, and many thousands of acres were reclaimed in this way. The grasses are valuable in themselves for thatching, rope-making and other numerous village purposes, but their principal use is that they bind the soil and prevent the extension of damage by sand, while they require little to encourage their growth beyond combined efforts on the part of the villagers and simple measures for protection from the inroads of cattle. Omitting minor streams, the most important of the hill torrents are the Sirsa, Budki and Sugh in Rúpar; the Siswán, Jainta Devi, Patiála naddi, Sukhna and Ghaggar in Kharar; the Tangri, Run, Begna and Markanda in Ambála and Naráingarh; and the Chautang, Sarusti, Som and Boli in Jagádhri.

The hill torrents in years gone by used to bring down and deposit fertilising silt, but owing to the progressive denudation of the Siwálik hills, which is now almost complete, they are at the present day nothing but an unmitigated pest as far as Ambála is concerned. They unload vast cargoes of sand and stones over the countryside and spread destruction far and wide. I append brief descriptions of the principal streams and torrents.

The Ghaggar.

The Ghaggar rises in the territory of Náhan and, passing through Morni, leaves the hills by the Chandigarh gorge. Thence it passes on into Patiála territory, but again touches the border of the district a short distance to the west of the city of Ambála. Near Mani Májra it is largely used to irrigate the Kharar Neli circle, the water being drawn off by means of artificial cuts or *kuls*. The bed is covered with large boulders for a few miles below the hills, but soon becomes a wide tract of sand. The upper portion of the course contains water throughout the year a foot deep in summer, but reaching six feet or more in the rains, and when in flood, the current is very dangerous to cross. The Ambála and Simla road crosses it by a ford about half-way between Kálka and Ambála, and the mails were, during the rains, carried over on elephants,

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till a fine railway bridge was constructed for the Delhi-Kálka Railway. Near Ambála again large bridges have been constructed for the Grand Trunk Road and the North-Western Railway, and shortly below these the stream branches off into Patiála territory on the west.

The Márkanda.

The Márkanda, rising in the Siwáliks near Náhan, is the second largest stream in the district. In the first twenty miles of its course in the plains it is joined by two other torrents. The first, which rises in the hills to the north of Sadhaura, bears the significant name of "Sadadeni" or "the constant plague." The second, which unites with the Márkanda lower down, is called the Begna. In this locality near Mulána the stream has changed its course since 1887. In the rainy season floods come down the Márkanda with extraordinary suddenness and violence, and men and cattle are sometimes caught and carried away when crossing the bed. The waters spread over the face of the country leaving, where the flow is slow, silt, and, where it is swift, sand. The fortunes of villages, especially of those along the lower part of the river, are fluctuating. Much sand is often deposited and the strong west winds of March blow it over the land which has escaped.

The Tangri.

The Tangri is a large and very destructive stream rising in the Morni hills. It runs close to Ambála Cantonment, and has at different times caused much trouble from its tendency to spill over into new channels. The whole trouble is due to its catchment area being in such a shocking state of denudation. Expensive protection works have been constructed at Khera in Naráingarh and again a few miles north of Cantonments. A large branch used to flow between the City and Cantonments, but the drainage is now confined to the eastern channel, and the water-supply for Cantonments is derived from a series of wells constructed on its banks. Below Ambála it is crossed by a large railway bridge, and then joins a fresh channel known as the Umla. A road bridge at Shahpur is just being constructed (1920).

The Sarusti.

The Sarusti, the ancient Saraswati, is famous in the annuls of early Brahminical history as the most sacred river in India after the Ganges. It does not rise in the hills, but begins in a large depression at Kaláwar in the north of the Mustafábád *pargana* of Jagádhri. For the first 20 miles of its course it is utterly insignificant, its channel being frequently only marked by a shallow depression on the surface of the ground, and being often lost entirely. It is only after the Chautang joins it at Bhaini that it acquires a continuous channel and is worthy of being called a stream.

Muct has been written as to the desiccation of the Sarsuti, which is represented in ancient times to have been an important river. The phenomenon, however, seems amply explained by the supposition that anciently the Ghaggar was considered an affluent of the Sarusti, instead of the Sarusti of

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The Sarusti.

the Ghaggar, and that when ancient writers speak of the Sarusti, they include under that name the united Ghaggar and Sarusti. If the possibility of this be granted, the failure in the water-supply is easily accounted for by the greater volume of water now drawn off for irrigation, and by the silting up of the river beds caused by the dams employed south of Ambála to divert the water over the fields. It is impossible to suppose that the supply of water in the sources has permanently decreased. This varies from year to year with the rainfall, and there is no reason for supposing that the rainfall is less now than it used to be. There is no mystery about the matter. The Ghaggar, it must be remembered, would, if it and its tributaries were left to themselves, receive the whole drainage of the lower Himalayas between the Jamna and the Sutlej, and this is quite sufficient to provide water during the rains for a considerable river. At the present time, in parts of the courses of the various streams, every village has dams, which, however small individually, carry off in the aggregate an enormous volume of water, quite sufficient to affect the lower parts of the stream. Nor is this the only result of the system of damming back the water for purposes of irrigation. Not only is water drawn off, but the flow of the water which escapes is impeded. This leads to increased absorption in the soil, and increased deposit of silt. And thus, year by year, the power of the streams to sweep away obstacles becomes less, while the obstacles themselves become more formidable. In the Ambála district the bed of the Sarusti is for the most part well defined, but expands, here and there, into a broad belt of sand. It never contains more than two feet of water, and is dry for eight months in the year, water remaining only in occasional parts or in spots where it is dammed up to provide bathing places for pilgrims. General Cunningham, in his Archæological Report for 1863-64, gives the following account of the river:—

"The Sarasuti, in Sanskrit *Sorasvati*, is too well known to require more than a mere notice. Its name is derived from *Saras*, a 'lake or pool,' and *vati*, 'like,' meaning the 'river of lakes or pools,' a character which it still bears, as it partially dries up early in the year, and becomes a mere succession of pools without any visible stream. The Brahmans have cleverly taken advantage of these pools, to each of which they have attached a legend with its accompanying shrine. Thus, along the bank of the Sarasuti to the north of Thánesar, from *Ratan Jaksh* on the east to *Aujas Ghát* on the west, a distance of only five miles, there are no less than 34 shrines, or seven shrines in one mile, or a shrine at every 250 yards. Of these the most celebrated is the *Kula Práchin*, or *Gangatirath*, in which the Ganges herself is said to have bathed to get rid of the load of sin with which the people had defiled her waters. Another famous place is the *Sthánutirath* where *Vena Raja* dedicated a shrine to Siva, under the name of *Sthánu*. According to the legend, the leprous *Raja Ben*, whose name I have found as widely diffused as those of the Pándus themselves, while travelling in a *doli* was set down by the bearers on the bank of the Saraswati. A dog crossed the river and stopped near the *doli* to shake himself, when some water was

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sprinkled on the Rája, who was astonished on seeing that each spot thus wetted immediately became whole. He at once plunged into the stream and came out entirely cleansed from his leprosy. These two legends are alone sufficient to account for the deeply-rooted belief of the people in the purifying quality of the waters of the Saraswati. Some places refer to the destruction of the Kshatriyas by Parasu Ráma, and other spots are dedicated to the story of the Pándus, such as *Kshirihi—vása* and *Asthipur*. In the first of these places the water of the river was changed to milk (*kshira*) for the use of the wearied *Pándus*, and in the other their bones (*asthi*) were collected together in a heap. In A.D. 634 these bones were shown to the Chinese pilgrim, Hwen Thsang, who records that they were of very large size. All my enquiries for them were fruitless, but the site of *Asthipur* is still pointed out in the plain to the west of the city towards Aujas Ghât."

The Hindu tradition attached to the disappearance of the river in the sand is as follows:—Sarassuti was the daughter of Mahádeo; but her father one day, in a fit of drunkenness, approached her with intent to violate her modesty. She fled, and in her flight, whenever she saw her pursuer gaining, she dived under ground, re-emerging a few miles further on. The river sprang up in her track, and where she disappeared in order to commemorate her exploit there the river also to this day dives under ground.

The Sutlej.

The two great rivers of the district, the Sutlej on the north-west and the Jamna on the east, are utilized for the Sirhind and Western Jamna Canal systems, the head works of the former being at Rúpar and of the latter at Tájáwála in the Jagádhri tahsíl. The Sutlej is the border of the district for 26 miles, starting from near Kíratpur, where it leaves the Una valley of the Hoshiárpur district. From Kíratpur to Rúpar, some 14 miles, it is a broad strong stream from 8 to 10 feet deep in the winter. At Rúpar the water is entirely diverted during the cold season into the Sirhind Canal channel. With the melting of the snows in the hills the water rises in May and June, and during the rains the river is in flood. Its action is capricious, the deep stream running sometimes on the east, sometimes on the west of a huge, dreary waste of sand and jungle land. At Rúpar the deodar logs floated down from the hills pass into the canal and are taken out at the Rámpur depôt near Doráha Railway Station (North-Western Railway).

The Sirhind Canal.

The Sirhind Canal system commands an area of over 8,000 square miles in British and State territory. There is no irrigation from the Canal in the Ambála district, but the large works involved in the construction of so much of the Canal as runs through the Rúpar tahsíl require some notice. The head works are about a mile from Rúpar where the Sutlej passes through the Siwálik Hills, and consist of a weir 2,400 feet long with a crest 6 feet above the normal bed of the river and an arrangement of movable shutters which when erect command the whole mass of water in the river. Over the last 330 feet of the weir on the Rúpar side a large masonry bridge has been constructed with under-sluices consisting of 12 openings, each 20 feet in

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width, fitted with the most up-to-date machinery. The draw caused by these openings and the provision of a divide wall ensure the deep channel being in front of the canal regulator. Adjoining and at right angles to the under-sluices is the regulating bridge. Its function is by the opening or closing of its gates so to regulate the amount of water that the quantity actually required and no more shall at any moment be passed into the canal. A lock channel is placed 550 feet upstream of the regulator, forming the navigation entrance from the river. After leaving the river the next work of importance is the Budki super-passage, which carries the combined streams of the Sugh and Budki torrents across the canal. The aggregate catchment area of these two torrents is 86 square miles, and their combined maximum discharge, when in flood, 65,000 cubic feet a second. The super-passage is 395 feet wide between the parapets, which are 14 feet high. The water in flood is about 12·1 feet deep on the floor of the aqueduct, the cost of which was nearly Rs. 7 lakhs excluding cost of torrent training works. A long diversion cut leads the Sugh into the Budki above the super-passage, and there are training works for about three miles both above and below the super-passage.

In the 7th mile another super-passage carries the Siswán torrent over the canal. It is a similar but smaller work than that above described ; its cost (with training works) was nine lakhs. It is designed to pass 20,000 cubic feet per second, and is 250 feet wide between parapets, which are 10 feet high. Unusual difficulties were met with in laying the foundations of this wor , and its construction was laborious and expensive. In the 11th mile a large syphon passes a drainage under the canal, and in the 12th mile near Chamkaur there is a regulating bridge and escape head. Any water in the canal which is in excess of requirements can here be returned to the Sutlej but owing to the recession of the river the Chamkaur Escape has become inefficient and is now very little used. Shortly after passing the 13th miles one, the last of the cross drainages is met with, and the waters of a comparatively small nallah are passed under the canal by a syphon. The remaining drainages from the high land are ponded by the canal spoil, and arrangements have been made by which surplus water from these reservoirs can be passed into the canal. From this point onwards, the works presented no particular difficulties in construction as the bed of the canal is above the spring level.

The works on the main line are constructed of sandstone obtained from a quarry near Nálágarh, and the mortar was manufactured of bricks from the ruins of Sirhind and lime from *kankar* quarries at Patarheri, a village a few miles from Rúpar. A railway line 54 miles long was constructed from Doráha to the Nálágarh quarries to carry material, but the line was taken up shortly after completion of the canal in 1884-85.

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For the repairs of the engines and machinery in use on the canal, a workshop and foundary were erected near the regulator at Rúpar. The whole of the original lock and regulator gates, with their fittings and gear were built in these shops, and work was also done for other canals in the Punjab. The workshop and foundry no longer exist.

At Rúpar, too, the experiment of employing convict labour on public works was made on a large scale. Three jails were built capable of holding in all 2,500 men. The prisoners rarely reached this number, but there were usually from 1,400 to 1,800 on the works. Their services were of great value as their presence ensured the placing of a large body of men on any urgent work, and it also tended to steady the rates of free labour. The jails indeed proved a most valuable asset and contributed materially to the completion of the canal. The whole cost of the canal up to its opening in November 1882 was about 407 lakhs of rupees. The canal was opened with great ceremony by the Viceroy (Lord Ripon) in the presence of the Chiefs who had largely contributed to the cost of the undertaking.

The works are built mainly with stone obtained from Nálágarh, about 14 miles from Rúpar. The weir is divided by cross groynes and piers into six bays. The piers carry standards supporting a wire ropeway by which access to the piers and right bank of the river is possible at all times. During the cold weather all the river water is passed down the canal and it is then possible to walk across the river bed below the weir. The under-sluices on the left flank of the weir have a total width of about 300 feet. The original sluice gates were replaced in 1916-17 by modern counterbalanced gates. These were designed by Messrs. Ransome and Rapier of Ipswich, England. They can be raised or lowered in a very short time and give adequate control of the river during floods. The canal head regulator by which the supply of water entering the canal is controlled has thirteen gate openings, each 21 feet in width. The left bank of the river is trained for four miles upstream of the headworks to prevent any deviation from its present course. Training works on the right bank are unnecessary as the low hills of the Siwálik range form a natural defence. Projects for extension of irrigation with Sutlej river water are now under consideration. These projects will involve the construction of a great storage dam across the river in the gorge at Bhakra, about 40 miles upstream of Rúpar The water so stored during the summer will be available for use during the winter when the ordinary river supply is barely sufficient even for the area irrigated from the present Sirhind Canal. Part of the extra available supply will be passed down the present canal for extension of the irrigated area and part will be passed below Rúpar weir for canals which will be taken out from the river some distance below Phillaur. The headworks at Rúpar will probably only require some slight

modifications to meet the new conditions. The first fourteen miles only of the canal are within the boundary of the Ambála district and no irrigation from it is done in the district.

The Sirhind Canal.

What is locally known as the Budha Nala begins near the Chamkaur Escape. The Budha Nala is probably one of the old beds of the River Sutlej. It is now a drainage which, beginning near Chamkaur, joins the Sutlej some distance below Phillaur. It crosses under the North-Western Railway near Ludhiána Station. There is generally a small amount of water flowing down it, but its course is much blocked by rushes and weeds which prevent drainage water passing away freely and consequently at times of heavy rainfall large areas of country adjacent to the Nala get badly flooded. In many places it has no well defined channel but its alignment is indicated by swamps, the extent of which vary greatly according to rainfall. There is only a comparatively small area of such swamps within the limits of the Ambála district and these are opposite the 12th, 13th and 14th miles of the canal. It has at times been contended that these swamps have been caused by the canal but this is not correct, and on plans of the country made before the canal was constructed, the swamps are shown very much as they exist to-day. A certain amount of seepage from the canal undoubtedly takes place and the Canal Department has constructed some small seepage drains which carry some of the water from the swamped areas away to lower parts of the Budha Nala. These drains cannot completely drain the swamps but they give considerable relief in draining water away from large areas which become flooded after heavy rainfall.

The following is a list of ferries and crossings within the limits of the Ambála district:—

		Miles.	Feet.
(1)	Head Regulator at Rúpar R. D. ..	0	0
(2)	Rúpar bridge	1	3,500
(3)	Budki super-passage with foot bridge ...	4	1,450
(4)	Siswán super-passage with foot bridge	7	1,500
(5)	Bhoji Májra ferry	9	1,000
(6)	Chamkaur Regulating bridge ...	11	3,558

The Jamna.

The Jamna emerges from the hills at Kalesar, where the channel is covered with boulders and the current is swift and strong. But the headworks of the Eastern and Western Jamna Canals at Khára and Tájáwála soon divert all the water. In the rains the local drainages are often more than enough to fill the canal, and it sometimes becomes necessary to shut off the river entirely. To the south of Tájáwála the main stream

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Descriptive.
The Jamna.

runs on the border of the Sahåranpur and Ambála districts as far as Nawázpur below which and just above the junction of the Som and the Jamna there are two or three Sahåranpur villages on this side of the river. The Som joins the Jamna at Kanalsi. The Khádir to the north of the Som is cut up by several old river-beds. One of these, the Tufanan, has been much enlarged and has done a great deal of mischief. Fortunately all these channels are caught in the Som, and prevented from injuring the southern Khádir. Below the point where the Som joins it the Jamna has a sandy bed. Just above the railway bridge at Lapra, the river is joined by the Buddhi Jamna, and a few miles lower down it leaves the tahsíl at Nahárpur. Its floods often do serious damage, and the dry lands of the Khádir are much superior to those which the river overflows. The drainage channels of the southern Khádir are petty, and form a striking contrast to the wide sandy boulder-strewn river-beds to the north of the Som.

The Western Jamna Canal.

The headworks of the Western Jamna Canal are situated at Tájáwála, where a very strong masonry dam has been built across the Jamna. Between Tájáwála and Dádupur the canal follows for the most part an old river-bed, the slope is great, and the current very strong. At Dádupur there is a level crossing over the combined Pathrála and Som torrents. From Dádupur the canal flows south in an artificial channel to Buria, below which a remarkable spur of the Bangar highlands forces it to make a great curve to the east. During the rest of its course in Jagádhri it hugs the Bangar bank (the old high bank of the Jamna) pretty closely, and flowing south-west passes below the railway bridge at Abdullápur and finally leaves the tahsíl at Daurang. The channel below Buria is an old river-bed. The Jamna flowed below Buria as late as 1760 A.D., when Ahmad Shah forced the passage of the stream at this point in the teeth of a Mahratta army. The banks are very low and some damage is done by water-logging which has increased since 1892, when the Sirsa Branch was opened because the canal now carries a greater head of water. But the neighbourhood of the canal does more good than harm, for below Buria a strip of land on both banks is kept always moist, and yields valuable crops without artificial irrigation. The use of canal water is practically confined to ten estates of the Khizrábád *pargana* situated to the north of Dádupur.

The following is a list of the ferries and crossings excluding railway bridges within the limits of the Ambála district :—

(1) Regulator at Tájáwála.

(2) Ferry boat at Bahádurpur.

(3) Suspension bridge at Jaidhári.

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Descriptive.

The Western Jamna Canal.

(4) Regulator at Dádupur.

(5) Bridge at Buria.

(6) Pontoon bridge at Amádalpur.

(7) Pontoon ferry at Nayagáon.

(8) Bridge near Fatehgarh on Jagádhri-Sahāranpur kacha road.

(9) Bridge just below railway at Abdullápur on Jagádhri-Sahāranpur metalled road.

(10) Pontoon ferry near Mumedi village.

(11) Pontoon ferry near Damla village.

Rainfall.

The normal rainfall may be taken at 32 inches for the year in Ambála, 30 in Kharar, 32½ in Rúpar, 43 in Naráingarh, and 37½ in Jagádhri. The district is in this respect well situated and there are comparatively few years in which the rains fail altogether. The rainfall is however irregular and the variations from year to year are considerable, the crops in the south of the district especially being liable to almost as much damage from moisture and floods as from drought but this is really due to excessive flatness and lack of drainage facilities. The amount of rain required for the spring crops, when once the ground has been saturated sufficiently to admit of sowing, is comparatively small, but the outturn depends largely on the timely fall of the winter rains. Unfortunately, these rains are very capricious, and the rabi crop is in consequence often light. In the district, as a whole, the kharíf harvest equals the rabi harvest in importance.

Climate.

The climate of Ambála is fairly good, but the changes of temperature are severe. From the middle of April to the end of June hot winds blow strongly from the west but heavy dust storms are rare. During the rains occasional fever is common everywhere, the mortality from this cause in years of excessive flood being very high indeed. The cold weather comes on suddenly in November or December before the people have recovered their strength after an epidemic of fever, and the result is much further loss of life from pneumonia ; the two northern tahsíls of Kharar and Rúpar are the only parts of the district in which the people are of really robust physique. Mainly owing to the ravages of plague the population of the district declined by nearly one-quarter between 1891 and 1911. About eight per cent. of the total population perished in the terrible influenza epidemic of 1918. Unfortunately years of excessive rainfall generally follow close after years of drought and find the people already weakened by more or less widely spread failure of crops when they are ill-prepared to withstand the effects of disease.

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Descriptive.
Geology of the district.

The Ambála district passes up from the alluvial plains through the Siwálik system to the Himalayan foot-hills, and Sabáthu, Dagshái, and Sirmúr (Náhan) are all quite close to the district boundary.

The band of conglomerates, sandstones, and clays, which runs from end to end of the Himalaya along their outer margin is known to geologists as the Sub-Himalayan zone, and rocks of this zone fall into two well-marked sub-divisions, known as the Sirmúr and Siwáliks series, respectively: these are again sub-divided as follows:—

Sub-Himalayan system	Siwálik series	Upper Siwálik stage.
		Middle " "
		Lower Siwálik (Náhan) stage.
	Sirmúr series	Kasauli stage.
		Dagshái "
		Sabáthu "

The upper and middle Siwálik stages are well exposed in this district in the chain of low hills which runs from the river Jamna to the river Sutlej. The uppermost stage consists of loosely aggregated conglomerates and soft earthy beds which are underlain by a barely coherent sand rock lying upon a harder but otherwise very similar sandstone. These Siwálik beds yield the bones and teeth of such animals as the elephant, rhinoceros and tiger, but these fossils are of very rare occurrence in this district.

The uppermost stage of the Sirmúr series is exposed at Kasauli and consists chiefly of sandstone of a grey or green colour with subordinate beds of clay. The underlying Dagshái stage consists chiefly of grey or purple sandstone with beds of bright red or purple clay. These beds are well exposed and readily recognizable in the road and railway cuttings. The Sabáthu stage consists chiefly of shales with bands of impure limestone and sandstone.

Both Siwálik and Sirmúr series belong to the tertiary stage. The upper Siwáliks corresponds with the Pliocene of Europe, while the evidence afforded by fossils enables us to correlate the Sabáthu stage with the Focene and the Kasauli stage with the lower Miocene.

SECTION B.—History.

Early history.

The antiquities and ancient history of Ambála, and especially of the Kurukshetra or battle-field of the Pándvas and Kaurvas and of the numerous traditions connected with it that centre in Thánesar, have been discussed very fully by General Cunningham in his Archæological Survey Reports I, 245; II, 212-231; XIV, 72-106. Ambála and its neighbourhood are intimately connected with the earliest dawn of Indian history. The strip of country included between the Saraswati and Drishadvati (the Sarusti and Ghaggar) is a holy land of the Hindu faith, the first permanent home of Aryans in India, and the spot in which their religion took shape. Hence the sanctity, even in modern times, of the waters of the Sarusti, which attracts worshippers from all parts of India, even from Orissa and remote portions of Bengal. The towns of Thánesar and Pehowa just south of the district are the chief centres of attraction, but its whole bank is lined with shrines. At Thánesar as many as 100,000 persons have been known, even of late years, to assemble on the occasion of an eclipse; and a tank, filled from the Sarusti, is yearly bathed in by double or treble that number. Nor has subsequent history failed to supply food to keep alive the associations of remote antiquity. Thánesar and its neighbourhood, the Kurukshetra, teem with traditions of the great conflict of the Pándvas and Kaurovas, and this fact, without doubt, has done much to stir up in the Hindu mind a lively desire to visit the sacred spots. The Mahábhárta, recording as it does the exploits of these heroes of antiquity, has exercised, and still does exercise, an unbounded influence over the masses of the people. It is always in their thoughts, and such religious ideas as they have are drawn exclusively from its pages. The scenes therefore whereon the great drama was played out cannot fail to interest and attract them. Modern rules of sanitation have done much to render unpopular the fairs at which pilgrims congregate, and the numbers have of late years undoubtedly fallen off.

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Early History.

It is probable, however, that only idle lookers-on will be deterred by such measures, and Thánesar will always continue to be a resort of the faithful from all parts of India.

Mediæval period.

Of the mediæval period there is but little to record. The capital of the country at this time was the town of Srughna, the site of which General Cunningham has identified with the village of Sugh, situated on the old high bank of the Jamna close to Jagádhri and Buria. Srughna is mentioned by Hwen Thsang, the Chinese pilgrim of the 7th century, as a town 3½ miles in circuit, the capital of a kingdom and a seat of considerable learning, both Budhistic and Brahminical. He describes the kingdom of Srughna as extending to the mountains on the north, and to the Ganges on the east, with the Yamuna or Jamna flowing through the midst of it. The capital he represents as having been partly in ruins; but General Cunningham thinks that there is evidence in the coins found on the spot show that it was occupied down to the time of the Muhammadan conquest. He thus describes the extent and position of the ruins (Archæological Survey Report, 1863-64):—

"The village of Sugh occupies one of the most remarkable positions that I have seen during the whole course of my researches. It is situated on a projecting triangular spur of high land, and is surrounded on three sides by the bed of the old Jamna, which is now the Western Jamna Canal. On the north and west faces it is further protected by two deep ravines, so that the position is a readymade stronghold, which is covered on all sides, except the west, by natural defences. In shape it is almost triangular, with a large projecting fort or citadel at each of the angles. The site of the north fort is now occupied by the castle and village of Dyálgarh. The village of Amadalpur stands on the site of the south-east fort, and that of the south-west is unoccupied. Each of these forts is 1,500 feet long and 1.000 feet broad, and each face of the triangle which connects them together is upwards of half-a-mile in length, that to the east being 4,000 and those to the north-west and south-west 3,000 feet each. The whole circuit of the position is therefore 22,000 feet, or upwards of 4 miles, which is considerably more than the 3½ miles of Hwen Thsang's measurement. But as the north fort is separated from the main position by a deep sandy ravine, called the Robára Nala, it is possible that it may have been unoccupied at the time of the pilgrim's visit. This would reduce the circuit of the position to 19,000 feet or upwards of 3½ miles, and bring it into accord with the pilgrim's measurement. The small village of Sugh occupied the west side of the position, and the small town of Buria lies immediately to the north of Dyálgarh. The occupied houses, at the time of my visit, were as follows: Mándalpur 100, Sugh 125, Dyálgarh 150, and Buria 3,500, or altogether 3,875 houses, containing a population of about 20,000 souls.

Of Sugh itself the people have no special traditions, but there is a ruined mound to the north-west of the village, and several foundations made of large bricks inside the village. Between Sugh and Amadalpur there is a square tank called the Surajkund, which is probadly old, but the temple on its bank is a modern one. On the east and south-east faces the earthen ramparts still form huge mounds on the crest of the high bank. A line of similar mounds extends from north-north-east to south-south-west nearly across the middle of the position, and towards the east there are several isolated mounds. But on none of these could I find any ancient remains, excepting broken

Mediæval period.

bricks of large size from 9½ to 10½ inches broad and 2½ to 3½ inches in thickness. These large bricks are unmistakable evidence of antiquity; but the great number of ancient coins that are found all over the place affords evidence equally certain and much more interesting. The place was said to have been visited only six weeks before by Lieutenant Pullan's coin collector; but so plentiful is the yield that I obtained no less than 125 old Hindu coins of all ages, from the small Dilíál pieces of the Chohán and Túnar Rájás of Delhi, to the square punch-marked pieces of silver and copper, which are certainly as old as the rise of Budhism, and which were probably the common currency of India as early as 1,000 B.C. According to the traditions of the people the city of Mandal or Mandalpur formerly covered an extent of 12 *kos*, and included Jagádhri and Chaneti on the west with Buria and Dyálgarh to the north. As Jagádhri lies three miles to the west, it is not possible that the city could ever have extended so far, but we may reasonably admit that the gardens and summer houses of the wealthier inhabitants may possibly have extended to that distance. At Chaneti, which lies two miles to the north-west, old coins are found in considerable numbers; but it is now entirely separated from Buria and Dyálgarh by a long space of open country."

Muhammadan period.

There is but little to record of the district during the period covered by the Mughal Empire. It formed part of the Sirhind Sarkár of the Delhi Province or Subáh, and to have been administered principally from Sirhind. The Ain-i-Akbari mentions the *mahals* of Ambála, Rúpar, Khizrábád, Sadhaura and Mustafábád. Ambála itself was probably founded in the 14th century, but the town was originally nothing more than a cluster of villages and such importance as the place has is of quite recent growth. Tradition does not recall the name of any prominent local administrator under the empire, and the principal relics of Muhammadan rule are a few of the *minárs* (brick pillars 24 feet high) marking the old trunk road from Lahore to Delhi, the alignment of the old Western Jamna Canal, and some faint traces of an abortive attempt to irrigate Sirhind from the Sutlej by a small channel through the Rúpar tahsíl known as the Mirza Kandi Canal. The main fact about the district is that by its geographical position it was destined to feel the effects of every important campaign in Northern India. Hemmed in on one side by the hills and on the other by the great jungle tracts bordering on the Rájpútána desert, Ambála was the central spot through or near which every horde of invaders was bound to pass on the way to the battle-ground of India at Pánipat, with Delhi as the ultimate goal. Placed in the direct tract of successive invasions the people were ground down till they lost all power of resistance to difficulty, and hence the ease with which the country fell, almost without a blow, into the hands of the Sikhs in 1763. The bitter and comparatively recent experience of the country under Sikh rule has blotted out nearly all recollection of Muhammadan times and it is rare in Ambála to hear the word *Turk* used as in the Punjab districts as an anathema marking the survival of ancient hatred of the Mughal rulers.

Antiquities.

The following are among the objects of the antiquarian interest relating to the Muhammadan period mentioned for

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Antiquities.

the present Ambála district in the Punjab collection of 1875:—

(1) Buria, tahsíl Jagádhri: the Rang Mahal, an old Muhammadan house built by Shah Jahán, a well built place with massive stone arches. The place is now a ruin, but with the interior tolerably preserved.

(2) Sadhaura, tahsíl Naráingarh: the tomb of Shah Quimes, built in 1450, with a mosque dating from 1600. The mosque is a curiously built place with three domes of peculiar shape and an inscription in Arabic characters over the gateway.

(3) Sadhaura: the Sangni mosque built of blocks of grey stone over 400 years ago; a fair specimen, but partly in ruins.

(4) Sadhaura: two old gateways built of red brick in 1618 according to an inscription on a stone let into one of the arches.

To these may be added the *kos minárs* along the old Bádshahi Sarak, the remains of a fine sarai and tank at Kotkachwa (Ambála tahsíl), a rock cut well with a dated Persian inscription of the reign of Shah Jahán at Dargah Shah Khalid Walid near Rúpar town. Other places of historical or antiquarian interest are described in Chapter IV.

Mounds (*thé*) marking the sites of ancient villages abound all over the district. There is a particularly striking one at Chaneti. In the Naráingarh tahsíl there are traces of what is said to have been a famous old Hindu city known as Karor, which, if tradition is to be believed, extended over a huge tract of country between Shahzádpur and Naráingarh. In the low hills of tahsíl Rúpar near Bardar there are the remains of a Rájpút stronghold, which must also have been at one time an important place judging from the number of old wells which have come to light at various times. From coins dug up among the ruins the place would appear to have been inhabited till comparatively recent times. Lastly, among the antiquities of the district some notice may be made of the very curious place Siswán in the low hills of tahsíl Kharar. Though now of no importance, Siswán was long the centre of an extensive trade with the Simla States and Yárkand, and in spite of its out-of-the-way position there was a thriving settlement of merchants there down to quite recent years, with a large bazaar built by Mr. Melvill about 70 years ago. The trade declined owing to the bad faith of the merchants in their dealings with the traders in the far hills and the route was finally given up when the railway from Ambála to Kálka was opened in 1892.

The Sikhs.

The history may now pass on at one stride to the time of the decline and fall of the Mughal Empire. Its practical interest begins with the rise of the Sikh principalities south of

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The Sikhs.

the Sutlej during the latter half of the last century. As the central power of the Empire relaxed under the blows of the Mahratta on the one side and the Duráni on the other, the Sikh marauders of the Punjab proper began to extend their encroachments beyond the Sutlej and ere long acquired for themselves the heart of the country between that river and the Jamna. The first direct experience of the Sikhs had been in the time of Guru Tegh Singh Bahádur, who roamed the country from Hánsi to the Sutlej, and subsisted by plunder from 1664 to 1673. Under his successor Guru Gobind Singh a chain of forts was established at Anandpur in the Hoshiárpur district, a few miles north of the Sutlej, at Chamkaur in the Rúpar tahsíl, and at Náhan in the hills, commanding the whole eastern portion of Ambála. For the first of the eighteenth century there was no recognised leader of the Sikhs, who were, however, engaged in frequent struggles with the Delhi Empire, and were rapidly forming into the twelve great confederacies or *misls* described in pages 114 to 118 of *Cunningham's History*. The storm burst at last in 1763. The Sikhs of the Mánjha country of Lahore, Amritsar and Ferozepore combined their forces at Sirhind, routed and killed the Afghán Governor Zain Khan, and pouring across the Sutlej occupied the whole country to the Jamna without further opposition. "Tradition still describes how the Sikhs dispersed as soon as the battle was won, and how, riding day and night, each horseman would throw his belt and scabbard, his articles of dress and accoutrement, until he was almost naked, into successive villages, to mark them as his."* The chiefs hastily divided up among themselves and their followers the whole country to the Jamna, and asserted themselves as rulers of the people. In a very few cases, such as those of the Sayad Mír of Kotáha, the Ráipur and Rámgarh Rájpút Sardárs of Naráingarh, the Baidwán Jat Sardárs of Kharar, and the Pathán Sardárs of Kotla Nihang, the indigenous leaders of the country were strong enough to hold their own after a fashion, and to assimilate their position to that of the conquerors. Elsewhere the Sikh rule was supreme, and the experience undergone by the people of the district at the hands of these merciless invaders has left its mark on the country to the present day.

The history of the next forty years is made up of the endless petty warfare of these independent Sikh chiefs among themselves, except when a common danger banded them to resist the encroachments of the more powerful States of Patiála and Mani Májra on the north, and Ládwa, Kaithal and Thánesar on the south. Each separate family, and each group of feudatories strong enough to stand alone, built itself a strong fort as a centre from which it could harry the whole neighbourhood. Many of these are still in existence and a marked

* *Cunningham's history* of the Sikhs, page 110.

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The Sikhs.

feature of the district, recalling the extraordinary lawlessness of a period when literally every man's hand was turned against his brother. No attention was paid to the country by the British Government, which had fixed the Jamna as the furthest limit for political enterprise, and it is believed that the profoundest ignorance prevailed as to the constitution, the rights and the political strength of the supposed rulers. From 1806 to 1808 the position rapidly changed. On the one hand, the Cis-Sutlej chiefs themselves were panic stricken at the sudden danger threatened to them by the rise of Ranjít Singh's power from beyond the Sutlej. In the three successive years 1806 to 1808 raids were made by Ranjít Singh in person to Ludhiána, to Naráingarh and to Ambála. It was openly announced by him that he intended swallowing up the whole country to the Jamna, and it was realised that one power and one only could prevent his immédiate success. On the other hand, the British Government feared a new danger from the north by the combined invasion of the French, the Turks and the Persians, and it was hastily decided to give up the Jamna as the boundary, and to trust to the new principle of alliance with a strong buffer State at Lahore. At the same time it was recognised that Ranjít Singh was himself a source of danger not to be despised, and, with the Government in this mood in 1808, an impulse was easily given to the policy of active interference by the arrival at Delhi of a deputation represented by Jínd, Patiála and Kaithal, to invoke assistance for the Cis-Sutlej States. Some help had been given to the British by Jínd, Kaithal and Thánesar in the struggle with the Mahrattas five years before. It was apparently assumed that the whole territory to the Sutlej was parcelled out among a few leading States of the same character through whom the country could be strongly governed, and the efforts of the British authorities were aimed at the twofold object of, on the one hand, securing an effective alliance with Ranjít Singh, and on the other, extending British protection to these lesser States ranging from the Jamna to the Sutlej.

Proclamations of 1809 and 1811.

The overtures were eventually successful, and a definite treaty was made with Ranjít Singh on the 25th April 1809, by which he surrendered his new acquisitions south of the Sutlej, and bound himself to abstain from further encroachments on the left bank of that river. The treaty was followed up in May 1809 by the celebrated proclamation of Colonel Ochterlony on behalf of the British Government to the Cis-Sutlej Chiefs. This proclamation beginning with the quaint wording that it was "clearer than the sun and better proved than the existence of yesterday" that the British action was prompted by the chiefs themselves, is given in full in Appendix 10 of *Cunningham's History*, and at page 122 of the *Punjab Rájas*. It includes seven short articles only, of which Nos. 1 to 5 are important ; Nos. 1 to 3 limited Ranjít Singh's power and declared the Cis-Sutlej Chiefs sole owners of their possessions free of money tribute to the British ; while Nos. 4

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and 5 required them in return on their side to furnish supplies for the army, and to assist the British by arms against enemies from any quarter as occasion might hereafter arise.

Proclamations of 1809 and 1811.

It is impossible to read the history of these transactions without seeing that the Government were in reality taking a most important step almost in the dark. Instead of finding the Ambála territory under the control of a few central States, they soon realised that they had given it over for ever to hordes of adventurers with no powers of cohesion who aimed only at mutual aggression, and whose sole idea of government was to grind down the people of the country to the utmost limit of oppression. The first point was easily settled by a sharp reminder given in a supplementary proclamation of 1811 that every man would have to be content with what he held in 1809, and that the British Government would tolerate no fighting among themselves. It was, however, found that as a fact the so-called Cis-Sutlej Sovereign States were represented so far as Ambála was concerned by some thirty petty rulers with estates ranging from 20 to over 100 villages, and by a host of small fraternities comprising many hundreds of the rank and file from the followers of the original conquerors who had been quartered over the country with separate villages for their maintenance, and who were all alike now vested with authority as independent rulers by the vague terms of the proclamation of 1809. Published works have nowhere very clearly recognised how sorely the Government repented of its mistake, but there seems no doubt as to the facts; and it is not to be wondered at that Sir David Ochterlony should have privately admitted to the Governor-General in 1818 that the proclamation of 1809 had been based on an erroneous idea.

History 1809 to 1847.

From 1809 to 1847 persistent efforts were made to enforce good government through the Political Agency at Ambála among the endless semi-independent States. The records of the time bear witness to the hopeless nature of the undertaking. They teem with references to the difficult enquiries necessitated by the frequent disputes among the principalities, by their preposterous attempts to evade control, and by acts of extortion and violent crime in their dealings with the villages. Year by year Government was driven in self-defence to tighten the reins, and every opportunity was taken to strengthen its hold on the country by enforcing its claims to lapse by escheat on the death without lineal heirs of the possessors of 1809 or their descendants. It was thus that the British District of Ambála gradually grew up, each successive lapse being made the occasion for regular settlements of the village revenues and the introduction of direct British rule. At the same time Government scrupulously observed the engagements of 1809, and with the exception of the prohibition of internal war by the proclamation of 1811 the powers and privileges of the chiefs remained untouched. Each chief, great and small alike, had

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History 1809 to 1847.

within his own territory absolute civil, criminal, and fiscal jurisdiction, subject only to the general authority of the Agent to the Governor-General. No tribute was taken from them, and though they were required in the case of war to aid the Government, yet no special contingent was fixed. The right to escheats was the sole return for its protection which the Government demanded. Throughout a long period of peace while north of the Sutlej every vestige of independence vanished before the encroachments of Ranjít Singh, the Cis-Sutlej Chiefs enjoyed a complete immunity from invasion and retained undiminished rights of sovereignty. After thirty-six years, with the exception of a few States which had lapsed from failure of heirs, each chief still found himself the ruler of the territory which he or his fathers had held at the time when they passed under British protection.

The introduction of British rule.

In 1846-47 a fresh step had to be taken owing to passive obstruction or open hostility on the part of the chiefs when called on to assist the Government with supplies and men during its campaign against the Trans-Sutlej Sikhs in 1845. No occasion had occurred for testing their gratitude for the benefits secured to them until the declaration of the First Sikh War and the Sutlej Campaign of 1845. But when tested, it miserably failed. Throughout the war few of the chiefs displayed their loyalty more conspicuously than by abstaining from open rebellion. Their previous conduct had not been such as to encourage the British Government in its policy towards them. Almost without exception they had abused its indulgence and made the security of its protection a means of extortion and excess of every kind. There was nothing whatever to admire in the internal management or administration of their estates, as was amply testified by the universal satisfaction with which the peasants of the lapsed estates came under direct British management. It has been well said that "independence, for the Sikh Chiefs, had no nobler significance than the rgiht to do evil without restraint, and to oppress the people who were so unfortunate as to be their subjects."*

Having thus already lost the confidence of the Government, the Sikh Chiefs in the Sutlej Campaign forfeited all claim to consideration. It was seen that the time had arrived for the introduction of sweeping measures of reform; and the Government unhesitatingly resolved upon a reduction of their privileges. Several important measures were at once adopted. The police jurisdiction of most of the chiefs was abolished, the existing system being most unfavourable to the detection and punishment of crime. All transit and customs duties were also abolished, and thirdly, a commutation was accepted for the personal service of the chief and his contingent. The despatch of the Governor-General, embodying this resolution, was dated November 7th, 1846. The only States exempted

* Griffin's "Rájas of the Punjab", p. 218.

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were: Patiála, Jínd, Nábha,* Farídkot, Maler Kotla, Chhachhrauli (Kalsia), Raikot, Buria and Mamdot. With these exceptions, the police jurisdiction was made over to European officers. The Political Agency of Ambála was transformed into a Commissionership, under an officer styled the Commissioner of the Cis-Sutlej States. His subordinates, however, under the titles of Deputy and Assistant Commissioners, while taking over the judicial and executive functions of the chiefs, still retained for a time their powers as political officers. At the same time the more serious offenders in the campaign of 1845 were visited with signal punishment. Their possessions were confiscated to Government and in some cases they were themselves removed as prisoners from the Province. One hundred and six villages were in this way added to the British district in Rúpar and Kharar from the Sardár of Rúpar; 72 in the same tahsíls from the Sodhís of Anandpur; and 89 in Naráingarh from the Rája of Kapúrthala. As regards minor chiefs similar severe measures were considered unnecessary, though the majority "had not shown their loyalty in 1845 in any more conspicuous way than in not joining the enemy," and for a short time an attempt was made to leave them the unrestricted right of collecting the revenue of their villages in kind as hitherto. It soon however became apparent that the chiefs, deprived of their police jurisdiction, were unable to collect their revenue. A proposal was therefore made for a regular settlement of the land revenue. But before final orders had been passed upon this point the second Sikh Campaign commenced. It ended in the annexation of the Punjab and in the removal of the political reasons which had hitherto complicated the question of the amount of power to be left to the Cis-Sutlej Chiefs. In June 1849 it was accordingly declared that, with the exception of the States already mentioned, all the chiefs should "cease to hold sovereign powers, should lose all criminal, civil, and fiscal jurisdiction, and should be considered as no more than ordinary subjects of the British Government in the possession of certain exceptional privileges."† The revenues were still to be theirs, but were to be assessed by British officers, and under British rules. The whole administration now vested in the British Government, and was placed under the superintendence of the recently formed Board of Administration at Lahore. The District Officers ceased to exercise political functions, and the Commissioner was appointed the sole referee in disputes between the chiefs. The final step necessitated by the march of events was taken in 1852 when the revenue settlement begun for British villages in 1847 was extended to the villages of the chiefs. Thereafter the chiefs have ceased to retain any relics of their former power

*Nábha was exceptionally treated, one-quarter of its territory being confiscated.

† Griffin's "Rájas of the Punjab", p. 217.

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except that they are still permitted to collect their revenues direct from their villages, the cash assignment of revenue. They have sunk to the position of jágírdárs but as such retain a right to the revenue assigned to them in perpetuity, subject only to lapse on failure of heirs who are unable to trace descent as collaterals from the original holders of 1809 or such other year as may have been determined under the special circumstances of the family as the basis from which status shall be derived.

The Mutiny.

The following account of the course of events in 1857 is taken from the Punjab Mutiny Report. The proximity of the Cis-Sutlej States to the focus of the revolt rendered it a very difficult matter to uphold the British authority. It was of vital importance to hold the Grand Trunk Road. Mr. Barnes, the Commissioner, and his District Officers nobly and successfully exerted themselves to put down all discontent and crime, and to show that we still had power and the means to keep it. The feudal chiefs were ordered to furnish their quotas of horse and foot, and the revenue they had hitherto paid in commutation was remitted. The following extract from Mr. Barnes' report will show the inestimable value of the services rendered to us also by the chiefs of the protected Sikh States; the first stroke towards securing their allegiance was taken by Mr. Forsyth, Deputy Commissioner of Ambála, in calling on the Rája of Patiála, at the very first *émeute*, to send in his troops, thus leading him at once to take a decided part, from which he has never since swerved. Mr. Barnes says:—

"The station of Ambála was left with four weak companies (about 250 men) of the 2nd Bengal Fusiliers, the 5th Regiment Native Infantry, and some six-pounder guns, to man which we had only native artillerymen. A redoubt was erected with the church in the centre, and the remaining residents were concentrated in the houses around. A militia was formed of uncovenanted officers; and the magazine, the treasure, and the commissariat stores were all lodged in the redoubt, which was garrisoned by a company of the Fusiliers. Owing to the defection of the Nassiri Battalion, there was no available escort for the siege train or for the ammunition so urgently needed by the army. I offered, however, to furnish political escorts, and accordingly the siege train came down from Phillaur under a guard of horse and foot furnished by the Nábha Rája, and accompanied by a detachment of the 9th Irregulars under Lieutenant Campbell. The ammunition was conveyed by a party of the District police, and so, throughout the campaign, the most important military stores were constantly sent down under the charge of contingents furnished by the chiefs of the Cis-Sutlej States. Their troops protected our stations and patrolled the Grand Trunk Road from Ferozepore and Phillaur down to the very walls of Delhi. The safety of this Province may be attributed to their loyalty and good example. The Rája of Jínd, with Captain McAndrew and a small but well-disciplined force, acted as the vanguard of the army, and by my directions kept always in advance. When the first detachment of Europeans reached Karnál, this little band proceeded twenty-two miles further to Pánipat, quieting the country, securing the road, and collecting supplies; and in this manner they advanced boldly to within twenty miles of Delhi. A detachment of the Jínd troops seized the bridge at Bagpat, and thus enabled the Meerut force to join headquarters. A party of Jínd sowárs, with Captain Hodson at their head, rode into Meerut and opened our communication with

that station. The troops of the Mahárája of Patiála guarded Thánesar and Ambála, and the safety of Ludhiána was entrusted to the Rája of Nábha and the Kotla Nawáb. These eminent services afforded by the Cis-Sutlej Chiefs are thus casually noticed as part of the history of the late campaign. I feel under the deepest obligations to them, and the Governor-General, in the *Gazette* announcing the fall of Delhi, has declared that they shall not be without their reward."

Next in importance to the securing of the Grand Trunk Road, and of the loyalty of the Chiefs, was the necessity for saving the treasuries from attack. They were all, at the commencement of the outbreak, under sepoy guards. Mr. Barnes promptly issued instructions to his District Officers, in obedience to which the Ambála treasure (Rs. 3,50,000) was placed under the 1st Fusiliers, and the Thánesar money (Rs. 10,00,000) sent to the same guard. Mr. Ricketts sent his Rs. 1,50,000 to the care of the two companies of the 8th Queen's Regiment at Phillaur. Major Marsden at Ferozepore placed his in the entrenchment, where it was guarded by H. M.'s 61st Regiment. Only the Simla treasury remained under an Indian guard, and they, being Gurkhás of the Nassiri Battalion, were considered staunch. However, during their temporary mutiny, although the Simla treasury remained untouched, the branch treasury at Kasauli was plundered of Rs. 32,043, of which only Rs. 12,063 were recovered. Mr. Barnes thus describes the means adopted to secure ready and regular conveyance for stores and ammunition to the army, and sick and wounded men from it—means which never once failed of their end, and on which the District Officers reflect with an honest pride, that in no case was a single cart unreasonably delayed or a single rupee's worth of stores plundered :—

"The requirements of the army became incessant, and the road was thronged with carts laden with every variety of stores. A bullock train was suggested by Mr. Forsyth to be carried on by the district officers. This arrangement proved defective in practice for the want of a general superintendent in charge of the whole line. I obtained leave from the Chief Commissioner to organize a 'Military Transport Train' under the agency of Captain Briggs, an able and zealous officer of great experience. His exertions and complete success deserve the special thanks of Government. We had been drained of our carriage, and no assistance could be drawn from either the Ganges Doáb or the Delhi territory. The Army Commissariat could give no help. Carts that reached Delhi never came back, and there was imminent danger of a dead-lock. All these difficulties were overcome by Captain Briggs. His jurisdiction extended from Ferozepore to Delhi, 265 miles. A train of 30 waggons a day from each of the principal stations of Ambála, Ludhiána and Karnál, and 14 waggons per diem from Ferozepore, was soon organized. The same number was also daily employed on the return journey. Stores of every description, especially the enormous demands for ordnance ammunition, were safely and regularly supplied to the army. The sick and wounded were comfortably conveyed from camp to Ambála. The train was in full operation from the 22nd July to the middle of October. The scheme was eminently successful owing to the skill, tract, and indefatigable energy of Captain Briggs. He has fully acknowledged his obligations to the civil authorities of the Cis-Sutlej States, who gave him their utmost support. The cost of the train was Rs. 97,817, and it has fully realised the objects for which it was organised."

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This division (in Mr. Barnes' words) "acted as a kind of breakwater: beyond was the raging sea; inside was comparative calm." It could not, however, be expected that the surface should be unruffled. At first the Indians seemed aghast at the enormity of the odds against us; but after the first shock, came the desire to rebel, and it required the strongest determination to quell incipient insurrection. The police were exhorted to use their arms freely against any one found in the act of perpetrating violent crime. The lawless and predatory were checked by the manifestation of a will on the part of the officers. Some were killed in pursuit, and 123 executed by process of law, partly by district officers sitting in commission, and partly by Mr. Barnes. Besides these, 258 mutineers were executed, and 102 sentenced to imprisonment, who deserved death, as they belonged to the mutinous regiments at Ferozepore. It was only by such measures that districts were controlled which were quickly escaping from our grasp.

It was known for some weeks previous to the outbreak that the minds of the Indian soldiers in this station were unsettled. On the 19th April mysterious fires began to occur, and, though they were at first attributed to the thatchers, the eyes of all the residents were gradually opened to see that the soldiery and none others were the real authors of them. Mr. Forsyth obtained positive information, on the 7th and 8th May, that the prediction of a rebellious clique among the sepoys was "that in the following week blood would be shed at Delhi or Ambála, and that a general rising of the sepoys would take place." On May the 10th, the day of the Meerut mutiny, the 5th and 60th Regiments, Indian Infantry, and the detached guard of the 60th at the treasury, simultaneously rushed to their bells of arms, and began loading their muskets. The treasury guard remained under arms the whole day in direct disobedience to orders. This overt act of mutiny was unconditionally forgiven by the military authorities and the result was that large portions of these regiments afterwards joined the rebels at Delhi; the remainder, when ordered into jail on September 1st by the directions of the Chief Commissioner, attempted to fly, but were killed by the European troops, or afterwards captured and tried. Mr. Forsyth's exertions in procuring carriage at the first outbreak—when, as Mr. Barnes says, the Indians, thinking our rule at an end, were deserting the town "like rats from a sinking ship"—were most successful. Mr. Forsyth says:—

"As soon as it was determined by the Commander-in-Chief that an onward move should be made, a sudden difficulty arose in the want of carriage. The Deputy Commissary-General having officially declared his inability to meet the wants of the army, the civil authorities were called upon to supply the demand. At Ambála there has always been a difficulty to furnish carriage of any kind, the carts being of a very inferior description. However, such as they were, they had to be pressed into service; and in the course of a week, after the utmost exertion, 500 carts, 500 camels, and 2,000 coolies were made over to the Commissariat Department; 30,000 maunds of grain were likewise collected and stored for the army in the town of Ambála."

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As soon as this first difficulty had been overcome, the necessity for preserving the peace of the district led Mr. Barnes to call on the commutation-tenure chiefs to furnish men instead of their usual tribute in money. By the operation of this order a force of 459 foot and 259 horse was soon at our disposal, but the moral effect of these and the other influential chiefs siding with us was of far greater value than even the force they supplied. Mr. Barnes observes further:—

"In addition to these jágírdárs, who were bound to supply levies, several public-spirited individuals volunteered their own services and brought several followers. Among these the most prominent were Ráo Rahím Bakhsh, of Panjlása, who with 50 followers guarded the road between Ambála and Jagádhri and the Sirkardahs of Sadhaura, who furnished 60 men to protect the public and private buildings in the civil station, thus relieving our police from very heavy duty."

The civil courts in this district were for some time unavoidably closed. Mr. Forsyth's time was wholly engrossed by his pressing miscellaneous duties. Captain McAndrew, Assistant Commissioner, was on duty with the advanced guard of the Delhi field force. Mr. Plowden, Assistant Commissioner, was on detached duty on the river Jamna ; and the time of the only remaining civil officer, Mr. Vaughan, Extra Assistant Commissioner, was entirely taken up with the very heavy duties of the treasury. It was not till Mr. C. P. Elliot was transferred from Lahore to Ambála that the court could be re-opened, and by his well-known industry and perseverance he rapidly cleared off all arrears in this department. Mr. Plowden was detached with a squadron of the 4th Light Cavalry under Captain Wyld, and two companies of the 5th Native Infantry under Captain Garstin, to keep down the turbulent population of the banks of the Jamna. He was out in camp from 19th May to November, and was always to be found wherever danger was threatening or insurrection abroad. His force (Mr. Barnes states) was the means of saving Sahháranpur, whither he had gone to act in conjunction with Mr. Spankie, the energetic Magistrate and Collector of that place. Even when deserted and fired at by his Hindústáni troops, Mr. Plowden held on with his Sikhs, and eventually succeeded in checking the progress of the bold marauders, and destroying their short-lived power. Captain Gardner, a Delhi refugee, was sent with two other companies of the 5th Native Infantry to guard Rúpar. Mr. Barnes gave him authority to act as a Magistrate if needful, and he did excellent service. He remained there until the men were called in. The zeal he displayed led to his death, which occurred at Kasauli a short time afterwards from illness induced by the exposure and exertions which he had undergone.

Famines.

Ambála has only suffered once from serious famine since the formation of the district in 1847. This was in 1860-61 when the rains failed badly throughout the eastern Punjab. The distress was even then somewhat less severe in Ambála than in neighbouring districts, but was aggravated by the influx, which in such seasons always occurs, of refugees from Bikánir and Hariána, who flocked into the district in many instances only to die of starvation. There was widely spread

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failure of crops both in the autumn harvest of 1860 and the spring harvest of 1861, principally in the Ambála, Jagádhri and Naráingarh tahsíls and the price of wheat rose to 8 sers per rupee. Revenue amounting to Rs. 77,000 was suspended in the three tahsíls mentioned, and of this sum Rs. 20,778 was eventually remitted in Ambála tahsíl and Rs. 14,062 in Jagádhri, while the collection of the balance of arrears was effected gradually as the district recovered with the good harvests which set in from the autumn of 1861.

In subsequent years there were bad failures of crops in 1868-69, 1884-85 and 1890. There are no instances on record of serious distress from complete failure of crops in tahsíls Kharar and Rúpar, and though the distress in the remaining tahsíls was undoubtedly severe in the years specified it was hardly of so acute a nature as to deserve the name of famine, while it has always been possible to recover the arrears of suspended revenue in full in subsequent years without excessive pressure on the people. The year 1869-70 was elsewhere one of famine. In Ambála, however, there was no great distress, the harvest being fairly good. Relief was necessarily provided for the mass of fugitives from Bikánir, Hissar, and Sirsa ; but for the residents of the district scarcely any relief was required. All demands were met from funds locally subscribed. Since 1887 there have been two or three bad years. The worst was 1899-1900, when no less than 3½ lakhs were suspended in the five tahsíls of the district. The year 1907-08 was poor. During the present settlement operations the heavy monsoons of 1916 and 1917 were succeeded by an almost complete failure of the rains in 1918 which was otherwise disastrous because of the terrible influenza epidemic in the autumn to which the bad harvest made the people peculiarly susceptible. On the whole it may be said that although not largely protected by irrigation the greater part of the district is reasonably secure from prolonged scarcity owing to continuous failure of crops. There are great vicissitudes in particular seasons, but it is comparatively rare for two crops in succession to fail badly over a large area. The risk of such a calamity is greatest in tahsíl Ambála and in this tahsíl (and to a somewhat less extent in Naráingarh and Jagádhri) revenue may often be suspended with advantage, though it should seldom be necessary to remit considerable items.

Formation of the District.

It has been explained that the Ambála district was constituted in 1847 from territories which had lapsed to Government or been confiscated for misbehaviour during the period 1809—1846. The remainder of the district, as then constituted, covering five tahsíls, included the large areas held in jágír by the representatives of hitherto independent chiefs, whose sovereign powers had been finally resumed in 1846-47. Tahsíl Pípli was at that time a portion of the district of Thánesar—a district like Ambála formed from lapsed and forfeited territory—and was not added to Ambála till the Thánesar district was broken up in 1862.

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The district of Thánesar included the estates of Thánesar which lapsed ⅘ths in 1832 and the remainder in 1850; Kaithal which lapsed in 1843, and Ládwa confiscated in 1846. Up to 1849 these estates had been administered by the Political Agent of Ambála and his Assistants. In that year, being incorporated with the Punjab, they were formed into one district under a Deputy Commissioner subordinate to the Commissioner of the Cis-Sutlej Division. In 1862 the district was abolished as a separate charge, and its territory distributed between the districts of Ambála and Karnál. The *parganahs* of Shahábad, Ládwa, and a part of Thánesar fell to Ambála, and the remainder, including Kaithal, went to Karnál. The tahsíls were at the same time remodelled. They had previously consisted of (1) Kaithal, (2) Gula, which included the Pehowa tract now in Karnál, (3) Thánesar, and (4) Ládwa. The last two included the villages now forming the Indri *parganah* of the Karnál tahsíl. In 1866 the Pehowa *parganah* was transferred from Karnál to Ambála, but in 1876 14 villages, and in 1889 the remaining 89 villages were again transferred from Pipli to the Kaithal tahsíl of Karnál. The most important lapses of jágír estates between the regular settlement and 1887 were due to failure of heirs in the Sialba estate in 1866 and in Manimájra in 1875. The lapse in the former case covered 63 villages with a revenue of Rs. 29,000 and in the latter 69 villages with a revenue of Rs. 39,100. Since 1887 the only lapse of any rate has been the Parkháli jágír in tahsíl Rúpar. Otherwise there have been merely petty lapses here and there. But as already mentioned in the Preface, Pipli tahsíl was transferred to Karnál district in 1897 and Kálka-*cum*-Kurári, Kálka and Sanáwar have been added to Ambála from Simla district.

Origin of jágírs

The Ambála district is differently situated from others of the Punjab in respect of the very large amount of revenue assigned to jágírdárs in perpetuity. The origin of the jágírs has been traced in Chapter I, Section B. A large majority of the leading Sardárs of the district and nearly the whole of the minor fraternities of assignees known as pattidári jágírdárs are descended from the Sikh conquerors of 1763. The principal exceptions are the Mír of Kotáha, the Baidwán Sardárs of Sohana and Manakmájra in the Kharar tahsíl, the Rájpút Sardárs of Rámgarh and Ráipur in Naráingarh, and two families of Patháns with their headquarters at Kotla Nihang in Rúpar and Khizrábad in Jagádhri. The ancestors of these families were already firmly established in the district at the time of the Sikh invasion, and were strong enough to hold their own with more or less success in the stormy period from 1763 to 1808. The proclamations of 1809 and 1811 guaranteed to every man alike, whether a Sikh conqueror or an indigenous ruler, the permanent right to the villages which he held at the time, and thereafter no distinction has ever been drawn between the two classes. The Cis-Sutlej Sikh jágírdárs have however never succeeded in identifying themselves with the people of the district. They still look back on the Mánjha as their real home, and if they notice the Ambála people at all it is usually to recall the days when they had full license to oppress them, and to show too plainly what line they would take if those days should ever return. It is hardly too much to say that they are an aristocracy with no tradition but that of plunder, with little claim to respect as the scions of an ancient line, aliens and foreigners still, and with no sympathy for the people from whom they derive their revenue. These words are as true now as they were in 1887.

Though all political power was taken out of the hands of the jágírdárs in 1849, Government scrupulously upheld their right to the revenue in perpetuity in accordance with the proclamation of 1809. The right was construed strictly both for and against the jágírdárs, under a series of orders passed

Origin of jágírs.

between 1851 and 1856. The general effect of the orders was to constitute three separate classes of jágírdárs, known as—

(1) Major jágírdárs,
(2) Pattídári jágírdárs, and
(3) Zaildárs or subordinate feudatories of No. (1).

The major jágírdárs.

The major jágírdárs include nearly all the leading Sardárs of the district, entitled to the revenue of a larger or smaller (often a very large) group of villages. Government is entitled to the reversion of this revenue in all cases on absolute failure of heirs, and in most on failure of heirs tracing descent to a common ancestor alive in 1809. The exact position of these major jágírdárs is not however clearly defined, and each case is liable to be re-opened at the death of the holder, though ordinarily there is little doubt as to the terms of succession by heirs. "In practice the status of 1808-09, though not absolutely prescribed for guidance by Government, has almost invariably been referred to as governing claims of collaterals to succeed to large estates, the custom of the family being referred to only to determine whether the estates should descend integrally or be divided among the nearest heirs, either in equal or unequal shares, what provision should be made for widows, and other points of the like nature." The really influential men among these larger Sardárs are very few, and family after family is chiefly noticeable for the frequency with which drink and debauchery have brought their victims to an early grave. In not a few cases it is an open secret that vicious lives have led to a failure of lawfully begotten heirs, and that extinction of the house, with the consequent lapse of the jágír to Government, have only been avoided through the extreme difficulty attending any investigation into the private affairs of the family—a difficulty which makes it almost impossible to ascertain the truth even where the facts obtain an open notoriety. Many of the families have however only one or two representatives, and it is a necessary though disagreeable part of the Deputy Commissioner's duties to watch the circumstances of the families closely.

The pattídári jágírdárs and zaildars.

The origin of the minor fraternities known as pattídári jágírdárs is similar to that of the larger Sardárs. They are the lineal descendents of men who overran the country under the leadership of petty chiefs or who were summoned later from the Mánjha to assist these chiefs in holding their own. Villages had been seized by them or awarded to them for maintenance according to the general custom of 1760—1800, and when the existing position of all parties became crystallized by the transactions of 1809 to 1811, they were recognised as independent holders of the villages originally granted to them. It follows that the pattídárs also have been in most cases given the status of 1809, that is, whether the present

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holders are represented by one or two sharers or by hundreds, all representatives within the patti have rights of inheritance as collaterals from sharers dying without issue, provided that they and the deceased sharers can trace common descent from an ancestor living in 1809. Even so many of the shares have died out, and the corresponding revenue has lapsed to Government, and it is in this way that shared villages have become so numerous all over Ambála. It may be said broadly that these men have no aims beyond living on their jágír where it is large enough, and starving on it where increasing numbers in the family have reduced each share to a miserable pittance. As a rule, they own no land and look down on a life of agriculture. The best of them are those who have returned to their native land and taken to regular employment. Those who remain for the most part either cannot or will not enter the service of Government, and their greatest pleasure lies in stirring up useless dissensions among the zamíndárs.

It is the case that all the original pattís have obtained the status of 1809, but as a matter of fact many of the groups now classed as pattídári jágírdárs are recorded with the status of later years. The explanation lies in the position of the third class known as zaildári jágírdárs. The zails are jágírs now held by representatives of men to whom the villages in question were awarded by large Sardárs, either before or after 1809, with less definite surrender of superior rights than in the case of the ordinary pattídárs. The theory, and to some extent the practice, was that the Sardárs could resume at will from their zaildárs, and whether this was correct or not the zaildárs themselves recognised their inferior position at the time of the earlier investigations and were accordingly entered as such. The practical difference between the zaildárs and pattídárs may therefore be stated by saying that when the whole or part of a zaildári jágír lapses on failure of heirs, the lapsed revenue goes not to Government but the major jágírdár concerned.

For reasons which need not now be followed up the status of zaildárs was fixed in 1854 on the basis of the year 1847, and in case of lapse of the major jágír concerned the outstanding zaildárs then become ordinary pattídars except that their status is still that of 1847 and not 1809. Further, when investigation was being carried out at the 1852 settlement it was found that many of the superior jágírs had lapsed without formal definition of the zaildárs' rights. The orders passed were that the zaildárs in such cases should derive their status from the date of year of lapse. The practice followed seems however to have been to allow the status of 1809 except in certain cases of recent lapse. It is these cases which (omitting minor complications) partly account for the appearance among the pattídári jágírs of certain pattís with the status of years other than 1809.

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The total sum including commutation now distributed among the different classes of jágírdárs is as follows:—

Major jágírdárs	... ...	Rs. 2,97,159
Pattídári do.	... ...	„ 2,80,258
Zaildári do.	... ...	„ 16,598

Total jágír revenue and number of sharers.

The rate of commutation paid varies in particular cases, but is usually one anna or two annas per rupee of revenue. A full detail of each class, showing the number of families and sharers in each jágír, is given in an Appendix, as it is often convenient to be able to refer readily to the particulars of a jágír. The major jágírdárs usually hold their jágírs in not more than one or two shares. The pattídári jágír shares are much more numerous. The following table gives the figures by tahsíls:—

Tahsil.	Total pattídári jágír revenue.	Villages in which held.			Total number of		Number of distinct pattis.
		Whole.	Part.	Total.	Families.	Sharers.	
	Rs.						
Rúpar ...	33,848	16	31	47	148	405	8
Kharar ...	51,950	31	103	134	460	1,871	26
Ambála ...	96,922	48	108	151	213	814	21
Naráingarh ...	32,901	13	72	85	143	582	27
Jagádhri ..	65,137	85	162	247	202	871	29
Total ...	2,80,258	188	471	664	1,166	4,498	111

A family in this statement means the group of descendants from the common ancestor living in 1809 or any other year on the basis of which the jágír status is calculated. As long as any descendant remains, the heirless shares pass to the remaining members of this family and not to Government. In the majority of cases the prospects of ultimate lapse to Government are now remote, and the result is that the number of sharers increases and the value of the shares proportionately diminishes with each successive generation. The following table shows the families and sharers classified according to

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Total jágír revenue and number of shares.

the annual value of their shares as ascertained (A) in 1889, (B) in 1919 (less Pipli tahsíl) :—

Value of shares.		4 annas and under.	4 annas to Re. 1.	Re 1 to Rs. 5.	Rs. 5 to Rs. 10.	Rs. 10 to Rs. 25.	Rs. 25 to Rs. 50.	Rs. 50 to Rs. 100.	Rs. 100 to Rs. 500.	Over Rs. 500.	Total.
(A)	Families	32	65	127	72	217	221	328	503	111	1,671
	Shares...	148	241	746	703	1,289	965	656	501	96	5,374
(B)	Families	14	41	7	132	124	137	196	384	131	1,166
	Shares...	65	303	389	1,105	991	595	525	506	100	4,498

I append a short account of each of the principal jágírdár families, the order being that of the district list of *darbárís*. The early history of some of the principal families is given at adequate length in Massy's ' Chiefs and Families of Note ' and in such cases I do not repeat the pedigree tables.

The Buria family.

(1) The Buria family ranks first in the district, and is entitled to that place in view of the large jágír income enjoyed. During the long minority of Sardár Jiwan Singh, C.I.E., born in 1844, the estate was carefully nursed, but the Sardár fell into bad hands shortly after obtaining the management of his affairs, and under their evil influence the fine property to which he succeeded was almost irretrievably ruined. The Sardár again became a Ward of Court on the ground of natural incapacity for managing his affairs, and the affairs of the family gradually improved under the Court of Wards. Mr. C. E. Gladstone, Deputy Commissioner (1891-94) took a great interest in the welfare of the leading families and made every effort to relieve them from indebtedness. He was specially successful in the case of Buria.

Sardár Jiwan Singh died in 1893. His grandson Sardár Lachhman Singh was only three years old then. The estate therefore continued to remain under the management of the Court of Wards. The young Sardár was educated in the Aitchison College, Lahore, and attained his majority in 1912, by which time the Court of Wards had cleared off the debts without alienating any portion of the estate. The Sardár has proved a capable manager of his affairs. He is an Honorary Magistrate with first class powers. His services during the Great War were conspicuous both in recruiting and in making liberal contributions to different war funds. He was created a Sardár Bahádur in 1914 and was given ten squares of land on the Jhelum Colony in 1917 and also a sword of honour for services in recruiting. He is a member of the Punjab Chiefs'

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The Singhpuria family.

(3) The pedigree table given above includes the survivors of the main branch of the great Singhpuria family, which holds large jágírs in the Kharar and Rúpar tahsíls. There is a separate branch, known as the Bhareli family, mentioned as No. (6) later on, which has no right of collateral succession with the descendants of Budh Singh.

Sardár Budh Singh married three times and the jágír descends in the main family according to the custom of uterine inheritance (*chundáwánd*). Originally the jágír was divided into the six estates of Bela, Manauli, Bunga, Bharatgarh, Kandaula and Ghanauli. The Bela line became extinct in 1857, and that estate then merged in Manauli. The Bunga line became extinct in 1890, one-half of the jágír then lapsing to the Ghanauli Sardárs, one-third to the Kandaula representatives and one-sixth to the Bharatgarh branch. The heads of the remaining four lines at last settlement were as follows: —

(1) Sardár Autar Singh of Manauli.

(2) Sardárs Shamsher Singh and Randír Singh of Bharatgarh.

(3) Sardár Bhola Singh of Kandaula.

(4) Sardárs Utam Singh and Partab Singh of Ghanauli.

The whole of these Sardárs have rights of succession as descendants of Budh Singh, the possessor of 1809, and as there are a good many surviving representatives the prospect of ultimate lapse of the jágír to Government is remote, though it is probable enough that one or more of the different lines may become extinct. In " Chiefs and Families of Note " it is observed that during " the last half century the family has been unfortunately more distinguished for its vices than its virtues. None of its representatives have been men of mark. Few have even lived lives of ordinary respectability, and * * * * there is no better typical instance of the rapid degeneration of character among the leaders of the Cis-Sutlej Sikhs, where British protection has secured them in the enjoyment of large revenues, and left them without the necessity to work for their position, and without sufficiently strong inducement to uphold the honour of the family name.".

A. Manauli.—It is unnecessary to follow out the fortunes of the family in great detail. Sardár Autar Singh of Manauli, who was the sole representative of the Manauli branch covering nearly half the total jágír of the family, was a minor under the Court of Wards ever since he was four years' old. He was a young man of weak constitution, and was afflicted with blindness, which proved incurable. He was married to a daughter of the late well-known Sardár Ajit Singh of Atari in the Amritsar District.

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The Singhpuria family.

He married a second wife from the Manshahia family of Patiála about two years before his death, which took place in 1896. He left a son Raghbir Singh from the first wife Sardárni Balwant Kaur. A son was born to the second wife, *Mussammat* Kartar Kaur, about two months after his death, but the legitimacy was not recognised by the district authorities. On the death of Raghbir Singh in 1904 the jágír lapsed to the reversioners. But Umrao Singh, the son from the second wife, succeeded in obtaining recognition as legitimate by a decree of the Chief Court passed on May 17th, 1909. As he was a minor the management of the Court of Wards continued. Umrao Singh has been educated in the Aitchison Chiefs' College, Lahore. He attained his majority in 1916, but the estate was not released on his own application as he felt incapable of managing it. It still continues in the Court of Wards. The Court has made large savings in cash for the ward besides purchasing 19 squares of land in the canal colony and lands and houses in Ambála. *Mussammat* Kartar Kaur died in 1919. *Mussammat* Balwant Kaur, the senior widow, is in good health. She has played a very important part in the fortunes of the family for the last thirty years. Umrao Singh has married twice into good families. A third wife of disreputable birth was forced on him by *Mussammat* Balwant Kaur who has been domineering over the weak-minded Sardár ever since his mother's death. The income of the estate has risen to Rs. 93,000 per annum, and has doubled in the last twenty years.

B. Bharatgarh.—Sardár Shamsher Singh died issueless in 1910. Sardár Randhir Singh rose to be an Honorary Magistrate and Civil Judge. He managed his property well, repaired the Bharatgarh fort and succeeded in clearing off his debts. He died in March 1920. His younger son, Surat Singh, has passed the Entrance Examination of the Punjab University.

C. Kandaula.—Bhola Singh died in 1919, leaving heavy debts. His jágír has lapsed half to Sardár Bhagwan Singh of Kandaula and the other half to the Bharatgarh family.

D. Ghanauli.—Uttam Singh's descendants are heavily in debt. Judhbir Singh, son of Shivkirpal Singh, is doing good work as Ghaggar Darogha, Neli Circle, Kharar tahsíl.

The last gazetteer omitted to notice a branch of this family descended from Dyal Singh. Bishen Singh was the eldest son of Dayal Singh and died in 1879 leavin one son, Harbans Singh, who died in 1902. His son, Bhagwan Singh, born in 1902, is a minor still and is studying in the Aitchison College, Lahore.

The Kotáha family.

(4) The Kotáha Sayyad family is one of the very few in the district which had attained a position of importance before the Sikh invasion of 1763, and which was strong enough to

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Recent history of the Mír's family.

opinion strongly held by Mr. Melvill, and put forward by him shortly afterwards in a memorandum which is still in existence. The time was not however one for nice distinctions of right and wrong, and severe punishment was promptly ordered. The Mír's forts at Kotáha in the plains and Morni in the hills were destroyed, and his entire jágír in the hills and plains was reduced by two annas in the rupee, to be thenceforward levied as commutation dues from which he had been previously exempt under special orders of the Government of India. In 1864 the Mír unfortunately came again under the severe displeasure of the Government on a charge of conspiracy, and on an attempt to partially rebuild his fort at Kotáha without permission. He narrowly escaped resumption of his jágír, and was banished from the district, being forbidden to reside either at Morni or Kotáha, and his whole property in Naráingarh was brought under direct official management. It is satisfactory that on a further enquiry made in 1876 the Government was able to cancel the sentence of banishment and to sanction the restoration of his property. The orders were communicated in 1876, but as a fact the property was not finally restored till 1880. In the meanwhile Mír Bakar Ali Khan, who was not directly concerned in his grandfather's trouble, had settled in the Bulandshahr district of the North-West Provinces, and had there inherited a large zamindári property in the Bulandshahr, Aligarh and Budáon districts. He elected to reside permanently in the Bulandshahr district, and was rewarded with the title of C. I. E. for his services there. In consideration of the special circumstances under which the Morni tract was acquired the jágír revenue of the iláka was exempted from commutation for military service under orders of 1850 and 1852. In 1858 these orders were revoked in consequence of Mír Akbar Khan's misbehaviour, and the usual commutation tax at two annas per rupee of revenue was levied until 1892, when the tax was again remitted. The exemption does not apply to the Mír's jágír villages in the plains of Naráingarh, which are held under the general terms covered by the proclamation of 1809 and subsequent orders in force for the Ambála district as a whole. Mír Bakir Ali died leaving two sons and was succeeded by the elder Mír Jafar Ali Khan, who is the existing jágírdár. Soon after his succession to the jágír he fell into the hands of evil councillors and contracted large debts. He would have lost the whole of his property in this district if the Court of Wards in the United Provinces had not interfered. It took the estate both here and at Pindráwal, Bulandshahr district, under its management. The income in Ambála has considerably increased. The debts are still large and will take a long time to clear off. The Ambála portion of the estate pays Rs. 23,000 annually towards the liquidation of the debt. The Mír's extravagance is still only limited by his inability to raise loans. His son Mír Akbar Ali Khan is a youth of promise.

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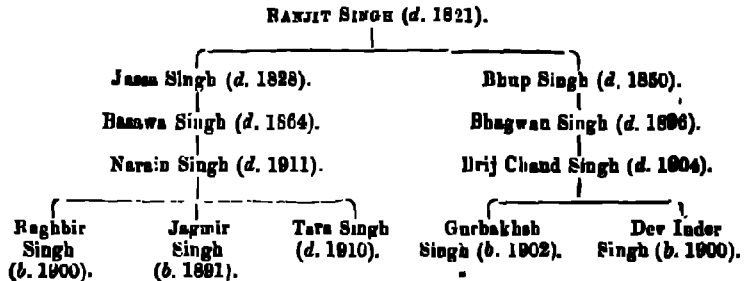
The Sohána and Manakmájra family.

(5) The Sohána family is another of what may be called the indigenous families of the district, having been firmly established before the Sikh invasion of 1763. The Sardár of Sohána holds an almost unique position among the principal Sardárs of the district as a real leader among the people, being himself a Baidwán Jat and the hereditary head of the prosperous tribe of Baidwán Jats who occupy the more important of his jágír villages.

The pedigree of the family is as follows:—

The jágír is divided into two branches. Sardár Bhagwan Singh represented the senior line at Sohána, and Sardár Narain Singh the junior at Manakmájra. Sardár Bhagwan Singh was an excellent specimen of the better class of Sikh jágírdár. He lived an old fashioned life in his fort at Sohána, held powers as an Honorary Magistrate and Sub-Registrar, and used his powers on the whole with discretion and good effect. The Baidwáns are a strong, turbulent set of men, and is was fortunate that they had at their head a man who was capable of exercising much good influence in the country, and who really represented the people from whom he derived his income. He died in 1896 and his son Brij Chand Singh in 1904. The branch is now represented by Dev Indar Singh. He is acting as Assistant Manager of his own estate, which is under the Court of Wards. Gurbakhsh Singh has passed the Entrance Examination recently and is a promising youth.

The junior branch is represented now by Jogindar Singh, who is also a minor. He and his uncle Raghbir Singh are both studying in the Aitchison Chiefs' College, Lahore. Jagmir Singh is an Excise Sub-Inspector.

The Bhareli family.

(6) Sardár Bahadur Bhagwant Singh of Bhareli in the Kharar tahsíl represents a minor branch of the Singhpuria family which has been already mentioned. He holds a large jágír in a detached block of villages situated round Bhareli. The family has now no direct connection with the main Singhpuria branch, and there is no right of collateral succession between the two. The Sardár manages his affairs with a strong hand and does credit to the training he got as a ward. He is an Honorary Magistrate too at Bhareli. His eldest son Teja Singh has married an heiress of the Majítha family.

Sardár Govardhan Singh's jágír includes the revenue of Bharal in *Bhoj* Mator of the Morni iláka, the only part of the Morni tract of which the revenue is not enjoyed by the Mír of Kotáha or his sub-assignees.

The Rámgarh family.

Most of the Sardárs were respectable men, but Mián Parduman Singh alone took a prominent position in the country, exercising powers as an Honorary Magistrate and Sub-Registrar. The family holds itself aloof from the people of the district in virtue of its connection with ruling families in the Hill States. It is the only family of this class anywhere in Ambála.

Mián Anrod Singh, who is now the head of the family, is an Honorary Magistrate with 2nd class powers and is also a Sub-Registrar. He is an old fashioned gentleman of retired habits. The family still maintains its exclusiveness and prizes matrimonial connections with Hill States.

Ajmer Singh was a ward till 1918. Udham Singh is a Sub-Inspector of Excise in the Kángra District.

The other Provincial *darbáris* of the district are Sardár Bahadur Sardár Jwahir Singh of Mustafábád and Sardár Bahadur Sardár Shamsher Singh of Miánpur in tahsíl Rúpar. They hold considerable jágír, but there is little to notice about the family history. They are descended from the Cis-Sutlej invaders of 1763.

The only non-jágírdár on the list of Provincial *darbáris* is Rai Bahadur Rája Joti Parshad of Jagádhri. He owns considerable landed property in the Ambála and Saháranpur districts in both of which places he is Government treasurer as well.

Of the jágírdár families the Jharauli, Dyálgarh, Purkhali and Miánpur families were not formerly recognised among the 34 leading houses of the district. The distinction has long ceased to be anything but nominal, but they are for this reason classed as pattídári jágírdárs. The Purkhali jágír lapsed to Government.

The Miánpur jágír (No. 18) was originally a subordinate feudatory (*zail*) of the great Siálba estate which lapsed in 1866, and as such holds status from the year 1847 instead of 1809.

In addition to the above the list of major jágírdárs for the district (Statement A of the Appendix) comprises the relatively unimportant families of Saran in Jagádhri and Dhanaura Labkari in Pípli, together with a detail of jágír shares held in Ambála by the Sardárs of Lodhrán in Ludhiána, and Arnauli Sidhowál in Karnál. Some notice is required lastly of the Bhabhat jágír in tahsíl Kharar. This jágír stands on a footing of its own, having been granted as a reward for mutiny services

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to Rája Bahadur Singh of the Kuthár State in the Simla district, and is consequently exempt from commutation tax. The present holders are Sardárs Basant Singh and Govardhan Singh.

Leading groups of pattidári jágírdárs.

Many of the pattidári jágírdárs (Statement B of the Appendix) have large jágír incomes, but comparatively few hold a position of such importance in the district as to entitle them to mention among the leading families. The Patháns of Khizarábád in Jagádhri, the Rájpúts of Burail in Kharar and the Baidwán Jats of Bakarpur in the same tahsíl are the principal groups of jágírdárs whose connection with the country dates from the period before the Sikh conquest. The minor Sikh jágírdárs are counted by thousands, but as they are for the most part mere jágírdárs without proprietary rights in the land they have neither the means nor the inclination to take any prominent part in the affairs of the district.

Of the leading men other than jágírdárs there are very few, and it is often a matter of some difficulty even to find a duly qualified headman to fill the post of inámdár or zaildár. There are few large landholders, and such as there are have usually burdened their estate with a heavy load of debt, making it now impossible for them to take that position in the country to which they would otherwise be entitled by the previous history of their families.

Ráipur family.

(9) The Sardárs of Ráipur in Naráingarh represent a very ancient family of Rájpúts. The head of the family takes the title of Ráo and is recognised head of the Hindu Chauhán Rájpúts of Naráingarh. In former times it held a very strong position in the district, but many of the Ráipur villages were seized by the Sardár of Shahzádpur in or about 1763. The family still holds large mafi assignments (*lahnas*) or fractional shares in the jágír revenue of a number of villages in Naráingarh, in addition to the jágír of the Ráipur villages proper, and it also owns the whole village of Ráipur, but it has become heavily indebted in the endeavour to keep up appearances without the necessary means. The representatives of the family are Sardárs Baldeo Singh and Jaideo Singh, the custom of primogeniture has been adopted in the family and Baldeo Singh was declared heir to the jágír estate. He was born in 1875, and his cousin Jaideo Singh in 1873. The property is difficult to manage well as it is widely scattered and heavily encumbered. It was taken under the management of the Court of Wards during the minority of Baldeo Singh. He was released from the Court of Wards for a short time but once more encumbered the property by his extravagance and the estate was again taken under the management of the Court of Wards. The Ráo has ruined his health by his excesses. Both of his marriages were in the ruling families of hill Rájpúts. The indebtedness amounts to Rs. 46,500 and

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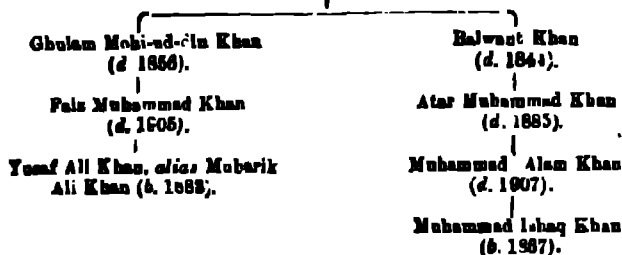
Rúipur family.

the income to Rs. 19,000 per annum. His cousin Jaideo Singh quarrelled about maintenance and succeeded in getting two villages for himself. He sold off one of these villages and is trying to sell the other.

The Kotla Nihang family.

(10) The survivers of the Pathán family of Kotla Nihang in tahsíl Rúpar are connected as follow:—

BHIKAN KHAN (d. 1802).

- Ghulam Mohi-ud-dín Khan (d. 1856).
  - Faiz Muhammad Khan (d. 1905).
    - Yusaf Ali Khan, *alias* Mubarik Ali Khan (b. 1883).
- Balwant Khan (d. 1844).
  - Atar Muhammad Khan (d. 1883).
    - Muhammad Alam Khan (d. 1907).
      - Muhammad Ishaq Khan (b. 1887).

There are other descendants of Bhikan Khan living in Kotla Nihang, who do not share in the jágír through failure to trace legitimate descent. The family holds extensive proprietáry rights in villages lying under the low hills of Rúpar. The jágír is now divided in the proportion roughly of two-thirds in the line of Muhammad Alam Khan and one-third in the line of Faiz Muhammad Khan, special orders having been laid down to regulate the succession after a prolonged dispute in 1872-73 (Punjab Government No. 318, dated 5th March 1873). The family was much divided against itself and was conspicuous mainly for its tendency to engage in useless litigation. It must formerly have been of some importance to be able to hold its own against powerful enemies in the Singhpuria and Rúpar Sardárs.

There is no love lost between the representatives of the two branches of the family, Muhammad Ishaq Khan and Yusaf Ali Khan. Both have improved their circumstances, the former by a grant of 8 squares from the Government and the latter by economy and wise management of his property. Muhammad Ishaq Khan was a member of the Bench of Honorary Magistrates at Rúpar for some time. The bench has now been abolished.

SECTION C.—COMMERCE, MANUFACTURE AND INDUSTRIES.

Commercially and industrially the district is not an interesting one. Its manufactures are few and unimportant. Rúpar is famous for its production of small articles of iron-work and Ambála for *darris* (carpets). Coarse country cloth is woven in almost every village, but for local consumption only. Mr. Lockwood Kipling, Principal of the Lahore School of Arts, furnished the following note in 1892 on some of the special industries of the district:—

"Considering the history and traditions of this district it is disappointing to find so few remnants of either Muhammadan or Hindu are still alive and in practice. At Sirhind and other places in the neighbourhood are unusually fine but little known examples of Patháu architecture, while some parts of the district are peculiarly sacred in Hindu estimation. At Ambála itself there is nothing to be seen but the large Military Cantonment. A Lucknow figure-modeller has established himself in the *bazar*, and produces small figures in terra cotta, representing servants, *fakirs*, and other characteristic types.

H

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Commerce, Manufacture and Industries.

These are quite equal to the average standard of Lucknow figure-modelling. Basket-work in bamboo is a growing trade. Lady's work-tables, occasional tea-tables, flower stands and other fancy articles copied from European originals are the usual forms, in addition to baskets for native use. At Dera Basi and some other villages cotton prints, unlike those of any other district in the Punjab, are made. Country cloth of very narrow width is used, and the patterns are generally diapers equally distributed, resembling the prints imported into Europe from which the first idea of "Indian chints" was taken. The usual Punjab practice now is, on the other hand, to treat the surface to be ornamented as a complete composition, with borders and panels. These prints are sent into the hills and carried a long way into the interior. In some of the more elaborate patterns the fabric is strikingly like woollen cloth. Jagádhri has a well-deserved reputation for brass-ware. Tasteful and pretty lamps with branching arms touched with colour on the leaves, and many other forms of brass-ware, are here exceptionally well made. Shahábád is spoken of as excelling in some handicrafts, but they seem to be practised by one or two individuals only. Two silversmiths from this place contributed to the Exhibition of 1882 very good specimens of chiselled silver, such as openwork bracelets set with turquoises, and belt clasps of excellent, though somewhat minute, workmanship. They are also the best seal-engravers in the Province, being capable of cutting intaglios of armorial and other subjects, as well as the usual Persian writing for signet rings. Here also is a *virtuoso* in the manufacture of musical instruments, such as *saringis*, *tambúras*, &c. Mulberry and *tun* are the woods generally employed, and ivory carving and inlay with wood-carving in low relief are freely introduced. He has also produced the *pique* inlay known in Bombay work-boxes, made by arranging tiny rods of metal, sandalwood, and particoloured ivory of geometric section in patterns which are glued up and then sawn across in sections, each section, like a slice of the English sweetmeat called 'rock' being a repetition of the pattern ready for insertion in a ground. From the same place from time to time specimens of one of the many puerilities in which native ingenuity and skill are so often wasted are sent. This is a sort of paper lace—writing paper cut into a dainty openwork of foliage and other forms with great delicacy and some skill in design. There are examples of this triviality in the Lahore Museum.".

There are now three fine steam flour mills—two at Ambála Cantonment and one in the Ambála City—besides a number of smaller power plants. There are two ice manufactories, one in the Cantonments and one in the City. Two firms of Ambála Cantonment manufacture scientific apparatus and furniture for schools. A glass factory started as far back as 1893 makes lamp glass-ware. There are six cotton ginning factories with the baling presses in Ambála proper and cotton ginning factories at Rúpar, Kharar, Kuráli, Khánpur and Morinda. Ginned cotton is despatched to Bombay.

Saltpetre is extracted in a village near Ambála City. The process is simple. The impregnated earth is washed with water and the salt solutions so obtained are evaporated in the sun. Most of the nitre is exported.

There is a large iron foundry at Náhan in the neighbouring hill State of Sirmúr which supplies most of the iron sugar mills used in Ambála.

CHAPTER II. C.
Commerce, Manufacture and Industries.

Ambála, Rúpar and Jagádhri, situated except Rúpar on the Railway, are the chief trading centres in the district, and even from these there are no well established lines of trade. The district is populous, and it is doubtful if it does more than supply its own wants in the way of food-grains; in bad years large imports are required of both grain and fodder. All miscellaneous products find a ready sale in the numerous hill stations within easy reach of the district.

Ambála City is a considerable grain mart, receiving grain and cotton in large quantities from the district, and from the southern parts of the Ludhiána district and also from the independent States of Patiála, Nábha and Jínd, and exporting them both up and down country. It carries on a considerable trade in hill products, such as ginger, turmeric, potatoes, opium, *charas*, &c. From the south it imports English-cloth and iron; and from the Punjab, salt, wool, woollen and silk manufactures. In return, it manufactures and exports cotton goods, especially *darrís*, in considerable quantities.

Rúpar is a mart of exchange between the hills and plains: it carries on a considerable trade in grain and sugar; salt is largely imported from the salt range mines, and exported to the hills, in return for iron, ginger, potatoes, turmeric and opium. Country cloth is manufactured in the town and largely exported to the hills. The smiths of Rúpar have a reputation for the manufacture of locks and other small articles of iron.

Clay models of all varieties of fruits, birds and reptiles prepared by Lala Lal Chand are well known.

Jagádhri carries on a considerable trade in metals, importing large quantities of copper and iron from Calcutta and Bombay, converted into vessels, &c., of different sorts and sizes, and exporting to the United Provinces and Punjab.

It also carries on an extensive trade in timber brought from the hills by the Western Jamna Canal.

A considerable quantity of borax is manufactured at Sadhaura. Many of the more considerable towns have their weekly market days for the disposal of country produce; and it is at these markets that most of the business of the district is transacted. The principal weekly markets are at Jagádhri, Khizrábád, Mutafábád, Buria and Kharar: at Ambála, Rúpar and a few other places supplies are always plentiful, and no special market day is recognised.

Kuráli has lost what little of importance it possessed at the last settlement as cotton market. There is a ginning factory here, but the starting of similar factories in the neighbourhood has divided the cotton business.

Kálka is a very important mart of exchange between the hills and the plains and a huge business is done in potatoes.

CHAPTER IV.

PLACES OF INTEREST.

CHAPTER IV.

Places of Interest.

Ambala.

Ambála is situated in the open plain between the Ghaggar and Tangri Naddis, in a north latitude 30° 21′ and east longitude 76° 52′ and had a total population, including the City and Cantonment, of 80,131 at the time of the 1911 Census. It was founded during the 14th century and the founder is supposed to be one Amba Rájpút, from whom it derives its name. It seems more likely, however, that the name is a corruption of "Ambwála," or the mango-village, judging from the number of mango groves that exist in its immediate neighbourhood. The town rose to no importance either in Imperial or Sikh times. In 1809, when the Cis-Sutlej States came under British protection, the estate of Ambála was held by Daya Kaur, widow of Sardár Gurbakhsh Singh, who had died in 1783. The town had been originally conquered by one Sangat Singh, but was treacherously wrested from him by Gurbakhsh Singh, whom he had entrusted with its guardianship. Daya Kaur was temporarily ejected by Ranjit Singh in 1908, but was restored by General Ochterlony. On her death, which occurred in 1823, the state lapsed to the British Government, and the town was fixed upon as the residence of the Political Agent for the Cis-Sutlej States. In 1843 the present cantonment was established, and in 1849 Ambála became the headquarters of a district and division under the newly formed Punjab Administration.

The City.

The City itself is unwalled, and consists of two portions known as the old and new town. The latter has sprung up since the location of the cantonments, and consists of a main street, straight and about 30 feet wide, which was laid out by Sir George Clarke when Political Agent. In the old town the streets are as usual narrow, dark and tortuous. The principal streets are paved with *kankar*, and drained by open side drains. The water-supply has always given trouble. The present supply is derived from Handesra on the Tangri Naddi eight miles from the City. The water is pumped from wells at Handesra to a reservoir in the City. This supply was opened in 1896. From the first the yield was less than was anticipated, and it has since steadily fallen. As a result the present supply is quite inadequate. Experiments for increasing the supply have been made by laying a horizontal strainer tube under the bed of the Tangri. The results have been favourable, and a subsidiary pumping station is to be installed. A drainage system was completed in 1905, under which two sewage farms were constructed outside the City, where the sewage is pumped from tanks on to the fields by oil engines.

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Places of Interest.

The City.

The Municipal Committee consists of 12 elected, 3 *ex-officio* and 2 nominated members, presided over by the Deputy Commissioner.

There has been a considerable increase in schools of recent years. There are now in Ambála City 5 High Schools, 8 Indigenous Schools, 1 Municipal Girls' School, and 1 Municipal Industrial School. Ambála is well situated from a commercial point of view. There is a considerable trade in grain; cotton goods, darris and glass are the principal manufactures. The Imperial Steam-roller Flour Mills were recently erected by Lala Balmukand. Besides a large Civil Hospital there is Behari Lal's Lady Hardinge Female Hospital, a female hospital managed by the American Mission, a Jail Dispensary, a Police Hospital, and a Léper Asylum. The Courts of the Deputy Commissioner and Magistrates are situated near the Railway station about half a mile to the south-west of the City, together with the District Offices, Treasury, and District Board Office. To the south-east of the City lie the Civil Lines, the District Judge's Court, the Police barracks and the jail.

The Cantonment.

The Cantonment lies four miles to the south-east of the City, and covers an area of 9,930·17 acres. It dates from 1843. It is said that after the abandonment of the Karnál Cantonment in 1841 on account of the prevalence of malaria, the troops were marching to a place near Sirhind which had been selected as the site for the new Cantonment. A halt of two days was made at 'Ambála and the health of the troops so improved that halt was prolonged, with the result that the malaria altogether disappeared. In consequence of this it was decided to make the new Cantonment at Ambála.

The Ambála Brigade, which was previously part of the Lahore Division, rose during the war to the status of an independent brigade under a Major-General. This arrangement ceased after the war and the brigade now comes under the 16th Division, and is commanded by a Lieutenant-Colonel with a brigade staff. The normal post-war garrison used to consist of—

1 Battery, Royal Horse Artillery.
1 Battery, Royal Field Artillery.
1 Ammunition Column.
1 Infantry Brigade Headquarters.
1 Battalion, British Infantry.
1 Squadron, Royal Air Force.
1 Indian Cavalry Depôt.
1 Battalion, Indian Infantry or Pioneers.
3 Mule Corps.

The Brigade Headquarters and half the British Infantry go to the hills for the hot weather.

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Places of Interest.

The Cantonment.

The staff includes a Deputy Assistant Director of Supply and Transport and an Assistant Commanding Royal Engineer, while there is a Garrison Engineer in charge of the buildings and public works of the station. The Medical Department, including the station hospital which contains 220 beds, is under the control of an Assistant Director of Medical Services. There is a Military Grass Farm, which, together with the Indian Cavalry Grass Farm, covers a total area of 2,479 acres. There is also a Military Dairy Farm to the west of the Cantonment covering an area of 334 acres, with about 450 cows and buffaloes. The dairy is fitted with the latest machinery and appliances, and has its own electric plant. The Garrison Church is considered one of the finest in the province, and will seat more than 1,000 persons. The Sirhind Club, in the middle of the station, was founded in 1891 and has at present 250 members. There are a number of European shops in the Cantonment, and several good hotels. Near the British Infantry barracks is one of Miss Sande's Soldiers' Homes where the men can get good food at reasonable prices, and wholesome recreation. The home is managed on excellent lines, and the efforts of Miss Shepard, the Superintendent, for the welfare of the soldiers are much appreciated by the men of the Garrison.

The Cantonment water-supply previous to 1908 was derived entirely from wells at Kayra on the banks of the Tangri Naddi, about five miles north-east of the station. This supply was installed about fifty years ago. In 1908 a piped supply was opened from Bibyal, also on the banks of the Tangri, two miles east of Cantonments, at the cost of about seven lakhs. The latter is now the only supply used for drinking purposes, the Kayra supply being used only for watering animals, roads and gardens. The Kayra supply depends on a masonry duct which is in constant need of repair, and only a portion of the water pumped from the works reaches its destination. The two sources combined scarcely suffice to supply the needs of the Cantonment, and as the water level at Bibyal is sinking the piped supply is precarious.

Rúpar.

Rúpar is situated on the Sutlej, 45 miles north of Ambála, and has a population of 6,935 (1911). The town is one of considerable antiquity and was formerly known as Rúp Nagar. The following legend is told as to its early history. At the time of the early Muhammadan invasions of India a Rája called Rokeshar ruled here, who founded the town and called it after his son Rúp Sen. This Rája was daily supplied with milk by Mussammat Masto, a Gujari of some neighbouring village. One day a *fakir* called Roshanwali met Masto with the milk and wished to buy it, offering twice the ordinary price. Masto agreed, but the *fakir* only dipped his finger in the milk, which then went on to the Rája. Rokeshar on tasting the milk perceived that it had been polluted, and on

hearing the truth from Masto, sent for Roshanwali and had his finger cut off. The *fakír* in revenge went to his nephew Khalid, ruler of Multán, and asked for help against the Rája of Rúpar. Khalid was about to get married, and the date for the wedding was fixed. He agreed, however, to cut off his head to represent him at the marriage, and to send his body with Roshanwali to Rúpar. This was done, and the expedition was also accompanied by the Princes of Bokhara and Syria. A fierce battle took place. Rokeshar was defeated and became a convert to Islam. Two of his sons refused to accept Islam and went away to the hills. A third son became Muhammadan and his descendants are the Sen Rájpúts of Rúpar. Masto is said to have been turned into stone in consequence of sarcastic remarks about the headless body of Khalid, and a structure identified with her memory still stands in Rúpar. Roshanwali is said to have been buried in the Khera Mohalla at Rúpar, and Shah Khalid in a village near by called after him. Two big fairs are held in the month of *Jeth* at Shah Khalid's grave. At the foot of the mound on which his tomb stands there is a deep well with a stone inscription shewing a date of the time of Shah Jahan.

In later years Rúpar formed part of the dominions of the Sikh Chief Hari Singh, and in 1792 came to his son Charat Singh. His estates were confiscated in 1846 in consequence of the part taken by the family in the Sikh War of 1845. It was at Rúpar also that the celebrated conference took place in 1831 between the Governor-General, Lord William Bentick, and the Mahárája Ranjít Singh.

Rúpar is the headquarters of a sub-division of the Ambála district, and is the site of the headworks of the Sirhind Canal. The Assistant Commissioner in civil charge of the sub-division, and an Executive Engineer of the Canal Department are stationed here. The public buildings are the Assistant Commissioner's Court and the Munsif's Court, the tahsíl, thána and Municipal office. There is also a Civil Dispensary and a Veterinary Hospital. The European bungalows and canal offices are situated separately in the headworks area. There are also two inspection bungalows controlled by the Canal Department, while a third is under construction. The municipal committee consists of nine members, six of whom are elected. There are three Government aided schools, two aided by the municipality, and one unaided Anglo-Arya Middle School. The chief articles of trade are country cloth, silk, locks and iron work, *susi*, shoes and clay models. There are two corn mills, one of which is also used for ginning cotton.

During the construction of the canal there was a railway between Rúpar and Doráha, and the total population of the town in 1875 and 1881 was over 10,000. In 1882 the canal was opened and the railway was taken up in 1884-85. After that the population sank again to about its present level.

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Places of Interest.
Rúpar.

Rúpar is connected by metalled roads both with Sirhind, on the North-Western Railway, and with Chandígarh, on the East Indian Railway. There is a mail tonga service with Sirhind, and a private motor service has been attempted, but owing to the torrents the permanence of the latter is doubtful. The canal is navigable and is used for the conveyance of passengers and freights between Rúpar and Doráha. It is probable that the carrying out of the hydro-electric project near Kiratpur will have considerable effect upon Rúpar, and a permanent branch of the North-Western Railway running through the town is proposed. It is also expected that one of the main transmission lines from the power station to Patiála State will pass through Rúpar, making available a large supply of power at a cheap rate. This will almost inevitably lead to a demand for factory sites in this locality, and Rúpar is likely to became an important industrial centre.

Kotla Nihang and Chamkáur.

These two villages in the neighbourhood of Rúpar are of interest in connection with the following Sikh legends about Guru Gobind Singh:—

Anandpur in the Hoshiárpur District was the seat of Guru Gobind Singh's power. He was the tenth Guru in the line which began with Guru Nanak. He converted the Sikhs from a tribe of religious devotees into a nation of warriors. His power and influence increased immensely and rapidly, and he became a terror to the neighbouring hill Rájas, who were staunch Hindus. They made a league with Aurangzeb to annihilate him and laid siege to Anandpur. The Guru Sahib unable to stand the siege and expecting no quarter from his enemies fled from the place. He was pursued but made good his escape, gallantly fighting his foes. He crossed the Sirsa stream and the Sutlej and came to Rúpar, but the Hindus there refused to give him refuge. He then went to Kotla Nihang, which is close to Rúpar, and asked to be shown some secluded place for sojourn. The Patháns to whom the request was made jestingly pointed to a lime-kiln as the only fit place for him to stay in. The Guru Sahib led his horse straight to the kiln, and on his approach the fire miraculously went out. The Kháns, hearing of his portent, came and took the Guru Sahib to their house. Here however his pursuers overtook him. The Kháns were terrified and were about to betray him when the Guru Sahib remonstrated with them. They listened to him and did not reveal his whereabouts. The Guru Sahib made them certain gifts and left for Chamkáur the next day unknown to his pursuers.

An enthusiast rediscovered this kiln about the year 1913, but sceptics say that it really dates from the construction of the Sirhind Canal.

A Gurdwára has been built at the place since 1914.

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Places of Interest.

Kotla Nihang and Chamkáur.

After his flight from Kotla the Guru Sahib came to Chamkáur. The Rája of this place, Bidhi Chand by name, used previously to visit the Guru Sahib at Anandpur and frequently entreated to be ordered to render him some service. Remembering the Rája's words the Guru Sahib on reaching Chamkáur sent for him. The place where Guru Sahib halted was the Rája's garden. A Gurdwára has been built there, now called Dam Dama Sahib, from the Guru's having taken rest there. The Rája came to see the Guru, but met his request for protection very coldly. He said he had only one house in his possession which was occupied by his zenana. The Guru Sahib with his forty followers and two sons thereupon went and forcibly opened the gates of the fortress. It is also said that the Guru Sahib touched the Rája on the back and the latter became stupified and followed him spellbound to the fortress. Whether by physical or by spiritual force the Guru Sahib succeeded in establishing himself in a portion of the fortress. That portion is also a Gurdwára, now dedicated to the Guru Sahib ; it is called the Tilak Asthan from the story that the Guru Sahib on his flight from the place marked Sant Singh, a follower, with the Tilak and made him his successor. It is said that the Guru's pursuers, 22 lakhs in number, came up and laid siege to the fortress. The siege lasted for some time, and eventually the Guru Sahib sent his two sons to fight the enemy. Both died heroically, and of the forty Sikhs only three survived. The place where the two sons and the thirty-seven Sikhs died is the site of the biggest Gurdwára in Chamkáur, called the Katlgarh or Shahíd Garh. It is of a mixed style of architecture and is mounted with a dome and minarets in the fashion of Islamic places of worship. The tradition is that it is an imitation of the Guru Sahib's own Samadhi at Hazúr Sahib in Hyderabad. It is said that Gurdial Singh, an ancestor of the Singpur family of Jágírdárs, visited the Hazúr Sahib and was told in a dream to render his devotions at Chamkáur Sahib instead of coming to Hazúr Sahib. He brought the design from there, and his son completed the building and constructed the minarets.

The Guru Sahib fled from Chamkáur with only two followers, leaving Sant Singh disguised in his own dress. A Mazhabi Sikh, Jiwan Singh by name, was left in command at Chamkáur. A fourth Gurdwára called the Shahíd Burji is dedicated to him. It is visited by Mazhabi Sikhs only.

Two big fairs are held in Chamkáur, one in the month *Poh* to commemorate the massacre of the two sons, the other on the occasion of the Dosehra. Both are largely attended by pilgrims from far and near.

Bardar.

This is a small hamlet situated in the Siwáliks about 10 miles east of Rúpar. It has in it the ruins of an ancient city. A number of stone images were discovered in a field some forty years ago and are considered to be about 700 years' old.

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Bardar.

The images are of Durga and other minor Hindu deities. This indicates the existence of a temple at that spot. Possibly, the city was submerged in some sudden convulsion or earthquake which prevented the people from saving even the images of their gods.

The local tradition is that the place was once ruled by a Rájpút Rája of the Dahia tribe. A force of invaders of the Ghorewah section of the Rájpút tribes came from the south. They pitched their tents outside the village and sent word to the Rája asking for *dahi*. The Rája took this demand for *dahi* as an insult. He sent out pitcherfuls of dung overspread with a small quantity of *dahi*. The strangers who were prepared for a conflict took up the gauntlet, and a battle ensued, ending in the complete victory of the Ghorewah invaders. From that day the loss of this place has become a bye-word among the Dahia Rájpúts, and they say on hearing of the birth of a child in their tribe " what if a child is born. He won't recover Bardar."

There is a small temple here built to the goddess Mansa Devi. It was once largely visited by the Labanas residing near Manimájra. But they have now become Sikhs and no longer worship the goddess.

The village is now owned by Jats and Gújars. When they came to settle here the place was entirely uninhabited. The Jats are of the Mundi tribe and originally came from near Ludhiána. Coins of the age of Akbar and Muhammad Shah are found now and then, and images have been frequently unearthed, some of which have been deposited in a *Shivála* at Rúpar. They are said to be of a Budhistic design.

Siswán.

Siswán is situated at the entrance to the Siwáliks on the old Kurali-Simla road. This road was at one time the main entrance to the hills, and in Sikh times Siswán was of considerable importance as a market for opium, charas, wool and other hill products. It also traded with the hills in grain brought from the plains. Its commercial business extended all over the province, and the inhabitants still remember grain carts coming from places as far away as Bhatinda. This prosperity ceased with the construction of the Kalka-Simla Road and the introduction of Government control over opium and charas. The place is now going to ruins and the banias are fast deserting it.

There is a small temple here to Bhairon, gate-keeper of Shivji. It is visited by local Mahajans only, and there is no fair of any importance. There is no tradition as to how the temple came to be built here, but the Siwáliks abound with monuments to Shiv-ji and his attendants.

Gold is collected in the torrent here, but not in any appreciable quantity.

CHAPTER — Places of In[terest]. Manimájra.

Manimájra is situated on the Chandígarh-Rúpar Road. 23 miles due north of Ambála. Nothing is known of its history before the Sikh period, though there is a legend that it was founded by Mani Ram, Jat, Dhillu, about 400 years ago. But after the death of Zain Khan, Governor of Sirhind, in 1763 A.D., and the break up of the Imperial power, one Gharib Das, a Sikh leader, seized upon 84 villages which his father had held as a revenue officer under the Empire. Manimájra became the capital of the new principality, which was further extended by the seizure of the fortress of Pinjaur. This, however, was afterwards wrested from Manimájra by the Patiála Rája. Gharib Das died in 1783, leaving two sons, Gopal Singh and Parkash Chand. The elder of these did excellent service in 1809, and again in the Gurkha campaign of 1814. He received at his own request, in lieu of other reward, the title of Rája. He died in 1860. The jágír, then worth Rs. 39,000 a year, finally lapsed to Government in 1875 on the death of the late Rája Bhagwan Singh without proper heirs ; and the importance of the place has since rapidly declined.

There are various Sikh legends in connection with a Mussammat Raj Kaur, wife of Ram Rai of the family of Sikh Gurus. Raj Kaur is said to have quarrelled with her husband and to have come to Manimájra from Garhwál Tiri. Gharib Das is said to have owed his power to the fact that his father Ganga Ram helped Raj Kaur to prop up her house one rainy night, and so won the holy woman's blessing. Gopal Singh, however, son of Gharib Das, fell foul of Mussammat Raj Kaur at the time of building the fort at Manimájra. Raj Kaur was building a temple at the same time, and the Rája took away her workmen for his fort. Raj Kaur was obliged to abandon her temple but retaliated by pronouncing a curse on all who should erect a building higher than the present height of the temple. According to the legend it was this curse which caused the extinction of the Rája's family, as Gopal Singh's fortress was made higher than the temple. The curse is believed to be still effective, and has caused such inconvenience that the people of Manimájra recently collected a sum of Rs. 1,000 for the purpose of increasing the height of the temple, and so making it safe to build higher houses.

The shrine of Mansa Devi, situated a few miles to the north of the town, is yearly a centre of attraction to large numbers of worshippers. The shrine formerly was in the Náhan territory. On one occasion, however, the stream which supplied the pilgrims with water was cut off by some of the hill tribes, and great distress occasioned. At this crisis, Gurbakhsh Singh, Rája of Manimájra, most opportunely dreamed that the goddess appeared to him, and directed him to establish her shrine in his territory. He obeyed the call with alacrity, and was rewarded by the realization of considerable profit from the annual fair. As many as 40,000 people, of whom perhaps

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Manimájra.

one-half are pilgrims from a distance, are computed to attend the festival, which takes place on the 8th *Chait* and four following days.

The local industries are the manufacture of various articles from bamboo, and cutting mill-stones, of which a large quantity are annually turned out. A small trade also is carried on with the hills in country produce, especially ginger and spices. Manimájra is the centre of the very unhealthy tract known as the Neli, which has been previously mentioned. The town is occupied by cultivators from a number of the worst villages of the tract, who are unable to live on their lands owing to the deadly climate. A large proportion of these people are afflicted with malarial disease of a very bad type, and the town has in consequence acquired a bad name for sanitation. It is in a miserable, decayed condition, and in spite of the fine crops to be raised in parts of the Neli the strongest inducements will hardly tempt new cultivators to settle in the place.

Panjaur.

Panjaur is a small village in the Patiála territory, about 3 miles south of Kálka and six miles north of Chandígarh. It is famous for the beautiful Mughal Garden situated there.

The garden lies on the Ambála-Simla Road just outside the village *abadi*. It is said to have been planned by a certain Fidai Khan in the reign of the Mughal Emperor Jahangir. Akbar the Great had a long but unsuccessful war with the hill Rája of Bhowána who held sway over the country extending from Rájpúra to Solon. The tradition is that the Emperor's siege of 12 years proved abortive. Possibly local patriotism has modified the tradition. We are told that Fidai Khan, the son of Jahangir's wet-nurse, came to settle in this *ilaka* and laid the foundation of the garden. The elaborate design however suggests rather a ruler or Viceroy of the Great Mughal than any mere settler at the mercy of a hostile Rája.

The garden, which is surrounded by a high wall, is about two furlongs in length by one in breadth, and is laid out on a slope running down to the Ghaggar torrent. Advantage is taken of this slope to provide a beautiful example of the terraced gardens of the Mughals. There are six terraces with an artificial stream running down the middle of each and falling in a cascade to the next level, while fountains throw the water to an increasing height as the lower terraces are reached. The gateway, surmounted by a suite of rooms, gives access to the highest terrace from the Kálka road, and the eye is met by green lawns and bright flower beds, while in the centre the stream, flanked by avenues of tall palms, leads into the white Shish Mahal, a building standing at the far end of the terrace. The lower terraces are laid out on a similar plan; a two-storied building called the Rang Mahal stands at the end of the second terrace. This is used by the Rája as a rest-house on his visits to Panjaur. It overlooks the third terrace

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Panjaur.

at a considerable height and affords a beautiful view of all the lower levels. The fourth terrace contains a tank in the centre of which is a summer house surrounded by fountains.

Tradition ascribes Fidai Khan's flight from Panjaur to a curious story. He requested the Rája to send his Harem to the garden for an interview with his wives. The Rája sent such of his female servants as had their throats swollen from goitre. The Khan's wives were terrified on hearing that the climate bred such a disease. Fidai Khan deserted the place. The garden passed to the Rája of Bhiwána and from him to the Rája of Sirmúr. The Patiála State bought the garden and a considerable *ilaka* from Sirmúr for Rs. 60,000.

Kálka.

Kálka is a small town situated on the banks of the Sukhna Nadi, just at the point where the torrent emerges from the hills. Its height above sea level is 2,270 feet and its population according to the 1911 census was 5,938.

With the adjoining village of Kurári the town forms an island of British territory surrounded by Patiála State. The area was acquired from the Darbár in 1846 and was included in the Simla district. The town of Kálka as it now stands did not then exist; a site was marked out for a bazár as soon as acquired, and the "tehzamini," a ground rent, which forms one of the main sources of income of the local committee, is a due levied in virtue of the proprietary rights of Government to this site.

In 1899 owing to the reorganisation of the cantonments in the Simla hills under a Senior Cantonment Magistrate at Kasauli, Kálka, with Kasauli, was transferred from the Simla to the Ambála district.

The town is the terminus of the East Indian Railway (extended in 1891) and the starting point of the Kálka Simla Railway (opened in 1903). It is the most convenient railhead for the Cantonment Sanitorium of Kasauli with which it is connected by a good bridle-track (9 miles); the cart road route being a good deal longer. The Ambála-Simla high road forms the main street of the town.

Thus situated, Kálka has grown considerably since its foundation and can boast a flourishing trade. The principal products of Simla and the surrounding hills—such as potatoes, ginger, pomegranate, walnuts, pears, apples and Banaksha (a native medicine)—find a sale in its markets, while in return large quantities of wheat, gram, pulses, salt, sugar, vegetable and charcoal are exported to Simla and the surrounding stations. There are many large merchants and commission agents in Kálka who ply a flourishing business and thrive exceedingly.

The proposed branch line of the North-Western Railway from Ludhiána is not likely to materialize, but Kálka will in all probability play an important part to the projected Sutlej Hydro-Electric Scheme that is being evolved at Kiratpur on the upper reaches of the river Sutlej.

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Kálka.

The town is administered by a committee consisting of six members, three of whom (including the President) are appointed *ex-officio*. The Station Master has been vice-President since 1906, while the other two are respectively a prominent Hindu and Muhammadan citizen of Kálka, nominated by Government. Sanitation has lately been improved by the introduction of a good drainage scheme, but the town is very congested, and there is every indication that its area will have to be extended in the near future.

In 1903 Kálka was made the headquarters of a sub-tahsíl in the Kharar tahsíl of the Ambála district. The Primary School that was opened in the early nineties was raised to the status of an Anglo-Vernacular Middle School in 1914, and is now a very flourishing institution. There are also three dispensaries (two railway and one civil, in connection with which an amalgamation scheme is under consideration), a Post Office, Police Station and Civil Rest-House in the town.

A Grass Farm Department was opened in 1908, while a mule and pony corps are as a rule located here. In the hot weather there is a rest camp for troops marching to and from the hills.

Kasauli.

Kasauli is the southernmost of the cantonments in the Simla hills; it lies to the west of the Kálka-Simla Road, and looks out over the Siwáliks to the plains of the Ambála district. It is about nine miles by bridle-path from Kálka and is 6,000 feet above sea level. The Cantonment covers an area of 676 acres, and its population in 1911 was 2,612. It was formed in 1842 after a survey by Colonel Tapp, Political Agent of Subáthu. It was this Colonel Tapp who gave its name, Tapp's nose, to the highest point in Kasauli (6,322 feet above sea level). The first troops to occupy the Cantonment were the 13th Somerset Light Infantry on their return from Afghánistán in 1843. Land was granted free by the Rána of Baghát for the forming of the sanitorium. The church was begun in 1844, but was not completed till 1853. Kasauli had its share in the troubles of 1857, when the Gurkha guard decamped with Rs. 26,000. The two most important institutions in Kasauli are the Pasteur Institute and the Research Institute. The Northern Command School of Signalling conducts its courses here; there is also a school of Physical Training for Indian Non-Commissioned Officers, a School of Instruction for British Soldier Clerks, and a Military Food Laboratory. The headquarters of the Ambála Brigade moves to Kasauli each year for the hot weather. The sanctioned normal garrison of British troops is 690. The water-supply is obtained from springs and is pumped to all parts of the station. The Cantonment was transferred from the Simla to the Ambála district in 1899.

Sanáwar.

The Lawrence Royal Military School situated at Saná· a mile or two to the east of Kasauli, was founded by Si·

Sanáwar.

Lawrence, K.C.B., in 1847. It became a Government Institution after the Mutiny of 1857, and it was now affords accommodation for 500 children of both sexes. "The object of the institution is to provide for the orphan and children of soldiers serving or having served in India an asylum from the debilitating effects of a tropical climate and the demoralising influence of barrack life, wherein they may obtain the benefits of a bracing climate, a healthy moral atmosphere, and a plain, useful, and, above all, religious education, adapted to fit them for employment suited to their position in life ; and with the Divine blessing to make them consistent Christians, and intelligent and useful members of society."

The institution is now under the direct control of the Government of India in the Army Department, and the present Principal is the Rev. G. D. Barne, O.B.E., M.A. The Boys' School is under the direction of a headmaster and eight assistant masters with a staff of military instructors. The Girls' School is under a headmistress and nine assistant mistresses. There is also a Training College for European School Masters with twenty students in residence.

Sadhaura.

Sadhaura is a small town situated near the hills, 26 miles east of Ambála, on the Nakti or Sadhaurawáli Naddi. The town is one of some antiquity, dating back to the time of Mahmúd of Ghazni, but is now of no political importance. It is the scene of a yearly fair at the shrine of a Muhammadan saint named Shah Kumais. This fair takes place on the 10th of *Rabi-ul-Sáni* and four following days ; the attendance is estimated at 20,000 persons. There is a thána here and a dispensary. The Municipal Committee consists of nine members, of whom six are elected. Coarse country cloth is manufactured to a considerable extent in the town, and it has a local trade in country produce. The town was once notorious as being the centre of a considerable industry in the manufacture of forged documents. Much of the crime of that class in the district and over a large extent of neighbouring country was believed to have been originated or abetted by residents of Sadhaura. This occupation appears to have declined of late years. There is a large colony of Sayads in the town and neighbouring villages.

The population, which in 1875 was over 11,000, had sunk by 1911 to 7,774.

The Jamkesar Tank.

The Jamkesar Tank is in the village of Husaini near Naráingarh. Close to it are two temples, one dedicated to Ram Chandar, the hero of the Ramayana, the other to the god Shivaji. The tank is said to mark the spot where the Pándavás of the Mahábárata halted during their flight to the Himalayas. There is a tradition that the gates of a great city called Karori once stood near this spot, and that Korwa and Bari and Chhit, Kori, in the Naráingarh tahsíl, and Pilkháni in the Ambála Tahsíl were all once part of the city. Indications of former habitations are sometimes unearthed in the

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The Jamkesar Tank.

neighbourhood. The following tradition is told of the origin of the name Jamkesar. A rich bania, who wanted a wealthy husband for his daughter, sent a number of camels to Karori loaded with *kesar*, or saffron. This was to be sold to any one who could pay the price in coins of one mintage. A wealthy bania of Karori paid the price, as required, and threw all the saffron into the trough from which the mud for the banks of the tank was being taken. Hence arose the name Jamkesar. Others connect the name with Yam Ishwar, meaning God's angel of death.

Jagádhri.

Jagádhri is situated 37 miles south-east of Ambála and three miles to the north of the North-Western Railway, and is the headquarters of a tahsíl and thána. The municipality is represented by a 3rd class committee of nine members, of whom six are elected. Jagádhri is a town of some importance. It had a population in 1911 of 12,045. It owes its importance to Rái Singh of Buria, who conquered it in the Sikh times, and encouraged the commercial and manufacturing classes to settle here. It was utterly destroyed by Nádir Shah, but was rebuilt in 1783 by the same Rái Singh. It lapsed to the British Government in 1829, together with the territory of which it was the capital. The old name of the place was Ganga Dhari, so called from a store of Ganges water enshrined in the place at its foundation.

The town imports copper and iron from the hills and from Calcutta and Bombay, and considerable manufactures are carried on in these metals. Vessels and tools of various descriptions are exported both into the North-Western Provinces and into the Punjab. Jagádhri has also a well-deserved reputation for brass-ware. Ornamental lamps and other forms of brass-ware are exceptionally well made. Borax, brought from the hills, is here refined and exported to Bengal. Oxide of lead is also manufactured for use by goldsmiths, and in native medicines. The town earned some notoriety in 1864 from the detection of a long established manufactory of spurious gold coins. The coins were made up to resemble the old Jaipur Mohar of the years 1808 to 1813. They contained rather more alloy than the genuine gold coins, so as to yield a profit of from 12 annas to Re. 1-4-0 on each coin of a nominal value of Rs. 16. It was found that a regular business had been carried on for ten years by a number of persons in the manufacture of these coins. They were sold at Simla and Mussoorie, where gold coins were at the time in great demand owing to the number of servants and men employed on the Tibet road, who preferred gold for its portability, and owing also to the hoarding propensities of the hill Rájas. It was estimated that from 1,000 to 2,000 coins a month were being turned out. They were manufactured principally from English sovereigns, and the discovery was put forward prominently in 1864 as pointing to the necessity for a Government gold

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coinage. Murshidabad Mohars were imitated for use in the plains as well as Jaipur coins.

Jagádhri.
The Adhbadri Temple, Kotgarh.

This temple is situated in the Jagádhri tahsíl, about two miles north of the village of Kotgarh, where the sacred stream Saraswati issues from the Siwáliks. It is dedicated to the first God, Adhi Narain. The legend is that Brahma found favour with Vishnu and was told to make any request he pleased. He prayed that Vishnu would continue to dwell in this sacred spot till Brahma had lived a hundred lives, so that he might please the God in every existence. There is also a temple to Shiva here, but it is not so much venerated as the 'Adhbadri temple. The place is much visited by pilgrims from the surrounding country, and there is a big fair here in the month *Baisákh*.

Gopál Mochan.

Gopál Mochan near Biláspur, in the Jagádhri tahsíl, is famous for a sacred tank of the same name. The legend is that the God Shivji going to the rescue of Saraswati, who was being pursued by Brahma, struck off the latter's head. A lock of hair was left in Shivji's hand and his body was blackened. For a long time Shivji was unable to cleanse himself, till, resting one night in a cow shed, he overheard a conversation between a cow and her calf. The calf said that it was going to kill its master, a Brahmin, to avoid being castrated. The cow tried to dissuade it from the sin, but the calf answered that it knew of a tank where it could cleanse itself from the sin of killing a Brahmin. Shivji followed the calf next day and saw it kill its master. The bodies of the cow and calf thereupon were blackened, until they cleanse themselves by bathing in the Gopál Mochan. Shivji followed their example and was likewise cleansed. Since then the waters of the Gopál Mochan have retained their virtue, and are considered by many to be more efficacious than the waters of the Ganges at Hardwár.

Another sacred tank, the Rin Mochan, is situated close to the Gopál Mochan: a big fair is held in the village in the month of *Katak*.

Damla.

Damla is on the Jagádhri-Thánesar Road, five miles from 'Abdullapur Railway Station. The place is now largely in ruins, but appears to have been a flourishing town at one time. The name is said to be an abbreviation of *Dám Liya*, or bought with a price. The founder is said to have been Syed Hyder Shah, a saint who flourished about five hundred years ago. The legend says that this saint won the gratitude of a Gujar Chief of the neighbourhood by casting evil spirits out of his daughter. In recompense he only wished to be sold the jungle in which his hut was situated. The Chief agreed and the jungle was bought for a handful of coins. The saint happened to be a friend of some Tarin Patháns from Sirhind, who often halted for the night near his hut on their way to Hardwár to sell horses. After acquiring the jungle Syed Hyder Shah sent for the Tarins and settled them on the spot. They

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Places of Interest.

Damla.

became his devout disciples, and were rewarded with promises of future prosperity. On the death of the saint, a shrine was built over his remains, but, according to his behest, no dome was erected. Later a dome was added, but in a short time it fell down. The Patháns prospered and multiplied. They built forts for themselves and became mercenary soldiers, selling their services to the highest bidder. Eventually they fell foul of the Sikhs and were worsted, and from that day their fortunes have declined.

The shrine of the Pír is still venerated, and an annual fair is held. The Patháns are now in poor circumstances. In the early settlements they were too proud to come and lay their claims before the British Settlement Officers, not realising that their swords had lost their market value. Their forts are now in ruins, and the materials are used to mend the roads and canal banks.

Búria.

The town of Búria is situated near the west bank of the Jamna Canal, 3½ miles to the north of the North-Western Railway. Búria is an ancient town, built in the time of the Emperor Humáyún. It was taken by the Sikhs about 1760, and became the headquarters of considerable chiefship : one of those nine which were exempted from the reforms ot 1849, and allowed to retain independent jurisdiction for some time after the reduction of the other chiefs to the position of jágírdárs. Part of the estate has since lapsed, but the remainder is still held as jágír by Sardár Lachhman Singh, the present representative of the family. There is a handsome fort inside the town, the residence of the Sardár. The municipality is represented by a 3rd class committee consisting of seven members appointed by the Deputy Commissioner, five of whom are non-officials. A considerable manufacture of country cloth is carried on here, but there is no trade of any consequence.

The population, which in 1881 was over 7,000, had sunk by 1911 to 4,272.

Hindu shrines.

Outside most villages in the district there is a small square shrine, with minarets at each corner, sacred to Gugga Pír, the snake god. Gugga is venerated more particularly by the lower castes. The legend is that his mother could not conceive till she went to the Sádhús and obtained their benediction. After this she conceived with Gugga, but was turned out of the house by her husband. On her journey back to her parents' house the oxen drawing the cart were bitten by snakes. Gugga, still in the womb, told his mother to apply *neem* leaves to the bites. She did so and the oxen recovered. Gugga remained unborn till the thirteenth month, fearing the reproach of being born in the house of his mother's parents. Eventually by appearing to his father in dreams, he induced him to take back his mother. Gugga was then born in his father's house, and even from the cradle became famous as a snake killer. He later gained such power over snakes that

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Hindu shrines.

when the father of his betrothed refused to give him his daughter in marriage, he went to Basang, the king of the snakes, and threatened him and his house with extermination if his betrothed should not be brought to him. Tatig Nag, Basang's sister's son, thereupon consented to carry out Gugga's wishes. He went to Dhup Nagar in Bengal where Sirial, the Pír's betrothed, lived with her father. There he contrived to bite Sirial while she was bathing in a tank. Sirial neither died nor recovered from the effects of the poison till Tatig Nag, in the shape of a Brahmin, agreed to cure her on condition she should be married to Gugga. Her father agreed, and Sirial was cured. Her father then fixed the seventh day for the marriage, so that Gugga should not be able to arrive in time. Gugga, however, arrived in an airship contrived by his Guru, and the wedding took place. Of his death it is said that he quarrelled with some cousins and killed them, and that when his mother uttered a curse upon him he disappeared underground. He reappeared to his wife in answer to her prayers, but upon being observed by his mother he again disappeared never to return.

There is a shrine to Sakhi Sarwar on a peak of the lower Siwáliks near Khisri, a few miles from the Jamna Canal head at Tájewála. The shrine is not unlike those of Gugga Pír in structure. Sakhi Sarwar was not a local saint, and little is known of him in the neighbourhood. It is said that a bania from this locality got into trouble while in Bagar in the Hissar district. He vowed to build a shrine to the Bagar Saint, Sakhi Sarwar, on the highest peak in his own neighbourhood if the saint would help him out of his troubles. The help was given and the shrine was built.

A fair is held here on every Thursday in the month of *Sawan*. The worshippers of Sakhi Sarwar are mostly of the lower castes, including even the criminal classes.

Mughal remains.

The Mughal garden at Panjaur has already been described. There are the ruins of a Mughal palace called the Rang Mahal near Búria. It is said that the Emperor Jahangir used to halt here on his way to his favourite hunting ground at Kalesar. Búria itself is said to have been the birthplace of Birbal, one of Akbar's ministers. There is also a ruined fort in the possession of the Pathán jágírdárs of Khisrabad, in the Jagádhri tahsíl, which is said to be of Mughal origin. To the north and south of Ambála the old Badshahi Sarak from Delhi to Lahore can be traced by means of the *kos* minars. One of these is just outside Ambála City Station, and has been made a protected monument. There are also the foundations of a Mughal Serai at the village of Kot Kachhwa, a few miles south of Ambála Cantonments, with a large masonry tank. The tank is filled up with earth, and its excavation has been proposed as a famine work.

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CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

Boundaries and dimensions.

The present Karnal district has an area of 3,128 square miles. The river Jumna forms its eastern boundary, and across that river the district is faced by the districts of Saharanpur, Muzaffarnagar and Meerut in the United Provinces. To the north lie the Jagadhri and Ambala tahsils of the Ambala district, while the north-west and western boundaries are formed by the Patiala and Jind States. On the south are the Gohana tahsil of the Rohtak district and the Sonepat tahsil of the Delhi district.

The extreme breadth of the district is 44 miles and the extreme length 64 miles.

Physical features.

The district comprises four tahsils, Panipat, Karnal, Thanesar and Kaithal. It is traversed from north to south by the watershed between the Indian Ocean and the Bay of Bengal. To the east of the watershed is the Khadir or riverain tract of the Jumna, west of the watershed lies the Bangar, an upland plain stretching parallel to the Khadir throughout its entire length. These two divisions are common to the three eastern tahsils, Panipat Karnal and Thanesar. In Karnal and Kaithal, however, to the west of the Bangar, stretches a high and once arid country known as the Nardak, to the west of which again lies the Bangar tract of the Kaithal tahsil, resembling the uplands of Rohtak and Hansi. The Bangar tracts, except in Thanesar, and the whole of the Nardak are now fully irrigated by the Western Jumna Canal. In the north of the district, in the Thanesar tahsil and the Guhla sub-tahsil of Kaithal, the country to the west of the Bangar is traversed by a series of hill torrents, of which the most important are the Markanda, Umla, Sarusti, Chautang and Rakshi. On the action of these streams the prosperity of this northern tract depends. Their influence is shown in the great diversity of soils they have formed, from the fertile loam of the Markanda Bet to the stiff clay of the Chachra and Naili covered with dense thickets of *dhak* (butea frondosa). The Ghaggar may be said to form the northern boundary of the district, but beyond it are a few outlying estates scattered in Patiala territory belonging to the Jagirdars of Arnauli and Sidhowal and included in British territory for political reasons. They lie in an extensive plain intersected by sand hills, but with many rich loamy hollows in which well cultivation is easy and profitable.

B

CHAP. I. A. Physical Aspects. Physical features.

The district is everywhere well wooded. The fertile fields of the Khadir and Bangar are studded with groves of mangoes and *jamoa*, while in the Nardak, Chachra and Naili the masses of *dhak* trees form the feature of the landscape varied by the *pipal*, *bhor*, and *pilkhan*. The palm tree is plentiful in the Khadir, and the *kikar* is often found, but the *shisham* is comparatively rare except where planted on canal banks or by the roadside. A number of trees not indigenous to the district are found on the old Imperial canal. Grasses are plentiful in the Bangar and Nardak, the best for grazing being *dubra*, *anjan* and *palwa*. *Panni* is useful for thatching. The Khadir produces most inferior grazing, except near the Jumna where the grass is protected by the fringe of *jhao* brushwood adjoining the river bed.

The Jumna and flood channels.

In the months of July, August and September when the river is in flood and good rainfall has reduced the demand for canal water, the Jumna is a formidable river. Its waters often cause considerable damage to villages on its banks, and penetrating inland through the numerous flood channels intersecting the Khadir are anything but beneficial to the *kharif* crop. The silt of the Jumna is not so valuable as the silt of the Punjab rivers. The deposit contains too much sand. At the same time the villages whose *kharif* crops are damaged are undoubtedly gainers in the *rabi*. Of the flood channels which traverse the Khadir tract the most important are the Nun in the northern Indri Khadir, the Puran or old Jumna near Kunjpura, and the Dolaha which flows through *Barsat* and occasionally brings floods as far inland as Panipat city. At present the set of the river in the Karnal tahsil is towards the districts of the United Provinces, and a considerable area was added to the Karnal district in 1908. In the Panipat and Thanesar tahsils, however, the set is towards the Punjab or right bank, and some of the best land in the district, including many valuable wells, has been carried away during the last few years.

Canal escapes.

Whenever there is a slackening in the demand for water in the districts served by the Western Jumna Canal the canal authorities dispose of the surplus supply collected in the upper reaches of the canal through large escapes which conduct the water back into the Jumna and form somewhat important features in the agriculture of the Khadir. These escape channels after a short artificial course tail off into some natural depression leading to the river. The Kunjnu and Dhanaura escapes, which take out of the canal above

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Indri, have a short course and have little effect on the country through which they pass. But the Indri escape or Budha Khera Nala and the Rer escape or Khojgipur Nala are more important. The former takes the surplus water from the Indri lock down through the channel of the old Western Jumna Canal to Budha Khera a few miles north-east of Karnal and thence by an old channel into the Jumna. The body of water thus disposed of is considerable and the moisture benefits a few villages near Indri. The junction of this channel with the main stream of the Jumna at Kairwali gives rise to heavy floods in some riverain villages in the vicinity. The effect is not always beneficial and the large village of Barsat has been particularly unfortunate. The deep catch water drain, known as the Rer or Munak escape, and to the *zamindars* as the Khojgipur or Ganda Nala, carries surplus water from the Munak regulator and drains the south of the Karnal tahsil. It has been much improved since settlement. The banks have been strengthened and the channel bridged in several places. From Babail its course has been changed, thus removing a source of danger to some prosperous riverain villages of the northern Khadir. Instead of holding up the floods as at settlement it conveys them along with the surplus canal water through an old winding arm of the river to join the Jumna at Khojgipur, some 12 miles south of its former outfall.

The Western Jumna Canal.

The old canal at the time of Mr. Ibbetson's Karnal Settlement still ran from Indri downwards in the old channel which was practically identical with the Badshahi Canal constructed by the Moghals. It wound its course through the Khadir, and did not enter the Bangar till it reached the old Imperial bridge on the Grand Trunk Road four miles south of Karnal. The evils which resulted from faulty alignments, disregard of the natural drainage, and excessive irrigation are described at length in Mr. Ibbetson's Karnal Settlement Report (paragraphs 159-169).

Fortunately the state of affairs described by Mr. Ibbetson had not long to wait for a remedy. The re-alignment of the main line from Indri to Munak and of the distributaries was actually being carried out when Mr. Ibbetson wrote, and in August 1885 the old canal between Indri and Rer was finally closed and relegated to its proper position as a drainage line.

From Tajewala in the Ambala district, where the Western Jumna Canal takes out of the Jumna, as far as Indri

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The Western Jumna Canal.

the alignment of the old Badshahi Canal is followed with but few modifications. This reach is really an arm of the Jumna pressed into service by the original constructors of the canal, and has now to carry the whole supply of the modern system. Two-thirds of as much of the Jumna River water as is available for irrigation is taken as far as Indri in one united stream, the volume of which since the opening of the Sirsa Branch greatly exceeds that carried at last settlement. In this reach considerable damage has been caused by percolation owing to the water, held up at the Indri regulator to supply the Sirsa Branch which leaves the Main Canal at this point.

Below Indri the main canal continues navigable as far as Delhi. Between Indri and Munak, where the Hansi Branch strikes westwards to irrigate Jind and Hissar, several subsidiary channels are given off. The Nardak Distributary constructed in 1897-98 takes out of the main line at Uchana and gives much needed irrigation in the Nardak tracts of Karnal and Kaithal. The Budha Khera and Karnal Distributaries irrigate land in the vicinity of Karnal town. The Bazida Distributary taking out at Gogripur serves the centre of the Karnal Pargana and extends to the northern villages of Panipat. The Goli Distributary taking out above the regulator at Munak irrigates a few villages in the south-west corner of the tahsil. At Munak water is again headed up to give a sufficient supply for the Hansi Branch, and here again percolation has caused some damage.

The old Delhi and Rohtak Branches have been completely abandoned except where their course happens to coincide with a new *rajbaha*. At present the main supplies of canal water for the Panipat tahsil are drawn from the Delhi Branch and the Hansi Branch, which bifurcate at Munak on the borders of the Karnal tahsil. The Delhi Branch, through its main distributaries, the Madlauda, Gohana and Asrana Rajbahas, irrigates the greater part of the Bangar circle. The Joshi minor and Butana Rajbaha of the Hansi Branch serve the villages on the Jind and Rohtak border. The Kabri Branch, taking out of the main canal near Karnal, is brought over the Panipat border and irrigates the extreme north-east of the Bangar circle and the town of Panipat. The small area of canal irrigation in the Khadir circle is supplied by this *rajbaha*.

The distributaries of the Delhi Branch are the most satisfactory in their working. They are controlled from Binjhol,

the head-quarters of the Panipat canal sub-division. The Panipat villages at the tail of the Joshi and Kabri Distributaries, which are in the charge of the Karnal canal sub-division, are loud in their complaints. These distributaries have never worked satisfactorily. The Butana Rajbaha of the Hansi Branch managed from Rohtak gives ample supplies.

The Sirsa Branch opened in 1890 takes out at Indri and strikes due west. No irrigation is done from the main line in the Karnal tahsil. But the Habri Rajbaha, which takes off at Badhera, irrigates a few villages in the Indri Nardak.

The most important factor in the development of the Nardak and Bangar circles is, of course, the opening of the Sirsa Branch which runs from north-east to south-west parallel to and about four miles to the south of the Kaithal-Thanesar road. Two main distributaries, the Sidkan and the Habri Rajbahas, irrigate the country between the Sirsa Canal and the drainage line of the Chautang which was formerly the boundary of the territory belonging to the Bhai of Kaithal. The villages lying to the south-east of the drainage line were without irrigation until the opening of the Nardak Rajbaha in 1898. All these *rajbahas* have been aligned on the most approved principles, and when clear of silt their command of the irrigation area is almost perfect.

The Sirsa Branch irrigation is controlled by the Sub-Divisional Officer at Mundri. The Nardak Rajbaha is under the immediate charge of the Sub-Divisional Officer at Karnal. As at settlement the southern villages of the tahsil bordering on Jind are irrigated from the Mowana Rajbaha of the Hansi Branch which gives excellent supplies.

HILL STREAMS.

The Rakshi.

The Rakshi has a course of little more than 10 miles from the point where it enters the Thanesar tahsil on the east to the town of Ladwa where it joins the original stream of the Chautang. Except to a few of the upper villages its floods are not very important and below Ladwa the channel is deep enough to carry off the water without inundating the surrounding fields. The Kurukshetr cut from the Rakshi to the sacred tanks of Thanesar still exists; but the channel is not kept properly cleared and its floods do harm as often as good.

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The Chautang.

The Chautang has altered its course a good deal since settlement. Shortly after entering the Thanesar tahsil and about three miles from the boundary the original channel has silted up and although one or two subsidiary channels are available the bulk of the water follows a series of depressions on the left bank of the old stream in a course roughly parallel to it until it enters a large lake about three miles north of Ladwa. From here the overflow escapes down the Ladwa-Shahabad road and so into the Rakshi and its original bed at Ladwa. Some of the flood water rejoins the original stream and is partly diverted into the Sarusti by the Sultanpur cut and partly flows down the old bed to its junction with the Rakshi at Ladwa. Near the border of Ambala a few villages benefit by the silt which the Chautang carries in its upper reaches. Below the point where the old channel has silted up, the villages almost without exception have suffered from the diversion of the water into the fields. In many places the present course of the stream is marked by no defined bed and what were formerly rice fields have become mere *jhils* or, owing to overflooding and denudation of the surface soil, are now unfit for cultivation. A scheme for clearing the old bed and restoring the stream to its original channel has been taken up.

The Rakshi Chautang Canal.

The Rakshi and Chautang Canal enters the Karnal tahsil in the north of the Bangar between Indri and the Grand Trunk Road. The Sirsa Branch cuts across the course of both these streams which are syphoned under its bed. Up to 1897-98 the flood water brought across the line of the Sirsa Branch was allowed to inundate the country to the west of the Grand Trunk Road. But since that year, partly by straightening the original drainage channels, and partly by digging new water-courses, the floods have been much reduced. On the whole these works have been advantageous. The system, half drainage and half canal, is supplemented to a certain extent from the Sirsa Branch. Enough water is given for rice sowing in a year of average rainfall, but for the spring harvest only one watering can be supplied. The original streams still continue their course through the Nardak, taking the surplus from the Chautang Canal system and surface drainage. A few large villages in the west of the Karnal tahsil are still dependent on the floods of these natural channels.

The Sarusti.

The Sarusti above Singhaur has no defined bed. But in its lower reaches, where it can overflow its banks, it becomes

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The Sarusti.

useful to the rice lands of certain villages. Its floods, however, rarely extend to any distance, it carries no silt, and its banks are usually high and steep. Near Thanesar they are sufficiently low to enable certain villages to obtain some benefit by the erection of "bands"; these have recently been prohibited in the interests of the Sarusti Canal, the supply of which depends upon the water collected in a large lake, called the Sainsa Jhil, in the neighbourhood of Pehowa.

The Markanda.

The Markanda is distinguished from the rest of the hill streams by its extensive flooding and by the heavy deposits of silt which it leaves in the more favoured villages. Sand is more rarely deposited and as a rule only in the vicinity of the banks. If we are to judge by the experience of the expiring settlement, its natural vagaries have been somewhat overestimated in the past. It is true that in some places the bed of the river is on the ridge of the country and the conditions which make for sudden changes are therefore always present. The question of controlling its waters is mainly an engineering one and is complicated by considerations of the supply of water for the Sarusti Canal. The construction of the road and the railway bridges which span the river within two hundred yards of each other at Shahabad and the training works which run for several miles east and north of that town confine the stream to a definite bed for the first few miles of its course through the tahsil: they have also given it a sharper current for some distance below these works and this has operated to keep it in its existing bed: the Kalsana channel has been closed and the full stream now sets strongly on Kalsana, three miles below the bridges. Some four miles below Kalsana a branch strikes south along the western border of Arjana Khurd, and it was expected at last settlement that this would shortly become the main channel. These expectations were not realised, though the branch still carries a considerable supply of water in the rains. It is quite a subordinate stream and its floods do not spread beyond the borders of the few villages through which it passes where it empties itself into the Sainsa Jhil. East of this branch there are marked indications of the formation of a new channel running south of Arjana Khurd and thence towards Lukhi. The main stream up to 1906 continued in its old channel, joining the Sarusti in the Sainsa Jhil. It will thus be seen that throughout its whole course the Markanda up to 1906 occupied nearly the same position as it did at last settlement. In 1905, however, it shewed signs of an intention to break away along an old depression from Kanthala towards the Umla in the Kaithal tahsil.

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The Umla.

The Umla has a course of only about eight miles through the north-western corner of the tahsil, but its floods enter the district from Ambala much higher up at Khokar Mazra. Below this point they combine with the water of the stream which is called at different points in its course the Dhara, Gadla, or Jhoda Nala, and several villages in the direct line of the inundation now suffer from overflooding; even in the winter rains the waters often spread to an extent sufficient to drown the less hardy spring crops. Autumn crops can only be sown with any prospect of success in the higher ground, at least in years of normal or excessive rainfall. The same conditions however may be said to prevail in all villages of these parts which are exposed to the direct action of the Markanda and Umla floods, and they render the question of assessment one of no ordinary difficulty. Further west the Umla runs under the large and populous villages of Thol and Ismailabad, but it floods to any extent only on its left bank, where its sphere of influence is almost conterminous with that of Markanda. The latter stream carries much more silt than the Umla and its floods are consequently held in higher estimation. It is certainly a fact that the Markanda villages are generally more prosperous and the soil is better than in those served by the waters of the Umla.

Sainsa Jhil.

The Umla and Markanda, as they issue from the Thanesar tahsil, affect some villages in the eastern corner of the Naili circle lying north and east of the Thanesar-Pehowa road and its continuation towards Guhla. The Umla eventually joins the Ghaggar and Nardak, while the bulk of the Markanda water finds its way into th Sainsa Jhil where it joins the Sarusti. Roughly speaking the road from Ambala to Pehowa may be said to separate the Umla flooded area on the west from that of the Markanda on the east. But the boundary is constantly overstepped. The action of both streams at this point in their course is identical. Both are depositing silt and improving the villages which they affect. During the four years of settlement, the Markanda has laid down rich deposits in the large village of Bhorak, and is slowly improving a few small estates near Pehowa. But the principal change has been wrought in the villages bordering on the Sainsa Jhil. The Markanda entering the *jhil* from Bibipur deposits all its remaining silt in the low-lying land of the surrounding villages. At the end of the flood season the water of the *jhil* is drawn off by the Sarusti Canal, leaving stretches of admirable soil on which the finest crops of gram and wheat can be raised.

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The Sarusti Nadi below the Sainsa Jhil.

The natural drainage channel fed by the floods round Pehowa s known as the Sarusti Nadi, though the waters it carries are mainly those of the Markanda. A large tract, known as the Sarusti Naili, depends for its prosperity on the proper management of these floods. It is unnecessary to enter here into the details of the arrangements for the distribution of the water in the *nadi*. They are described in full in paragraph 30 of the Kaithal-Gula Assessment Reports.

The Sarusti Canal.

From the Sainsa Jhil issues the artificial work known as the Sarusti Canal, designed primarily to drain the *jhil* and incidentally to irrigate the higher lands to the south of the Sarusti Nadi. A main outlet has been dug on the south side of the *jhil* and the flood water coming down this outlet is regulated by a sluice constructed on a bridge crossing the Pehowa-Thanesar road. A few miles further down, the Kaithal Branch strikes off southwards and irrigates the high land between the Sirsa Branch of the Western Jumna Canal and the Sarusti Nadi. The main canal continues to run along the Bangar bank just above the Sarusti valley and two *rajbahas* (No. 1 and the tail of Guhana Rajbaha) irrigate the village immediately south of the main line. Rajbaha No. 2 irrigates two villages to the west of the main line.

The main canal was opened in 1896, the Kaithal Branch in 1899, the Guhana Rajbaha in 1902 and the Kaithal minor in 1906. A *rajbaha* (No. 3) taking out at Nawach and commanding about 1,000 acres between Nawach and Kaithal is under consideration.

The canal has achieved a large measure of success. In the rainy season Pehowa is still at times inaccessible, but the floods are carried off by the end of September and the climate is gradually improving.

Ghaggar

The main branch of the Ghaggar, known as Untsarwali Nadi, passes to the east of the cluster of the Karnal villages lying east of Arnauli, and is joined near Bengala by another channel known as the Gadea and by what remains of the Umla floods. The stream has here excavated a channel about 40 feet deep, and flows westwards till the mouth of the Puran is reached at Dhandauta. In high floods some water passes down the Puran, but the main body of water, augmented by the Patiala Nadi at Ratta Khera Lukman, flows on south-west, till it leaves the Karnal district at Urlana. The Puran from Dhandauta to Bubakpur was the original bed of the Ghaggar.

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Physical Aspects.
Ghaggar

At Bubakpur it took a turn and passing through Lalpur and Bhattian followed the course of the present main stream. A *band* was erected at Bubakpur to force the water down towards Agaundh, and this Agaundh Branch is now regarded by the people as the Puran Nadi. The Puran has silted up throughout its length, and every year a deposit of sand about 15 feet high is piled at its mouth. The channel was cleared at last settlement and again in 1906. But the result is unsatisfactory. It is of course out of the question to place an ordinary regulator in the Ghaggar. The cost would be prohibitive, even if no objection were made by the Patiala and Bikaner States or by the Canal Deparimeut. But it should not be impossible to raise the floods by a stop-dam in the bed of the channel, and regulate their flow by a gate at the mouth of the Puran.

Wells

The volume of water which enters the district by river, flood, or canal provides a natural sub-surface reservoir which is of the utmost importance to agriculture. Except in the Nardak and the Kaithal Bangar south of the Sirsa Branch the water level is nowhere lower than 25 feet below the surface of the ground. Wells are therefore not difficult or expensive to sink except where the changes in the alignment of the canal have disturbed the sub-surface water table. The Khadir tracts are naturally the most favoured. Water is found at 15 feet and the cost of a masonry well is not more than Rs. 300. In the Bangar of Thanesar, Karnal, and in the similar tracts of the Kaithal tahsil, known as the Pehowa Bangar and the Andarwar, the water level is lower and the cost proportionately higher. The Chachra of Thanesar, the Naili and the Powadh villages beyond the Ghaggar are not less favoured.

Sailab.

The effect of the Jumna floods has been already described as harmful in the *kharif*, though beneficial in the *rabi* harvest. The value of *sailab* land on the banks of the Jumna is little higher than that of ordinary *barani* land in the Khadir.

Canal *sailab.*

Between Radaur in the Thanesar tahsil and Indri the land on either bank of the canal suffers from percolation to a greater or less extent. On the right bank matters have been improved by a system of silting reaches which have raised the level of the ground and made cultivation again possible. The villages which have received most benefit from these operations lie in the Thanesar tahsil. Those on the left bank in the Karnal tahsil have suffered to a much greater extent, and in spite of an extensive system of drainages it has

CHAP. I. A. Physical Aspects. Canal *sailab.*

been necessary to undertake the large embankments and silting reaches now in course of construction. The state of things is due to the water held up at the Indri regulator to supply the Sirsa Branch which leaves the main canal at this point. But beyond this belt of water-logged soil the effect of percolation is beneficial to crops. The moist area extends further east than in 1886, but since the opening of Sirsa Branch in 1891 has given rise to excessive water-logging, it is doubtful whether the land is as valuable as it was at last settlement. In 1886 the old canal to the south of Indri had just begun to be used as an escape. The land of some villages on its banks was entered at settlement as *sailab.* But these villages have become much drier since settlement and the area of canal *sailab* has been restricted in this direction. Between Indri and Munak the main canal affects a strip of land of varying width along its banks, especially near Munak. The result is on the whole beneficial to the villages in that part of the district with the exception of Munak itself.

Markanda and Umla *sailab.*

The silt deposited by the Markanda is generally of the highest quality, and is the chief factor in the prosperity of the tract known as the Markanda Bet. The silt of the Umla is less beneficial, but in the upper course of that stream the alluvial soil is fertile enough.

The action of the Markanda and Umla in the lower part of their course is somewhat as follows. The floods turn aside from villages which they have raised in past years by deposits of silt to others on a lower level. The first layers of silt are deposited in depressions, where the soil is usually a hard clay covered with dense masses of *panni* and *dab* grass. In a year of good floods six inches or more of the most excellent soil have been superimposed on the original clay bed. Next year the process is repeated, and at the end of three or four years the old depression contains about two feet of the best possible loam. As the floods subside the people sow wheat in the cracks of the soil, securing very fair crops with little expenditure of trouble. With each succeeding flood the silt deposited becomes lighter and more sandy. The land is then regularly ploughed and gram is usually substituted for wheat. If the floods continue to affect the village the soil becomes the good *seoti* of the Bet Markanda. But before this stage is reached the water is often diverted in another direction owing to the rise in levels created by the floods themselves.

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History.

Sarusti and Ghaggar nailabi

Below Pehowa a large area is flooded yearly from the Sarusti Nadi either by spill from the main channel or by artificial cuts. The soil is very stiff, but well flooded produces excellent crops of rice and gram.

Section B. History.

Archæology.

The district undoubtedly contains archæological remains of the highest interest. Unfortunately they lie buried under towns and villages where investigation is difficult and liable to misinterpretation. The environs of Thanesar and Pehowa, and the Polar mound on the Sarusti, the town of Kaithal, the lofty eminence of Amin, and numerous villages in the Nardak would, if explored, fill up many blanks in early Hindu history.

Villages on the edge of the Bangar tract, raised high above the surrounding plain, such as Indri, Churni and Kohand, mark the position of old forts guarding the fords of the Jumna when its course lay further to the west than at present. But the antiquities to be met with are few in number. A detailed account of the more important will be found in the Report of the Punjab Circle of the Archæological Survey of 1888–89 (published in 1891). The chief objects of antiquarian interest are briefly described in Chapter IV of this volume under the sections dealing with the place where each is situated.

One most curious relic deserves separate mention, the old shrine of Sita Mai at the village of that name in the Nardak. It is built in the ordinary form of a Hindu temple. It is of brick; but the curious feature is the elaborate ornamentation which covers the whole shrine, the pattern of which is formed by deep lines in the individual bricks, which seem to have been made before the bricks were burnt, so that the forms they were to take must have been separately fixed for each brick. A large part of the shrine was pulled down and thrown into the tank by some iconoclast Emperor; and though the bricks have been got out and the shrine rebuilt with them yet they have been put together without any regard to the original pattern. The broken finial, part of which has been recovered, is of a curious shape, if it was originally made for a Hindu temple, as it is more suggestive of Buddhist symbolism. The shrine is said to mark the spot where the earth swallowed up Sita in answer to her appeal for a proof of her purity.

Two inscriptions dating from the end of the ninth century A. D. found at Pehowa show that it was included in the dominions of Mahendrapala, king of Kanauj, at that period. The

more important inscription records the erection of a triple temple to Vishnu by a Tomara family, but no traces of ancient temples remain in Pehowa, the modern shrines having been erected within the last century.

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History.

Archæology.

From the dawn of the legendary period to the downfall of the Sikh power, the country round Karnal has been closely connected with the principal movements in Indian history. The great plain, of which the district forms a part, lying as it does at the very door of Hindustan, has been the battlefield of India. In the earliest times interest, both political and religious, centered in the Kurukshetra and the kingdom of Thanesar. With the Moslem invasion the fortunes of the tract became practically identical with those of Delhi, until the rise of the Sikhs freed the country north of Karnal from even nominal allegiance to the Moghals. After the battle of Sirhind, Karnal formed the border land between a crowd of independent Sikh Chieftains on the north, and the officers of the Emperor or the adherents of the Mahrattas on the south. The fall of the Mahratta power marks the first stage in the gradual absorption of the tract by the spread of British dominion, a process completed by the First Sikh War, since when the peace of the tract has only been broken by the local disturbances in the Mutiny.

The legendary period.

The Kurukshetra, the scene of the battle between the Kurus and Pandawas, described in the great Sanskrit epic the Mahabharata, is practically identical with the Nardak tract. The scenes of many of the incidents are still pointed out by the people, and the whole area is full of *tiraths* or holy tanks. It was at the village of Bastali (Vias Asthal) that the sage Vias lived, the legendary author of the Mahabharata, and there that the Ganges flowed under ground into his well to save him the trouble of going to the river to bathe, bringing with it his *lota* and loin-cloth which he had left in the river, to convince him that the water was really Ganges water. The well is still there to shame the sceptic. It was at Gondar that Gotam Rishi caused the spots in the moon and gave Indra his thousand eyes. It was in the Parasir tank at Bahlolpur that the warrior Daryodhan hid till Krishna's jeers brought him unwillingly out to fight, and at the Phalgu tank in Bharal that the Kauravas and Pandawas celebrated the funeral ceremonies of the warriors who had fallen in the war.

Early Hindu History.

The district lying beyond the reach of the Macedonian conqueror is indiscernible in the faint light of early history. Menander, a relative of the Bactrian monarch Eucratides, and king of

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Kabul and Punjab, doubtless exercised sway over the tract, as his occupation of Muthra on the Jumna is an historical fact (B. C. 154). But no traces of Græco-Bactrian rule have ever been discovered in Karnal.

In the first two centuries of the Christian era the tract was probably included in the Empire of the Indo-Scythian dynasty known the Kushans. Safidon on the borders of the district is still pointed out as the site of the great slaughter of snakes mentioned in the Mahabharata. It has been conjectured that this is a reference to the snake totem of the Scythians, and alludes to some incident in the downfall of the Kushan Empire in 200 A. D. If so, the passage in the Mahabharata must be a late interpolation. Indo-Scythian coins have been unearthed at the Polar mound 10 miles north of Kaithal, an ancient *tête du pont* on the south side of the Saruswati river.

From about 326—480 A. D. the tract formed part of the dominions of the Muryan Emperors Chandra Gupta and Asoka. But there is no mention of it as powerful or important, and it may perhaps be conjectured that the Kurukshetra, then, as now, the goal of pilgrimage for the Brahminical Hindu, received little favour from these champions of Buddhism. This empire was reduced to a mere local chieftaincy by the attack of the Huns, and probably for two centuries after 380 A. D. there was no settled rule in the Karnal district. At the end of the sixth century A. D. Thanesar appears as the capital of a Raja, Praba Kara-Vardhana, who had successfully driven back the Hun settlers from the north-west Punjab and the clans of Gurjara.

Raja Harsha of Thanesar and Kanauj.

Under Raja Prabha Kara-Vardhana and his younger son, Harsha, Thanesar seems to have attained paramount rank among the powers of Northern India. The remains of stone temples and palaces found in the old villages on the banks of the Saruswati and Ghaggar attest the importance and wealth of Harsha's dominion. Raja Harsha was possessed of boundless energy : he conceived and to a great extent realised the ideal of United India. His empire and the details of its organisation are described by the Chinese pilgrim Huen Tsang, whose Indian travels extended from 629 to 645 A. D. The seventh century was a period of eclecticism in religion. Buddhism was a powerful but declining force, Hinduism was again claiming its own, and religious traditions no doubt played a considerable part in raising Thanesar to a foremost position in the Northern India.

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History.

Early Muhammadan Invasions.

Mahmud of Ghazni.

Mohammed of Ghore.

During the next three hundred years history is silent, but Thanesar continued a place of great wealth until the storm of Muslim invasion burst upon India. Its wealth and fame attracted Mahmud of Ghazni and in 1014 A. D. he extended his raids to the city, which he sacked. In 1018 A. D. he plundered Mathra and in 1039 his son Sultan Masaud annexed this part of the country, leaving a Governor at Sonepat to administer in his name. The tract was reconquered by the Hindus about eight years later, and a century and a half of comparative peace renewed the prosperity of the country and removed the scars of Mahmud's invasion. But the rising tide of Islam was only temporarily arrested. In 1191 Mohammed Bin San of Ghore advanced against the Rajput King of Delhi, Rai Pitora (Prithivi Raj) who marched to meet him with a large army. The forces met at Naraina, a village on the Nai Nadi in the Nardak 12 miles south of Thanesar and 3 miles from Taraori. The Mussalman king was wounded, and his army utterly routed. This spot was considered specially fortunate by the Hindus and when in the next year the Sultan returned eager to wipe out his disgrace he found Rai Pitora encamped on the same ground. This time the Hindus were utterly defeated and Rai Pitora was taken prisoner and put to death. Delhi was conquered and Muhammadan rule finally established in the Delhi territory.

The slave dynasty.

The slave, Kutan-ud-din Aibek, was left at Delhi as the representative of the Ghore monarch and was made independent under the title of Sultan. Shortly after his death in 1210, Shams-ud-Din Altamsh established himself at Delhi, and in 1216 overthrew a formidable rival in the person of Taj-ud-din Yalduz on the old battlefield of Naraina. Twenty years later, the same neighbourhood was the scene of a bloody victory gained by his son and successor over a confederacy of rebellious nobles. During his absence from Delhi, a rising took place in the interests of his sister Raziya, and she ascended the throne at the end of 1236 with the masculine title of Sultan. She managed the empire with singular ability, but an unfortunate preference for an Abyssinian slave brought about her downfall. Her favourite was put to death and she herself was imprisoned in the fortress of Bhatinda. She regained her liberty by marrying the Governor, and with him advanced on Delhi The details of the campaign are obscure, but her cause was irretrievably lost when her troops abandoned her after a defeat near Kaithal. The author of the Tabakat-i-Nasiri says she met her end near Kaithal, but if Ibn Batuta is to be trusted, she was murdered by a rustic for the sake of her jewels close to the spot where her grave is still shown, near the Turkman Gate of the present city of Delhi (1240).

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History.
The slave dynasty.
The Tughlak dynasty.

During the troublous years that followed the death of Balban (1287) the district must have suffered occasionally from Moghal raids. But the rule of the Ghiljie dynasty restored order.

Firoz Shah Tughlak is said to have excavated in 1355 the Badshahi Canal which irrigated the country round Jind Dhatrat, Safidon and Hansi. Water rates were charged, and the income was considerable. The canal also conveyed water to the palace and hunting grounds of the monarch in Hissar.

One other incident connects the Tughlak dynasty with the district. In 1390, during the civil war which followed the death of Firoz Shah, Prince Humayun, afterwards Sultan Sikandar Shah, assembled a considerable force at Panipat in support of the cause of his father Muhammad Shah, and plundered the environs of Delhi, which was then held by Abu Bakr Shah. The latter sent a force against him. The latter defeated him at Pasina, now a small village, some seven miles south of Panipat, built on the deserted site of a very large village which is still said by the people to have been destroyed in a great battle. There were 4,000 cavalry engaged on one side alone on this occasion.

Seven years later we read of an action at Guhla (Kutila—Elliot, IV, 32), and in 1398 Ikbal Khan, who was at the time posing as the protector of the puppet King Mahmud, took Panipat after a siege of three days. But the interest of these internecine struggles is lost in the great incident of Timur's invasion.

Timur's Invasion.

Timur Shah marched through the district on his way to Delhi. His route is very fully described in his autobiography, and also in the Zafar Namah : and it is easy to trace it throughout, except between Munak (Akalgarh) and Kaithal. It is almost certain that he crossed the Ghaggar and Sarusti by bridges at Guhla and Polar the remains of which still exist. From Kaithal he marched through Asandh to Tughlakpur, which was said to be inhabited by fire-worshippers. This place is probably Salwan. Thence he marched to Panipat, which he reached on 3rd December 1398 A. D. The people had deserted the town in obedience to orders from Dehli, but he found there 10,000 heavy maunds, (equal to 160,000 standard maunds) of wheat, which he seized. Next day he marched six *kos* and encamped on the banks of "the river of Panipat, which was on the road". This can have been no other than a branch of the Jumna, then flowing under the town in the channel of the Burhi Nadi or old stream. He then marched *viâ* Kanhi Gazin to Palla on the Jumna in the Delhi

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Timur's Invasion.

tahsil. A detachment was sent forward which harried the country up to the walls of Firoz Shah's palace on the Ridge at Delhi. As soon as it rejoined the main army, Timur crossed the Jumna and stormed the Lohdi fort. Ten days later he raised his standard on the battlements of the conquered capital.

The Lodhis.

During the period which followed the departure of the invader there were times in which the central authority was unable to assert itself in the district, and even during the reign of Bahlol Lodhi (1451—1489) his son Nizam Khan, afterwards Sikandar Lodhi, seized Panipat and held it as *jagir* without permission. He made it his head-quarters, and his force there included 1,500 cavalry. Karnal and Panipat were on the high road from Sirhind to Delhi, and from the time of Timur to that of Akbar, or for 150 years, armies were constantly passing through the tract, and battles, more or less important, being fought in it.

In 1525 A.D. Ala-ud-din Alim Khan was sent by Babar with a Mughal army against his nephew Sultan Ibrahim Lodhi and was joined at Indri by Mian Suliman, a *Pirzada* of Panipat, with additional forces. Being defeated near Delhi, he retreated to Panipat, where he tricked his friend Suliman out of three or four lakhs and went on his way. He shortly afterwards rejoined Babar; and next year the Mughal army marched on Delhi. Leaving Ambala, Babar marched *vid* Shahabad to the Jumna near Alahar in tahsil Thanesar, and thence followed the river bank to Karnal. There he heard that Ala-ud-din, whom he had sent on towards Delhi, had been defeated by Ibrahim, and that the latter had advanced to Ganaur. Mounting his horse at the Gharaunda sarai, Babar led his army to Panipat, which he selected for the battlefield, as the town would cover one of his flanks. He arrayed his army about two *kos* to the east of the city, with his right flank resting on the walls. Ibrahim Lodhi took up a position at the same distance to the south-west of the city and for a week nothing more than skirmishes occurred. At length, on 21st April 1526 A.D., Ibrahim Lodhi's forces advanced to the attack, were utterly routed, and were pursued by Babar's army to Delhi, while the conqueror remained encamped for a week to the west of Panipat. He considered the spot a fortunate one, treated the people well, and made Sultan Muhammad Angluli, who had assisted him with troops, Governor of Panipat.

In this battle Ibrahim Lodhi was slain, and was buried between the tahsil and the city of Panipat. It was one of Sher Shah's dying regrets that he had never fulfilled his intention of

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erecting a tomb to the fallen monarch. After the battle Babar built a garden with a mosque and tank; and some years later, when Humayun defeated Salem Shah some four miles north of Panipat, he added a masonry platform and called it Chabutra Fateh Mubarik. These buildings and the garden still exist under the name of Kabul or Kabil Bagh.* The building bears an inscription containing the words "Binai Rabi-ul-Awwal 934 Hij." In 1529 the Mandhar Rajputs of the Nardak rebelled under their Chief Mohan, and defeated the royal troops. Babar then burnt the rebel villages. Later on, during the struggle which led to the expulsion of Humayun, Fateh Khan, Jat, rebelled and laid the country waste as far south as Panipat.

The Mughals.

When Humayun died at Delhi, the young Akbar, who was then in the Punjab, marched at once under the guardianship of Bairam Khan to meet the Afghan army under the great Hindu general, Himu, who was advancing from Delhi. Passing through Thanesar, he arrayed his army 10 miles north of Karnal, and then marched to Panipat, two *kos* to the west of which city Himu was encamped. After a week's skirmishing, Akbar sent a detachment round the city to take Himu in the rear, and advanced to the attack. The result was the death of Himu and the total route of the Afghans. Next day Akbar marched to Delhi, which he entered without opposition. The battle took place on 5th November 1556 and is fully described by the Emperor Jahangir and by Ferishta.

During the early years of the Mughal dynasty the Empire was so firmly established at Delhi that the district can hardly be said to have possessed a separate history. In 1573 the rebel Ibrahim Hussain Mirza, defeated by Akbar, in Gujrat, moved northwards with the object of creating disturbances in Upper India, and the surrounding country. He passed through the district on the way to Panipat and plundered Panipat and Karnal. And again in 1606, Prince Khusro revolted and passed up this way from Delhi, plundering and pillaging as he went. When he reached Panipat he was joined by Abdul Rahim, and Dilawar Ali Khan, who was at Panipat with an Imperial force, retreated before them to Lahore. Jahangir himself shortly followed in pursuit, and moralised upon the success which Panipat had always brought to his family. He then ordered the Friday devotion to be always held in the mosque of Kabul Bagh which Babar had built, and

*Some say that Babar said the spot was *Kabil Bagh*, fit for a garden; others, that he planned the garden on the pattern customary in Kabul. Babar had a wife called Kabuli Begam, and Sir E Colebrooke says her name may possibly be derived from the name of a species of myrobalan (J. R. A. S., XIII, 279).

this custom was continued till the Mahrattas occupied the mosque in the last battle of Panipat. For more than two centuries the country enjoyed peace under the Mughals, the canal was worked, the road was put in repairs, *sarais* were erected at every stage, and a *minar* and a well made at every *kos* for the use of travellers. The *minars* (brick pillars, 24 feet high) and wells still exist; but the *sarais* of Sambhalka and Gharaunda are in ruin, while that of Karnal has disappeared.

Towards the end of the 17th century the Delhi Empire was fast falling to decay, and the Sikhs rising to power. In 1709 Banda Bairagi, sometime the chosen disciple of Guru Gobind, raised his standard in these parts, and, collecting an army of Sikhs, occupied the whole of the country west of the Jumna. He laid the whole neighbourhood waste and especially the neighbourhood of Karnal, where he killed the Faujdar and massacred the inhabitants. He was defeated by Bahadur Shah near Sadhaura in 1710, but escaped to found Gurdaspur. In 1729 a charge on Pargana Karnal of five lakhs of *dam* was granted to Dilawar Ali Khan Aurangabadi whose ancestors had formerly held the *pargana* in *jagir*.

In 1738 Nadir Shah, enraged at not being recognised by the Delhi Court, invaded India. On 8th January 1739 he reached Sirhind, where he learned that Muhammad Shah with an enormous army occupied a strongly fortified camp at Karnal. Nadir Shah marched on to Taraori, on which, it being a fortified town, he had to turn his guns before it would open its gates to him. Here he learned from some prisoners he had made that the approach to Karnal from the direction of Taraori was through dense jungle and exceedingly difficult; and that Muhammad Shah had no room to move in, being encamped in a small plain which was hardly sufficient for his camp, and surrounded on three sides by thick woods. He accordingly resolved to take the enemy in flank from the south-east. On the 15th January he left Taraori, and marching round by the banks of the Jumna to the back of the city, advanced to a position close to the Delhi camp; meanwhile he sent Prince Nasr-Ullah Mirza with a considerable force to a spot north of the canal and close to Karnal. All this time Muhammad Shah was not even aware that Nadir Shah was in the neighbourhood. Just at this time a detachment which had been sent to oppose Saadat Khan, the Viceroy of Oudh, who was marching from Panipat with re-inforcements, and missing the enemy had followed him up to Karnal, came to close quarters with him. Nadir Shah and Prince Nasr-Ullah at once marched to the support of their detachment, which was the first intimation

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the Imperial army had of their presence. The engagement which followed was not decisive. But the army of Muhammad Shah, which had already been encamped for three months at Karnal and had suffered greatly from want of supplies, was now cut off from the open country in the rear, and food became so scarce that a seer of flour could not be bought for four rupees. Thus Muhammad Shah was starved into submission, and on the 13th of February yielded to the indvader, who led him in his train to Delhi. The operations are very minutely described in the Nadir Namah. In 1748 Ahmad Shah was met at Panipat by the royal paraphernalia and the news of the death of Muhammad Shah, and there and then formally assumed the royal titles. In 1756 the Wazir Ghazi-ul-din brought Alamgir II, a virtual prisoner to Panipat, and thus caused a mutiny in the army, the Wazir being dragged through the streets of the city. A horrible massacre followed the outbreak.

From this time to the establishment of English rule, a time of horror followed which is still vividly remembered by the people, and was fittingly ushered in by the greatest of all the battles of Panipat. In the rainy season of 1760, Sedasheo, the Mahrata Bhao, marched upon Kunjpura, an Afghan town close to Karnal, which was then strongly fortified and at which 20,000 Afghan troops were then encamped. He put the whole of them to the sword, and pillaged the country round. Ahmad Shah, who was in the Doab, was unable to cross the Jumna in time to prevent this disaster; but at length he forded the river near Bagpat and advanced against the enemy, who, encamped at the time at the village of Pasina Kalan, where the battle of 1390 A. D. had been fought, retreated to Panipat. There the Mahrattas strongly fortified themselves; and the line of their entrenchments can still be traced on the plain between Risalu and Panipat. The Durranis encamped close in front of them on the plains north of Risalu and Ujah: and for five months the two armies, numbering more than 400,000 souls, remained engaged in fruitless negotiations and constant skirmishes. The accounts of the horrors of that time given by the people are very striking. The whole country round was devastated by the opposing hordes, and the inhabitants fled, insomuch that the people say that, besides the town, only the three villages of Phurlak, Daha, and Bala were inhabited at the time of the actual battle. The Durrani army had free access to their camp on all sides, while they gradually confined the Mahrattas more and more

to their entrenchments. The latter had long ago consumed all the provisions obtainable at Panipat; at length supplies wholly failed; and on the January 1761 the Bhao advanced to action. The battle is fully described by several authors. The Mahrattas were utterly routed and many of them were driven into the town of Panipat, whence next morning the conqueror brought them out, distributed the women and children, and massacred the men in cold blood. The fugitives were followed all over the country, and killed wherever they were overtaken. It is said that 200,000 Mahrattas were slain in this battle. The people still point out the spot where the Bhao stood to watch the fight marked by an old mango tree which has only lately disappeared. They say that the Mahrattas' General of artillery, one Bahram Ghori, had been insulted by the young Bhao, and in revenge put no balls in his guns, otherwise the Giljas, as they call the Ghilzai followers of Ahmad Shah, would certainly have been beaten; and that the Mahratta fugitives were so utterly demoralised that the Jat women beat them with baskets, made them get off their horses and plundered them royally.

No sooner had the Mahrattas temporarily disappeared than the Sikhs appeared on the scene of action. In 1763 they defeated Zain Khan, the Durrani Governor of Sirhind, and took possession of the whole of Sirhind as far south as Panipat. "Tradition still describes how the Sikhs dispersed as soon as the battle was won; and how, riding night and day, each horseman hurled his belt, his scabbard, his articles of dress, his accoutrements, till he was almost naked, into successive villages to mark them as his". Raja Gajpat Singh on this occasion seized Jind, Safidon, Panipat and Karnal, though he was not yet strong enough to hold them; but in 1772 he was confirmed in his possession up to within a few miles north of Panipat and west of Karnal, as a tributary of the Delhi Emperor. At the same time Gurdit Singh seized Ladwa and Shamgarh up to within a few miles north of Karnal. A considerable part of the Indri Pargana fell to the share of Sardars Bhanga Singh and Bhag Singh of Thanesar, and the chiefs of Kaithal and Ladwa, while part was conquered by leaders of little note belonging to the Jamerayan section of the Dallewalia confederacy. The Nawab of Kunjpura managed with difficulty to keep the whole of the revenues of a considerable number of estates, in others he was forced to give a share to the Shamgarh Chief and the Sikhs of Churni.

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Recalled by the Sikh conquests Ahmad Shah appeared for the last time in Hindustan, in 1767, and, defeating the Sikhs in several battles, marched as far as Ludhiana; but as soon as he disappeared, the Sikhs again resumed their hold of the country. In 1774 Rahimdad Khan, Governor of Hansi, attacked Jind but was defeated with heavy loss, while Gajpat Singh again seized Karnal. Shortly afterwards Najaf Khan, the Imperial Wazir, marched in person to restore his authority, and by a treaty then concluded between the Rajas and the Emperor, the Sikhs relinquished their conquests in Karnal and its neighbourhood, excepting seven villages which Gajpat Singh was allowed to keep, and which probably included Shera, Majra Jatan, Dharmgarh Bal Jatan, and Bala.

But the treaty was not observed; and in 1779 a last attempt was made by the Delhi Court to recover its lost territory. In November of that year Prince Farkhanda Bakht and Nawab Majid-ud-daulah marched out at the head of a large army, 20,000 strong, and met some of the minor Sikhs at Karnal. He made terms with these chieftains, who were jealous of the growing power of Patiala; and the combined forces marched upon that State. While negotiations were in progress, reinforcements advanced from Lahore, the Karnal contingent deserted, bribery was resorted to, and the Imperialists retired precipitately to Panipat. About this time Dhara Rao held the southern portion of the district on the part of the Mahrattas, and was temporarily on good terms with the petty Sikh chiefs north of Karnal. In 1785 he marched, at the invitation of the Phulkian Chiefs, against Kaithal and Ambala, and after some successes, and after exacting the stipulated tribute, withdrew to his head-quarters at Karnal. In 1786 Raja Gajpat Singh of Jhind died, and was succeeded by his son Raja Bhag Singh. In 1787 Begam Samru was operating against the Sikhs at Panipat, when recalled to the capital by Ghulam Kadir's attack upon Delhi. In 1788 Amba Rao united with Zabita Khan's son to make an incursion and was again joined by minor Sikhs at Karnal, and levied a contribution on Kaithal.

In 1789 Scindia, having killed Ghulam Kadir and reinstated Shah Alam, marched from Delhi to Thanesar and thence to Patiala, restored order more or less in the country west of the Jumna, and brought the Patiala Diwan back with him as far as Karnal as a hostage. In 1794 a large Mahratta force under

Anta Rao crossed the Jumna. Jind and Kaithal tendered their homage ; but the Patiala troops surprised the army in a night attack, and Anta Rao retired to Karnal. In 1795 the Mahrattas once again marched north, and defeating Raja Bhag Singh to Karnal finally wrested that city from him and made it over to George Thomas, who took part in the fight. He had also obtained the *jagir* of Jhajjar, and making himself master of Hissar harried the neighbouring Sikh territories; meanwhile Sardar Gurdit Singh, of Ladwa, obtained possession of Karnal. In 1798 Begam Samru was stationed with her forces at Panipat to protect the. western frontier during the struggle with Jaipur. In 1799 Scindia sent General Perron, to whom the *pargana* of Panipat had been granted, to bring the Sikhs to order. He recruited at Karnal, where the Nawab of Kunjpura joined him; but matters were settled amicably, and the army returned *viâ* Panipat. where they were joined by Begam Samru, and took advantage of the opportunity to chastise Naultha and other large villages for not having paid their revenue to Perron's collector. In 1801 Thomas made a foray through Karnal and Panipat. and then retreated to Hansi. The Sikhs asked the Mahrattas for help against him, and Scindia, on the Sikhs promising to become his subsidiaries and pay him five lakhs of rupees, sent General Perron against him. In the battle that followed Thomas lost all his conquests, retired to British territory and shortly afterwards died. Safidon and Dhatrat were then made over again to Jind by the Mahrattas. The people of Bhagal in the north of Kaithal still tell how Thomas carried off hostages from their town and only released them when ransomed by the Bhai of Kaithal.

On 11th September 1803, Lord Lake defeated the Mahrattas at the battle of Delhi; and on the 30th December, Daulat Rao Scindia. by the treaty of Sirji Anjangam, ceded his territories in the north of India to the allies : while the Partition Treaty of Poona, dated five months later, gave the provinces about Delhi, from that time known as the conquered provinces, to the English. The chiefs of Ladwa and Thanesar with five thousand Sikhs fought against us at the battle of Delhi. Immediately after the battle Begam Samru made her submission to General Lake; and Bhag Singh of Jind and Lal Singh of Kaithal were hardly less prompt. Their advances were favourably received. and in January 1805 they joined their forces with ours. The Sikh Chiefs, who had actually fought against us at Delhi, continued to display

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active hostility, till they were finally routed by Colonel Burn at the end of 1804. In March 1805 an amnesty was proclaimed to all the Sikhs on condition of peaceable behaviour; but Gurdit Singh of Ladwa was expressly excluded from this amnesty, and in April of the same year the English force marched upon his fort of Karnal and captured it.*

British rule.

So ended that terrible time called by the people *Singhashahi ka-Ram Raula* or *Bhaogardi*, the "Sikh hurly-burly," or the "Mahratta anarchy." Its horrors still live vividly in the memory of the villagers. The Sikhs never really established their grasp over the country south of Panipat; and they held what they did possess only as feudatories of the Mahrattas. But the whole period was a constant contest between the two powers; and the tract formed a sort of no-man's land between territories, and coveted by both but protected by neither, was practically the prey of the strongest and most audacious freebooter of the day whether hailing from the Punjab or the Deccan, for nobody cared to spare for to-morrow what he might only possess for to-day. Even as early as 1760, Nadir Shah had to approach Delhi by way of the Doab, as owing to the constant passage to and fro of the Mahratta troops, the country was so desolated that supplies were unprocurable; and 40 years later, when we took over the district, it was estimated that "more than four-fifths was overrun by forest, and its inhabitants either removed or exterminated." The arrangement of the villages in groups or small hamlets, sprung from, and still holding subfeudal relations with the large parent village, made the concentration of the population in a few strongholds natural and easy; and out of 221 villages in Pargana Karnal the inhabitants of 178 had been wholly driven from their homes and fields. The royal canal had long dried up, and thick forest had taken the place of cultivation, and afforded shelter to thieves, vagabonds, and beasts of prey. In 1827 Mr. Archer remarked that "only a very few years had elapsed since this part of the country was inhabited wholly by wild beasts." Deserted sites all along the old main road still tell how even the strongest villagers had to abandon the spot where their fathers had lived for centuries, and make to themselves new homes or sites less patent to the eyes of marauding bands. Every village was protected by brick forts and surrounded by a deep ditch and a wall of some sort;

*According to the schedule attached to the Treaty of Sirji Anjangum, the tract under the Mahrattas was held as follows:—Karnal, annual value Rs 14,000, by Soth Singh, Sikh; Barsat, Faridpur, Rs. 35,000, by General Perron; Panipat, Rs 99,478, by Babaji Scindia; Ganaur, Rs. 6,932, Sonepat, Rs 39,318, and Gohana, Rs 1,16,329, by Colonels John and Geo Hasting. The whole list is extraordinarily incorrect

every group of villages was at deadly enmity with its neighbours; and there are several instances where two contiguous villages in memory of a blood feud dating from the Mahratta times, refuse to this day to drink each other's water, though otherwise on friendly terms. In 1820 the Civil Commissioner reported and the Governor-General endorsed his conclusion, that "the native administration took no concern in criminal justice or Police, any further than as its interference in those respects might be made subservient to its immediate pecuniary gains; and that the village communities, while they held the property of their own society sacred, habitually committed depredations and aggression on other villages or on travellers and generally shared the plunder they obtained with the ruling power or principal local authority. Revenue administration there was none; the cultivator followed the plough with a sword in his hand; the Collector came at the head of a regiment; and if he fared well, another soon followed him to pick up the crumbs."

Lord Wellesley returned to England in August 1805 and Lord Cornwallis was sent out expressly to reverse his policy. The leading feature of the new programme was the withdrawal from all the recently acquired territory west of the Jumna. And as that territory had to be disposed of, it was natural that the petty chieftains who had done us service in the late struggle, even if only by abstaining from or relinquishing opposition to us should be rewarded. The whole country was therefore parcelled out between them and others. In the words of General Sir David Ochterlony who superintended the whole arrangements—

"In the acts of that day I see many of most lavish and impolitic profusion, but not one in which I can recognise true British liberality and generosity. The fact is notorious that the policy of those times considered the most of our acquisitions beyond the Jumna as incumbrances; and the Governor-General's Agent's only embarrassment was, how to dispose of what Government had declared they could not or would not keep, in the manner least likely to be ultimately injurious to our vital interests."

With this object in view he formed a belt of *jagirdars* round our ultra-Jumna possessions from Karnal to Agra.

The sovereign powers of the Rajas of Jind, Kaithal, Ladwa, Thanesar and Shamgarh and of the Nawab of Kunjpura were confirmed and they were continued in the lands held by them under treaty from the Mahrattas, except that Ladwa was deprived of Karnal, as already mentioned. Besides this Jind was granted Gohana, and the five villages of Shera, Majra Jatan, Bal-

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jatan, Bala, and Dharmgarh or Murana: and he and the Raja of Kaithal had the *pargana* of Barsat-Faridpur, made over to them jointly. The villages of Uncha Siwana Rainpur, Ranwar, Kambohpura, Kailas with Mangalpur and Pipalwali, were made over to the Nawab of Kunjpura. The Mandals, who held large *jagirs* in Muzaffarnagar, were induced to exchange them for so much of Pargana Karnal as was left unallotted, the grant being made in perpetuity subject to the payment of a fixed quit rent. Begam Samru received considerable grants, including some villages of the tract, in addition to her original fief of Sardhana, and considerable grants were made to people who had done good service, and notably to Mirza Ashraf Beg and Mir Rustam Ali. The *agirs* which had been given in 1905-06 were declared grants for life only and were taken under our police supervision. They were gradually resumed on the death of the holders. In 1809 the Jind Raja endeavoured to obtain from Government his old *pargana* of Karnal, but the *pargana* had already been allotted, and the endeavour was unsuccessful.

The policy which bade us abstain from interference west of the Jumna did not long stand the test of actual practice. In 1806 Ranjit Singh crossed the Sutlej with his army and marched to Thanesar, and it soon became apparent that either he or we must be master. The events and negotiations that followed, how the Sikh army marched about within 20 miles of our lines at Karnal, and how we were compelled to insist upon Ranjit Singh's withdrawal beyond the Sutlej, are told in most interesting detail by Sir Lepel Griffin in his Punjab Rajas. The treaty of Lahore, dated 25th April 1809, and the proclamation of the 3rd of May following, finally included the country to the west of the Jumna in our Indian Empire. This proclamation beginning with the quaint wording that it was "clearer than the sun and better proved than the existence of yesterday" that the British action was prompted by the Chiefs themselves, is given in full in Appendix 10 of Cunningham's History, and at page 122 of the Punjab Rajas. It includes seven short articles only, of which Nos. 1 to 5 are important; Nos. 1 to 3 limited Ranjit Singh's power and declared the *cis*-Sutlej Chiefs sole owners of their possessions free of money tribute to the British; while Nos. 4 and 5 required them in return on their side to furnish supplies for the army, and to assist the British by arms against enemies from any quarter as occasion might hereafter arise.

It is impossible to read the history of these transactions without seeing that the Government were in reality taking a

most important step almost in the dark. Instead of finding the Ambala territory under the control of a few Central States, they soon realised the they had given it over for ever to hordes of adventurers with no powers of cohesion, who aimed only at mutual aggression, and whose sole idea of Government was to grind down the people of the country to the utmost limit of oppression. The first point was easily settled by a sharp reminder given in a supplementary proclamation of 1811, that every man would have to be content with what he held in 1809, and that the British Government would tolerate no fighting among themselves. It was, however, found that as a fact the so-called *cis*-Sutlej Sovereign States were represented, as far as Ambala was concerned, by some thirty petty rulers with estates ranging from 20 to over 100 villages, and by a host of small fraternities comprising many hundreds of the rank and file among the followers of the original conquerors, who had been quartered over the country with separate villages for their maintenance and who were all alike now vested with authority as independent rulers by the vague terms of the proclamation of 1809. Published works have nowhere very clearly recognised how sorely the Government repented of its mistake, but there seems no doubt as to the facts; and it is not to be wondered at that Sir David Ochterlony should have privately admitted to the Governor-General in 1818 that the proclamation of 1809 had been based on an erroneous idea.

From 1809 to 1847 persistent efforts were made to enforce good government through the Political Agency at Ambala among the endless semi-independent States. The records of the time bear witness to the hopeless nature of the undertaking. They teem with references to the difficult enquiries necessitated by the frequent disputes among the principalities, by their preposterous attempts to evade control, and by acts of extortion and violent crime in their dealings with the villages. Year by year Government was driven in self-defence to tighten the reins, and every opportunity was taken to strengthen its hold on the country by enforcing its claims to lapse by escheat on the death without lineal heirs of the possessors of 1809 on their descendants. It was thus that the British Districts of Ambala and Thanesar gradually grew up, each successive lapse being made the occasion for regular settlements of the village revenues and the introduction of direct British rule. At the same time Government scrupulously observed the engagements of 1809, and with the exception of the prohibition of

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internal war by the proclamation of 1811 the powers and privileges of the Chiefs remained untouched. Each chief, great and small alike, had within his own territory absolute civil, criminal and fiscal jurisdiction, subject only to the general authority of the Agent to the Governor-General. No tribute was taken from them, and, though they were required, in the case of war, to aid the Government, yet no special contingent was fixed. The right to escheats was the sole return for its protection which the Government demanded. Throughout a long period of peace during which, while north of the Sutlej every vestige of independence vanished before the encroachments of Ranjit Singh, the *cis*-Sutlej Chiefs enjoyed a complete immunity from invasion, and retained undiminished rights of sovereignty. After 36 years, with the exception of a few States which had lapsed from failure of heirs, each Chief still found himself the ruler of the territory which he or his fathers had held at the time when they passed under British protection.

In 1846-47 a fresh step had to be taken owing to passive obstruction or open hostility on the part of the Chiefs when called on to assist the Government with supplies and men during its campaign against the Trans-Sutlej Sikhs in 1845. No occasion had occurred for testing their gratitude for the benefits secured to them, until the declaration of the first Sikh War and the Sutlej Campaign of 1845. But when tested, it miserably failed. Throughout the war, few of the Chiefs displayed their loyalty more conspicously than by abstaining from open rebellion. Their previous conduct had not been such as to encourage the British Government in its policy towards them. Almost without exception they had abused its indulgence and made the security of its protection a means of extortion and excess of every kind. There was nothing whatever to admire in the internal management or administration of their estates as was amply testified by the universal satisfaction with which the peasants of these estates which, from time to time, had lapsed, came under direct British management. It has been well said that " independence, for these Sikh Chiefs, had no nobler significance than the right to do evil without restraint and to oppress the people who were so unfortunate as to be their subjects. "*

Having thus already lost the confidence of the Government the Sikh Chiefs in the Sutlej Campaign forfeited all claim to consideration. It was seen that the time had arrived for the

*Griffin, : " Rajas of the Punjab ", page 218.

introduction of sweeping measures of reform ; and the Government unhesitatingly resolved upon a reduction of their privileges. Several important measures were at once adopted. The police jurisdiction of most of the Chiefs was abolished, the existing system being most unfavourable to the detection and punishment of crime. All transit and customs duties were also abolished, and thirdly, a commutation was accepted for the personal service of the Chief and his contingent. The despatch of the Governor-General, embodying this resolution, was dated November 7th, 1846. The only States exempted were Patiala, Jind, Nabha, Faridkot, Maler Kotla, Chhachhrauli (Kalsia), Raikot, Buria, and Mamdot. With these exceptions, the police jurisdiction was made over to European officers. At the same time the more serious offenders in the campaign of 1845 were visited with signal punishment. Their possessions were confiscated to Government and in some cases they were themselves removed as prisoners from the Province. One hundred and seventeen villages were in this way added to the British district in Pipli by confiscation from the Raja of Ladwa. As regards minor Chiefs, similar severe measures were considered unnecessary, though the majority "had not shown their loyalty in 1845 in any more conspicuous way than in not joining the enemy," and for a short time an attempt was made to leave them the unrestricted right of collecting the revenue of their villages in kind as hitherto. It soon, however, became apparent that the Chiefs, deprived of their police jurisdiction, were unable to collect their revenue. A proposal was therefore made for a regular settlement of the land revenue. But before final orders had been passed upon this point, the second Sikh campaign commenced. It ended in the annexation of the Punjab, and in the removal of the political reasons which had hitherto complicated the question of the amount of power to be left to the *cis*-Sutlej Chiefs. In June 1849, it was accordingly declared that, with the exception of the States already mentioned, all the chiefs should "cease to hold sovereign powers, should lose all criminal, civil and fiscal jurisdiction, and should be considered as no more than ordinary subjects of the British Government in the possession of certain exceptional privileges".† The chiefs of Kunjpura, Thanesar and Shamgarh were thus reduced to the position of simple *jagirdars*. The revenues were still to be theirs, but were to be assessed by

*Nabha was exceptionally treated, one-quarter of its territory being confiscated.

†Griffin's "Rajas of Punjab," page 217.

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British officers and under British rules. The final step necessitated by the march of events was taken in 1852 when the revenue settlement begun for British villages in 1847 was extended to the villages of the Chiefs. Thereafter the Chiefs have ceased to retain any relics of their former power except that they are still permitted to collect direct from their villages the cash assessment of revenue as fixed at settlement. They have sunk to the position of *jagirdars*, but as such retain a right to the revenue assigned to them in perpetuity subject only to lapse on failure of heirs who are unable to trace descent as collaterals from the original holders of 1809 or such other year as may have been determined under the special circumstances of the family as the basis from which status shall be derived.

Kaithal, Ladwa, Thanesar and Kunjpura.

The history of the Kaithal, Ladwa, Thanesar and Kunjpura States before their inclusion in British territory lies somewhat outside the main current of events leading to the break-up of the Delhi Empire. The principal features in the founding and administration of these petty principalities may be briefly noticed :—

Early history of Kaithal.

The district of Kaithal in the time of Muhammad Shah was a *pargana* consisting of 13 *tappas*. In A. D. 1733, this *pargana* was held from the Delhi Government in *jagir* or farm by one Kamr-ul-din Khan, a Biloch by tribe, who held some important office in the Government; this man was slain in the massacre at Delhi by Nadir Shah in A. D. 1738. Azim-ulla Khan, of the same family, seeing the declining state of the Government, endeavoured to shake off his allegiance and assume independence. He gave out the different villages in farm and returned with a force to collect his revenues. Ikhtiar Khan, an Afghan, was one of the principal *zamindars* with whom he engaged, and who sometimes paid but as frequently resisted and appropriated the revenues. Matters continued in this state till A. D. 1751. Inayat Khan, Afghan, a *zamindar* of some influence, persuaded the people to join him in resisting the demands of the Bilochis, raised a considerable force for the purpose, and enjoyed the revenues himself. Matters continued in this state till 1755,—the successes of the Bilochis and Afghans fluctuating, sometimes one, sometimes the other being successful as each could collect followers,—when in the year last mentioned the Bilochis sent a Saiyad (name not known) who encamped at Habri and sent for the Afghan Chief: Inayat Khan, suspecting treachery, sent his brother Ghulam Bhik in his stead, and him the Saiyad put to death. Inayat Khan fled, and the Saiyad obtained easy possession of Kaithal, where he remained three months collecting revenue; but directly his

back was turned, Inayat Khan again stepped in and assumed possession.

Early history of Kaithal.

In A. D. 1756 Tahawwur Khan, brother of Kamr-ul-din, came with a force to claim his late brother's *jagir*. He was opposed by Inayat Khan, who was beaten and fled, but, a short time after during the same year, having collected a force, the latter made a night attack upon the city of Kaithal and obtained entrance at the Siwan Gate : a fight ensued in the streets of the town, in which Tahawwur Khan's brother-in-law, who commanded, was killed and his army dispersed. The Afghans or attacking force consisted of only 500 men, while that of the defeated Bilochis amounted to 1,000. Thus ended the Biloch possession; rule it cannot be called. They were never able to make head again, and Inayat Khan, a *zamindar*, was left in undisturbed possession, collecting the revenues and paying tribute to no one. He was not, however, destined to a long or prosperous rule, for he fell a victim to treachery in A. D. 1760. He had long been at enmity with one Azim Khan Mandal, of Samana, who had taken possession of Bhorak, a village in the *pargana* and five miles north of Pehoa. The Mandal invited him to the Khoram Mela on pretence of making up the quarrel, and there murdered him ; but had soon to repent his treachery, for Bhik Bakhsh and Niamat Khan, brothers of his victim, collected a force, marched against Bhorak, took it, and put the Mandal to death. The two brothers continued in possession, it cannot be called Government, of Kaithal till A. D. 1767 ; when Bhai Desu Singh, advancing from Bhochoki, encamped at Kutana, where he collected further force and munitions of war, and then marched against Kaithal, which succumbed after but a weak resistance ; and thus commenced the Sikh rule.

Bhik Bakhsh died in exile, but his brother Niamat Khan was treated liberally by the conqueror, who conferred upon him several villages in *jagir*,—one of which, *viz.*, Ujana, his descendants retain to the present day, but without any proprietary right in the village. Thus in the short space of 29 years, *viz.*, from 1738 to 1767, Kaithal had changed rulers no less than four times.

The Sikh Bhais of Kaithal.

The district of Kaithal, as it was constituted when it passed by escheat into the hands of the British Government, was acquired by Bhai Desu Singh, the 4th son of Bhai Gurbakhsh Singh, himself a descendant from a Rajput *zamindar* of Jaisalmer. He inherited a few villages in Kularan, and from this small beginning extended his possessions first by the capture of Kaithal in *Sambat* 1824 (A. D. 1767), and then by the conquest of Chika and Pehoa.

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Bhai Desu Singh appears to have been a man of debauched character, and few works of art are attributed to him. He built the original fort of Kaithal and several smaller forts about the district, and brought a water-course from Mangana to Kaithal, and numerous *kachcha* dams along the Saruswati river. He had four wives, *viz.*, Rupkaur, mother of Bahal Singh; Ramkaur, mother of Khushhal Singh; Mai Bholi, no issue; Mai Bhagan, mother of Lal Singh. Jugta Singh Mahal became his agent and adviser. He died in 1835-36 *Sambat*, having ruled 11 or 12 years, a rule which was not very oppressive, or perhaps time has softened off the edges. He amassed about 10 *lakhs* of rupees, and the knowledge of this is said so to have excited the envy of the Rajas of Jind and Patiala that they caused the agents of the Delhi ruler to entice the Bhai to Delhi under pretence of having a *jagir* conferred upon him. On his arrival at the seat of Government, Desu Singh was confined, and only released on the promise of paying 8 *lakhs* of rupees, 6 of which he paid and gave his son Lal Singh as security for the remainder.

Of his three sons, Khushhal Singh, having died in childhood, is never mentioned. Bahal Singh succeeded to the rule, his elder brother being under restraint at Delhi; but Lal Singh's mother having obtained his release on payment of Rs. 40,000, he shortly returned and assumed the Government, driving his brother, who strongly opposed him, to Kularan. Thence Bahal Singh acquired Budlada, but was immediately put to death by hired assassins instigated by his worthy brother. Lal Singh resided chiefly at Kaithal. He had four wives, *viz.*, Saddakaur, no issue; Rattankaur; no issue; Sahibkaur, mother of Partab Singh and Ude Singh; Mankaur, no issue. He drank deep, but appears to have been held in some respect by the lesser Chiefs, who submitted frequently to his arbitration. He did good service to Perron in defeating George Thomas, and was rewarded in consequence by the gift of Pargana Sular on payment of a *nazarana* of Rs. 60,000, little better than one year's revenue. His services were acknowledged by Lord Lake and rewarded by a handsome *jagir*, Gohana, in which, however, he had only a life interest. He added to the fort of Kaithal, indeed may almost be said to have built it, for it was nothing but a mud building before. Its picturesque towers are now visible for a long distance. He ruled for 33 years, dying in *Sambat* 1875 at the age of 49. He left behind him the character of a tyrant. On his death, his sons being 3 and 4 years old, respectively, the Government was carried on in the name of the eldest Partab Singh, under the regency of the mother; but the boy only lived to the age of 12 years, and died of small-pox in

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Sambat 1880. Bhai Ude Singh, still a boy, succeeded under the regency of the mother, who even in after life had great influence over him ; indeed she was more the ruler than he was, and to this perhaps may be attributed his being at variance with the neighbouring Chiefs and at constant issue with his own villagers. He resided chiefly at Kaithal but frequently at Pehoa, and both places bear witness to his taste for architecture. He enlarged and beautified the fort of Kaithal, built the palace after the model of the house of Sir David Ochterlony at Karnal only on a more imposing scale, and near it a bridge over the Bidkiar Tirath, remarkable for nothing but want of breadth and its level surface. At Pehoa the garden house does great credit to the taste of the architect, but was left incomplete on his death. He built a house and laid out a garden likewise at Kankhal near Hardwar. A noble masonry *band* that he erected across the Saruswati, which threw water down a cut irrigating numerous villages for 16 miles to Kaithal, was destroyed by the British authorities since the escheat. He did more for the district in works of art than any of his predecessors, but in private life he was debauched, in public a tyrant. He was bedridden for some years of his later life, and died at Kaithal on the 14th of March 1843 A. D. when the State lapsed, failing heirs, to the protecting power. He had two wives—Surajkaur, daughter of the Raja of Balabgarh, who was accomplished in Gurmukhi lore, and died shortly after the State lapsed ; and Mahtabkaur, daughter of a *zamindar* of Shamspur, who lived for some years and had a handsome provision allowed her by Government. The opposition of the Queen mother, on the State escheating, to the little escort with Mr. Greathed, the Political Officer, her subsequent flight, carrying off treasure, and her capture, are all on record, and together with the correspondence on the subject form a volume alone. She died at Pehoa, never having to the very last moment given up her hope of being confirmed in the Government of Kaithal. The genealogical tree of the family is as follows :—

BHAI GURBAKHSH SINGH.

Dhana Singh. Desu Singh. Takht Singh. Sukha Singh. Budha Singh.

(Dhana Singh:) Mai Bhagbari Karam Singh

(Desu Singh:) Lal Singh. Babal Singh.

(Sukha Singh:) Gurdit Singh. Basawa Singh.

(Lal Singh:) Partab Singh. Udai Singh. — The Kaithal family.

(Basawa Singh:) Punjab Singh. Gulab Singh. Sangat Singh. — The Arnauli family.

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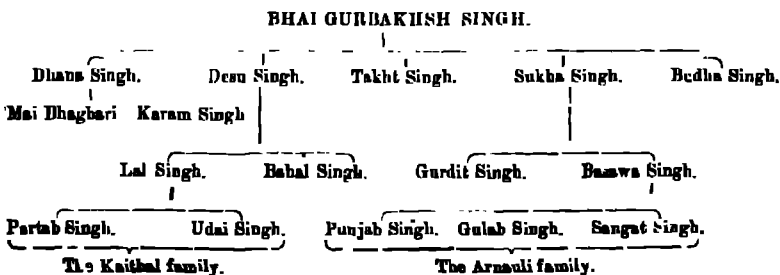
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On the death of Bhai Ude Singh without issue the greater part of the estates lapsed, only that portion of it being excepted which had been acquired by Gurbakhsh Singh, the founder of the family. To this the collaterals of the Arnauli branch were permitted to succeed. The Bhais of Arnauli came under the reforms of 1849, and ceased in that year to exercise any administrative functions.

The Ladwa Rajas.

The founders of the Ladwa State were Sardars Sahib Singh and Gurdit Singh who mastered Babain and Ladwa, Shamgarh, Saga, Karnal and some villages of Panipat. They came from the Manjha, and established themselves at Babain and Ladwa. After the defeat of the Afghans at Sirhind in 1763 A. D. they lost Panipat and Karnal. Sahib Singh, who was afterwards killed in action near Karnal, bestowed Shamgarh on his brother-in-law, Kirpal Singh, who accompanied the confederacy in the conquest. Gurdit Singh was succeeded by his son, Ajit Singh, who obtained the title of Raja from Lord Auckland for building a bridge over the Saruswati at Thanesar, proved treacherous to the British at the breaking out of the First Sikh War, was imprisoned at Allahabad, destroyed his keeper, and after numerous wanderings died in Kashmir. His sons were kept under surveillance at Saharanpur.

The Khans of Kunjpura.

The founder of the Kunjpura family was a Pathan named Nijabat Khan. His ancestor came from Kandhar, and founded a village in Sindh called Ghurghusht, which he held in *jagir*. Having left Sindh in consequence of family quarrels, Nijabat Khan, with his pupil Mamud Khan, came to seek his fortune in Hindustan. He entered the service of Munna Khan, Wazir of Lahore, and in two years was a commander of several horsemen, when he came down to Wazir Khwaja Nasir-ud-din of Radaur. Here he became a *Risaldar*, sent for his family, and fixed his head-quarters at Taraori; one of the *zamindars* of the villages of Bidauli who had quarrelled with his relations, begged the assistance of his soldiers and gave him the *biswadari* of Kunjpura which was then a swamp or nearly so. Nijabat Khan got some leases of the surrounding villages from the authorities, and gave them to Mahmud Khan, who wanted to build at Kunjpura. The Rajputs destroyed all he did. Nijabat Khan brought his troops over from Taraori and settled them at Kunjpura, and from that time a deadly enmity sprung up between the Rajputs and Pathans. A masonry fort was built at Kunjpura after a hard fight. The fort was first called Nijabatnagar. The cruelty of

the Afghans having reached the ears of the *Chakladar* of Saharanpur he sent for Nijabat Khan; he refused to go, a force was sent, and the *Chakladar* Izzat Khan, was killed by one of Nijabat Khan's relations. The power of the Afghans increased, and Nijabat Khan made himself master of other lands. The King of Delhi, hearing of the death of his *Chakladar*, sent for Nijabat Khan through Mulraj, Governor of Panipat, who enticed him to Panipat, and sent him a prisoner to Delhi, where he remained for a year. Khwaja Jafir was sent to Kunjpura, but was put to death by the servants of Nijabat Khan. Nawab Bangash of Farrukhabad interceded for Nijabat Khan, and he was released; and his estate Nijabatnagar, and other villages in number as noted in the margin, were granted him in *jagir* on condition of his restraining the Jats and Rajputs, who were taking advantage of the weak state of the empire to give trouble and commit excesses.

Parganah.	No. of villages.
Bidauli ...	5, including Nijabatnagar or Kunjpura.
Karnal ..	6
Thanesar ..	20
Shahabad ..	24
Rana ...	9
Asimabad ...	45
Indri ..	45
Unknown ...	2
	150, valued at 5 or 6 *lakhs* of rupees.

On the incursion of Nadir Shah, Nijabat Khan supplied him with provisions and tendered his obeisance; he became a *Risaldar* of 1,000 *sawars*. The Mahratta army under Jhaku Bhao plundered Kunjpura, when Nijabat Khan was wounded, taken prisoner, and died; some accounts say was slain, aged 75, at Panipat, having lived in Kunjpura for 30 years. Ahmad Shah repulsed the Mahrattas in A. D. 1758, and established Daler Khan, Nijabat Khan's eldest son, at Kunjpura, having first enriched him with spoils from the Mahrattas. Daler Khan enjoyed his possession for 25 years, died aged 60 years in 1782 A. D., and was succeeded by his eldest son Gulsher Khan.

Daler Khan and Gulsher Khan had a hard struggle to maintain their position against the invading Sikhs, and some of the family possessions had to be surrendered. In some cases part of an estate was kept while the remainder was given up; and the revenues of Tiraori, Singoha and Garhi Gujaran, Gorgarh, Tanesron and Bahawalpur are still shared between the Nawab and Sikh *jagirdars*. Gulsher Khan died in 1803 and was succeeded by his eldest son Rahmat Khan; several villages were given to his brother Mohi-ud-Din Khan in maintenance, but on the death of Mohi-ud-Din Khan, the number of villages was

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reduced to one, the fine estate of Biana, and some land in Kunjpura, which were afterwards held by his son Muhammad Yar Khan. On the death of the latter Biana reverted to the Nawab.

Rahmat Khan died in 1822, and was succeeded by his eldest son, Bahadur Jang Khan, who died childless, seven years after, and was succeeded by his brother Ghulam Ali Khan. The latter died in 1849, when his son Muhammad Ali Khan became Nawab. On his death in 1886 his eldest surviving son Ibrahim Ali Khan succeeded.

The Sardars of Thanesar.

The founder of the Thanesar Chiefship was Mith Singh. Captain Larkins states in his report on the Summary Settlement of Thanesar that Mith Singh is of a family of Nidga Rajputs of the village of Ajnala, *taluqa* Panchgraian in the Manjha; but Captain Abbott states that he was a Jat, that his home was at Bhatti near Sarhala in the Manjha. He embraced the Sikh religion at Amritsar from the hand of Gurdial Singh, and entered the service of Tara Singh. He was a fine young man, and being determined to lead, he deserted with a party from Tara Singh, mastered several villages in the Jullundur Doab, and came to this part of the country with the Dallewalia *misl* in company with his nephews Bhag Singh and Bhanga Singh. The royal fort at Thanesar, built by the Marrals, was held by the troops of the Bhais of Kaithal under the command of Desu Singh; Bhag Singh and Bhanga Singh waited their opportunity in the neighbourhood, while Mith Singh advanced with the conquering Sikhs, and was killed at Meerut. Bhanga Singh and Bhag Singh, with the assistance of the Ladwa Sardars and Karam Singh Nirmala of Shahabad, after one failure, made a successful night attack and possessed themselves of the fort of Thanesar. After the death of Bhai Desu Singh of Kaithal, a large part of his possessions in Indri, and some estates near Pehowa fell into the hands of the two Thanesar Sardars and of the Ladwa Chief. The territory conquered by Bhanga Singh and Bhag Singh comprised a number of estates in the present Indri Pargana, some villages in Pehoa, and a large tract in the Thanesar tahsil. A partition was made, Bhanga Singh taking $\frac{3}{5}$ and Bhag Singh $\frac{2}{5}$. Sardar Bhanga Singh was a savage and determined ruler, and was the only *cis*-Sutlej Chief whom Ranjit Singh feared. He seized Ghias-ud-din Nagar, east of the Jumna, but the Mahratta Bhao Rana took it from him and gave him Bidauli instead. Lord Lake gave him some other territory east of the Jumna in exchange for Bidauli, and it was held by him during his life. In 1806, with the assistance of the Ladwa Sardar Gurdit Singh, the

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Dallewalias wrested Adoha and Singhaur from the Laudewalia *misls*, and Adoha was assigned as Bhanga Singh's share of the conquered territory. It was taken from him and restored to the Lauda *misl* by Ranjit Singh; but when these territories came under British protection it was retransferred to Bhanga Singh. He died in 1815, leaving a son. Fatteh Singh and a daughter by his wedded wife, and a son, Sahib Singh, by a concubine. The daughter, Karm Kaur, married Karm Singh, the Raja of Patiala, and six villages of Indri were given as her dowry. Sahib Singh had a *jagir* of 9½ villages in Indri, and was succeeded by his son, Bishn Singh, who died a few years ago without male issue. The remainder of Bhanga Singh's estate descended to his son, Fatteh Singh, who died in 1819 leaving a mother Mai Jian and two young widows. Mai Jian managed the estate till 1830, and died in 1836. Rattan Kaur, one of the widows, died in 1844, leaving the other widow Chand Kaur, in possession of the estate, which lapsed on her death in 1850. Bhag Singh, the brother of Bhanga Singh, died in 1791, leaving four sons, three of whom died childless. The estate descended to Jamiat Singh, the son of the youngest brother, Baj Singh, who also died childless in 1832, when the estate lapsed.

Condition of the country at annexation.

The state of the Delhi territory, when it came to us in 1803, has already been described. The Sikh States between our territory and the Sutlej were protected by our mantle from danger from without. But the condition of Kaithal, which was nearest our border, and therefore presumably most influenced by our influence and example, when it lapsed to us in 1843, may be gathered from the following extracts from Sir Henry Lawrence's report in his Summary Settlement of the tract :—

"The old state of the country may be gathered from the fact of more than a hundred men having been killed and wounded in a single boundary dispute, not above four years ago, between two villages of Kathana and Jind; from the village of Pai, within a march of Kaithal, and for 10 years an integral part of the territory, having within the last ten years, withstood the army of the Bhai for 8 months; and from the inhabitants of Chatar in Kathana having never allowed the Sikh officers to enter their villages, being permitted to pay revenue instalments at the *thana* of Kathana. In fact the whole system was one of the expedients, sparing the strong and squeezing the weak. I therefore extended an amnesty as far as possible, taking security from some notorious offenders, and keeping a few others in prison for want of bail. From April to September, 85 persons were convicted and sentenced for thefts and petty robberies. Not a case of gang robbery of wholesale cattle-lifting happened after the first week of our rule. One murder took place, that of a jail *barkandaz*, by three prisoners, who were made over to the ses-

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sions. On the 1st October there were in jail 141, on bail, 25,—a number that may not be considered extraordinary, when it is recollected, not only by what a lawless neighbourhood Kaithal is bordered, but that at least a hundred criminals were let loose upon the country when the outbreak occurred; and that robbery and outrage were scarcely discountenanced by the old Government, and actually recognised by many of the officials. Within a week after the introduction of British rule at Kaithal, there occurred, as already noticed, two flagrant instances of wholesale cattle-lifting, in which more than a hundred men were concerned: most of the culprits were apprehended, and no such instances have since happened, although, under the former Government, they were of daily occurrence. I have taken security bonds from all villages of bad or doubtful character, to pay eleven-fold for all stolen property tracked to their lands, and that the headmen shall be responsible for the acts of all residing within their bounds. One of my first measures was to order all fire-arms to be delivered up at the respective *thanas*, and to forbid more than one sword to be retained for ten houses. To this act I mainly attribute the peace and quiet of the country during the last six months: for although I do not suppose that all the arms were actually given up, the order made the head of villages responsible for their not being used; and I have now the pleasure of thinking that almost all the boundaries in the district have been settled, not only without any loss of life, but, as far as I am aware, without the occurrence of a single affray in a country where it has not been unusual for one village to lose twenty men in a boundary dispute.

"Such was the desolation of portions of the district that, looking from the tops of the village towers, I could often see miles and miles of good land without a single acre of cultivation. * * The people were accustomed to pay no revenue except upon absolute compulsion. * * Kaithal was one year ago as lawless a tract of country as any in India; but something I hope has been effected for its improvement. * * I may instance the Jat village of Chatar, which was formerly the very head-quarters of opposition to authority, and is said never to have admitted a Sikh within its quickset hedge. It was reckoned able to turn out a thousand matchlocks, and the four wards of the village were barricaded against one another. So bad a name had the place that when I visited it in April I was attended by a hundred troopers and a company of infantry: when I went there in August I was accompanied by a single horseman, and found the village one sheet of cultivation. * * As I was riding along the border with Raja Surup Singh we heard and saw the husbandmen singing as they drove their cattle through the saturated fields. The Raja smiled and called my attention to their air of security, observing that if they had been so employed last year the chances were that their cattle would have been carried off by some foraging party."

Five years later Captain Abbott, Settlement Officer, described the Sikh rule in the Protected States on the Ambala and Karnal border, which had just then been confiscated, in the following words:—

"The arm of the law, if law it can be called, was paralysed; no protection was given to property; indeed the State set the example, and plundered without remorse. Cattle at grazing were attended by bodies of armed men; wars and bloodshed were frequent and common; and want of security caused

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the villagers to plunder in self-defence. Occasionally attempts were made to extend cultivation by cuts from the streams, but these required a small dam across the channel which it was necessary to protect by a tower; indeed a well could not be worked without a tower in which the wood-work and bullocks were deposited during the night, or on the approach of plunderers. The powerful villages only paid so much revenue as they found it convenient to do. Few crimes were acknowledged, and such as were, were punished by fine with imprisonment until payment. Open evidence was unnecessary to conviction, the secret information of an informer was ample, and the fact of possessing the wherewithal more than conclusive. Murder was punishable by fine; and cheating, forgery and unnatural offences were considered good jokes."

The Mutiny.

When the Mutiny broke out in 1857, Mr. Macwhirter, the Magistrate of Panipat, was at Delhi, and was killed there. Mr. Richardes, the Uncovenanted Deputy Collector, immediately took over charge; and though every other European fled, and the fugitives from Delhi warned him that the rebel cavalry were following on their steps, and though "burning and pillage reached to his very doors," he bravely stayed at his post, kept more or less order in the district, was active in collecting supplies for the troops passing through and for the army besieging Delhi, and succeeded in collecting more than seven *lakhs* of revenue, which he sent to the army. For these services he was appointed Deputy Commissioner of the 1st class. Directly the news of the outbreak reached Jind, the Raja collected his troops and proceeded by forced marches to Karnal, which he reached on the 18th of May. He restored order in the town and its vicinity, marched down the Grand Trunk Road in advance of the British columns, turned his forces on Panipat, recovered Simbhalka which had been seized by the rebels, and kept the road open between Karnal and Delhi. The Maharaja of Patiala was no less prompt. He held Karnal, Thanesar and Ambala in our behalf, and kept the road open from Karnal to Philaur. The Chauhans of the Nardak behaved well. They raised a regiment of cavalry, and they also supplied a body of 250 *chaukidars* for the protection of the city and civil lines where our ordnance magazine was established. The Mandal Nawab of Karnal, Ahmad Ali Khan, from the very first placed himself and his resources unreservedly at our disposal. For these services his quit-rent of Rs. 5,000 a year was released to him and his heirs male in perpetuity; and he was presented with *khillat* of Rs. 10,000 in open *darbar*.

In the Thanesar district Captain McNeile was Deputy Commissioner. His principal difficulty arose from the presence of a company of the mutinous 5th Native Infantry, which obliged him to have always at hand part of the Patiala force to keep them in check. The disarming of this company on the 14th July

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set the Deputy Commissioner at liberty, and from that time he made his head-quarters at Karnal. Mr. Levien, the Assistant Commissioner, was detached at Shahabad, and Lieutenant Parsons was sent from time to time to reduce turbulent villages, especially towards Kaithal, or to watch the fords and ferries of the river Jumna. In anticipation of a visit from the Delhi mutineers, Captain McNeile had, at the first, destroyed the stamp paper, and soon afterwards sent his treasure to Ambala; while the jail was fortified and the *jagirdars* called out. At one time it was rumoured that the Ranghars from Hissar purposed to rescue their fellow-clansmen from the Thanesar jail, and the 31st May was the date fixed upon for the attack. Every preparation was made to repel it, but it did not take place. The Ranghar prisoners were immediately afterwards secretly removed in Ambala to be beyond hope of rescue. On June 9th the Raja of Patiala was compelled to draw off his forces from Thanesar in order to protect his own capital, which was in some peril from the Jalandhar mutineers; but as soon as he learnt they had passed by, his troops were sent back to Thanesar, much to the relief of Captain McNeile.

As was to be expected at such a time, the more turbulent spirits among the people took advantage of the temporary suspension of authority to give trouble both to Government and to their neighbours. Even in the Panipat Bangar sixteen of the largest Jat villages in the Naultha *zail* refused to pay their revenue, drove out the Government village watchmen, joined in the disturbances in the Rohtak district, went to Delhi, whence they returned after an absence of 22 days, and threatened to attack the Collector's camp; while nineteen other large villages, mostly in the Bhalsi and Korana *zails*, rioted, burnt some Government buildings, committed various robberies and murders, and refused to pay revenue. The Gujars were, of course, not behindhand, and plundered generally about the country. All these villages were fined and punished in various ways; and *lambardars'* allowances to the amount of Rs. 7,817, representing a revenue of Rs. 1,46,340, were confiscated. In the city of Panipat open sedition was preached, especially in the shrine of Buali Qalandar; and an attack upon the Collector's camp was only prevented by some Jind troops hurrying up and turning their guns on the town. Hostages were seized, some few men hanged, and the pension of the shrine reduced from Rs. 1,950 to Rs. 1,000 a year. The *tahsildar* of Gharaunda, a Panipat man, had to be removed for disaffection.

If such was the behaviour of the Bangar, it may be imagined that the Nardak was not less troublesome Some of the large villages caused much anxiety during the mutiny of 1857—notably Siwan, Asandh, Julmana, Gondar, Silwan, Balla, Dachaur ; they had no political cause in view, but the inhabitants being Muhammadan Ranghars, a turbulent and predatory class, they broke loose in deeds of violence in general, and refused to pay the Government land revenue. Balla resisted a Regiment of Cavalry under Major Hughes, killing a native officer and some troopers, subsequently receiving severe punishment from the guns of the loyal Mandal Chief, Ahmad Ali of Karnal. Julmana collected a large muster of Ranghars armed with the intention of releasing the prisoners of the Thanesar jail, in which purpose it failed. Asandh seized the Government police station in the fort at the village, and received in return severe castigation and spoliation ; ultimately the general misconduct of the Kaithal and Asandh *parganahs* entailed on them a fine of 10 per cent. on the Government revenue, which, together with the revenue, was collected by the district officers at the point of the bayonet. That these villages, however, had no sympathies in common with the mutinous soldiers was evidenced from the fact of their robbing, even to a state of nudity, fugitive soldiers on their way from the Punjab to join the rebel forces at Delhi. Habri, though a *Ranghar* village, was distinguished for good conduct and loyalty under the guidance of intelligent headmen. It may be said generally that the further Nardak showed extreme reluctance to give up the fugitive mutineers from Ferozepore or Jullundur, and positively refused to pay their revenue ; and a detachment with some guns under Captain McNeile marched against them. They first attacked Balla, a large and always troublesome Jat village ; and "signal chastisement was inflicted in a fight in which scarcely a village in the higher Nardak but had one or two killed or wounded." The Balla people presently somewhat redeemed their fault by giving material assistance in coercing their neighbour Munak. The skirmish had a very good effect upon the countryside ; and when Captain McNeile marched upon Julmana, it submitted at once ; while the Asandh people ran away into the jungles, and their village was bombarded and burnt, as its inhabitants had been conspicuous in their disloyalty. Heavy fines were realised from the recusant villages. The *lambardars* of Garhi Chhaju paid their revenue into the tahsil without its being demanded, and were rewarded by a personal grant. Sardara, a Jat of Palri, aided some European fugitives from Delhi, and received a revenue-free grant of land in perpetuity.

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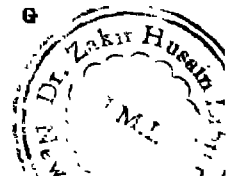
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And Qalandar Ali Khan of Panipat gave material assistance, and was rewarded by a pension. On the whole, the district suffered very little. The Government treasury and records escaped unharmed ; and of a total land revenue demand of Rs. 4,70,238 for 1857-58, only Rs. 9,464 was not collected, while the canal irrigation for the autumn crops of 1857 was only three per cent. less than the corresponding irrigation of 1856. In 1858 the numerous village forts which had been built in the times of the Sikhs were dismantled.

Development of the district.

The history of the district since 1857 has been uneventful. The economical development of the population, almost entirely agricultural, is dealt with in Chapter II, and the changes in administrative divisions in Chapter III.

C.—Population.

Successive enumerations.

The population of the district at the last four enumerations is shown below :—

Year.	Total population.	Increase or decrease on previous census.	Density per square mile of cultivation
1881 ..	820,041	...	561
1891 ...	861,160	+ 5	525
1901 ...	883,225	+ 2·5	492
1911 ...	799,787	— 9·4	452

The density of the rural population per square mile of cultivation averaged 409 in 1911. The pressure on the soil is lightest in the Kaithal tahsil, and highest in Panipat.

Decrease of population, 1911.

The decrease in the total population revealed by the enumeration of 1911 amounts to nearly 10 per cent. when compared with the figures of 1901, and the district now contains fewer inhabitants than at any time during the last 30 or 40 years. Table 11, Part B., in the volume of statistical tables traces the steps in this highly unsatisfactory retrogression. It will be seen that in the 10 years 1891—1900 the birth rate exceeded the death rate, while in every year since 1900, with the exception of 1904 and 1911, the number of births fell far below the number of deaths. The disparity reached its height in 1907 when the birth rate per 1,000 was only 37·8, while the death rate rose as high as 61·3. The number of deaths from fever always ranges high in a district

Section C —Arts and Manufactures.

Village industries.

The census returns of 1901 show that the menials who supply the industrial wants of the village communities amount to 15 per cent. of the total population of the district. The Chamars are concerned with the tanning of hides, and manufacture all the leather articles required for agriculture and well irrigation. The Julahas weave the coarse country cloth used for the clothing of the agriculturists. The Lohars provide rough iron work; the Tarkhans or Bhadis the wood work. Baskets and *chatais* are made by the Jhinwars, pottery and bricks of the small old fasion-ed type by the Kumhars, oil-pressing is carried on by the Telis, while Sunars provide the villagers with such articles of rough jewellery as they can afford. These village industries are described by Mr. Ibbetson in detail in paragraphs 496 to 502 of his Settlement Report. They are indissolubly bound up with the village community. Payment for work done is usually in kind, and prescribed by custom. At present there are few signs of the village handcraftsmen being drawn away to industrial centres, but with the spread of factories and the demand for labour, this difficulty is likely to appear in the near future.

Special industries and manufactures.

Eighteen per cent. of the total population in 1901 was engaged in special industries, the most important being cotton

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ginning, brass and copper manufacture, glass blowing, blankets and *darri*-weaving, dyeing and calico-printing and the leather industry.

Cotton-ginning factories.

The cotton ginning industry dates only from 1897 when the first ginning factory was started at Panipat. In 1899 another was erected at Samalka. The number of these concerns increased largely after 1902. There are now 11 factories and pressing machines in the district, of which 3 ginning factories and I press are in Panipat, 1 ginning factory at Samalka, 3 at Kaithal, 2 at Karnal, and one at Dhatrat near Jind. As elsewhere the erection of factories has been overdone, and it is rare to find all working in one season. When working full time the average factory employs about 70 hands. The working season begins in October and ends in March. The actual drain on the labour supply of the district is small, but the establishment of factories has undoubtedly affected economic conditions. It has greatly stimulated the cultivation of cotton. Owing to competition in the district and elsewhere it is to the interest of every factory owner to provide itself with a sufficient supply of cotton to be cleaned and pressed. This he does either by entering into forward contracts with the *zamindar* to supply so much cotton as early in the season as possible, or by outbidding the neighbouring factory by the prices offered for raw cotton brought to the factory gate. There are no spinning or weaving mills in the district, and the cleaned and pressed cotton is exported to Bombay, Delhi or Cawnpore. The drain of raw cotton from the village to the factory has brought about other changes in the village life. The old hand mill (*charkhi*) worked by the members of the household is now almost extinct, and the *zamindar* has now to buy back his cotton seed from the trader. The large double-stringed bow (*pinan*), used to clean the ginned cotton, is now rarely seen. The weaver carries on his work with yarn imported from the Bombay or Manchester mills. The raw cotton for factories, when not arranged for by forward contract, is collected by Bannias acting as agents for the various factories, though occasionally a prosperous *zamindar* will himself take cotton to Panipat or Kaithal in order to secure the best possible prices. The price of cleaned cotton has risen from 4 seers a rupee to 1½ seer a rupee and there have been few setbacks. The price of cotton seed has in late years increased from 40 seers to 18 seers a rupee.

Other steam mills.

Some corn mills and rice-husking machines worked by steam are to be found in the principal towns of the district.

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Brass and copper ware.

The town of Panipat is noted for its brass and copper wares, the business being carried on in some 60 shops. The manufacture includes not only cooking utensils and drinking vessels of all forms and shapes but also ornamented *hukkas* and *sarotas* (betel-cutters). For the plainer forms of ware the brass and copper sheet is hammered into the required shape, but for more elaborate articles the brass is melted, a certain proportion of zinc or lead is added and the whole is fashioned in a mould. The ware is exported to all parts of the Punjab and United Provinces. The names of the principal manufacturers, known as *thatheras*, are Haji Khuda Bakhsh, Maula Bakhsh and Ghasita, son of Nathu. The following firms of Mahajans are interested in the wholesale export trade:—Sant Lall Mustaddi Lall, Himat Singh, Jagan Nath, Hargolal, Ajudhia Parshad

Iron and steel work.

For the manufacture of his rough agricultural implements the ordinary Lohar uses iron plates received from Bombay and sold in the town bazar. So long as he remains in the village he is not very adaptable, and repairs to the iron sugar press (*belna*) are carried out not by him but by a special workman from Delhi or Ambala. A few shops in Panipat, notably those of Qamar-ud-din, Muhammad Umar, Jiwan and Abdul Rahman, manufacture scissors and betel-cutters (*sarota*) after the fashion of similar articles made in Meerut.

Glass blowing.

Three glass-blowing factories are worked in Panipat during the cold weather and even then chiefly at night as the heat of furnace is intense. The operations, which have probably not varied for centuries, are described in full in Mr. Powell's Hand Book on Arts and Manufactures of the Punjab (see page 237). The only articles produced are globes, the insides of which are silvered with quicksilver and tinfoil. Smaller ones are used as ornaments and the larger ones broken up and used to decorate the *Phulkaris* of the village women. The present workmen seem incapable of developing the process so as to produce other articles of general use. The factories are owned by Muhammad Umar, son of Baha-ud-din, and Qamar-ud-din, son of Alla-ud-din. The ware is exported to Multan and Hyderabad-Deccan. The large pear-shaped retorts used in the manufacture of sal-ammoniac are also made in these glass factories.

Churi manufacture.

There are three factories in Panipat,—two owned by men from Ferozebad and one by a local man formerly an *attari*. They have each 7 or 8 workmen. The work is done by contract, *i. e.*, 4,000 *churis* for one rupee or 3,000 if they are facetted. The

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Arts and Manufactures.

Churi manufacture.

skilled workman earns about 8 or 9 annas per day. His art consists in taking the proper quantity of molten glass on a pointed iron rod and making it into a small ring. This is handed over to his assistant who gets 4 annas or 5 annas a day and is provided by the proprietor. He then works it up in to a *churi* on a cone shaped earthen contrivance fitted to a thin bar which he revolves.

The *churis* are sold at the rate of 24 for a pice to the Maniar who sells them to the public at 6 for a pice.

The glass is got from the Ambala factory at Rs. 5-8-0 a maund. Broken imported *churis* are also purchased at Rs. 8 or 9 per maund.

The wearing of *churis* is absolutely indispensable amongst all women, except widows and the very old. They wear as many as 24 on each arm. The *churis* on the other arm must correspond, but there is no restriction as to colour or design which each wearer is at liberty to select.

The "Maniar" alone can put on *churis*, as he alone has the skill to do so without breaking them. He goes about from village to village. (He is entitled to Re. 1-8 at each marriage.)

New *churis* are worn by a bride's relatives and at festivals. The old ones are taken away by the Maniar to be broken up or passed off as new.

About 75 maunds of glass is consumed in Karnal every month. Each factory turns out about a lac of *churis* a month.

Blankets and darris.

About 150 looms in Panipat are worked by Kamblis (blanket-makers). The wool is bought from Kasais and Gadaryas who keep large flocks of sheep, especially in the Nardak villages. The blankets are of excellent quality and are exported to Lahore, Amritsar, and even to Peshawar, as well as to Delhi, Agra and Simla. Prices range from Rs. 3 to Rs. 15 per blanket according to the quality. The trade is considerable and capable of development.

Darries of good quality are made in Karnal, some 10 looms being employed. The price is from Re. 1-2 to Re. 1-6 a square yard. Ghulam Ali and Hussain Bakhsh are the principal dealers.

Only one stocking machine is working in the district. It is owned by Maharaj Kanwar, merchant of Karnal. Stockings are sold from Rs. 2 to Rs. 4 a dozen.

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Arts and Manufactures.
Dyeing and calico printing.

Curtains and cloths of all kinds are printed with various designs in Panipat, about 60 shops being employed in the business. The goods are exported to Lahore and as far as Bombay and the Central Provinces. The ordinary cloth bought in the bazar is used, and the dyes are of European manufacture. The chief persons engaged with the business are Hafiz Allah Dia, Karim-ud-din, Karim-ullah, Alahi Bakhsh and Muhammad Bakhsh.

Leather industry.

The Chamars of Karnal carry on a considerable trade in boot and shoe making, the industry being a relic of the old cantonment. The boots are exported to all parts of the Punjab and North-West Frontier Province. The leather used is partly ordinary country leather tanned by village Chamars, and partly leather imported from Cawnpore. The retail price varies from Rs. 2 to Rs. 10 a pair. Attempts have been made to organize this industry, and it would probably be to the benefit of the Chamars as a class if they were properly controlled. At present they are extravagant and thriftless and addicted to liquor.

Pottery making

Ordinary vessels for village use, including the *tinds* or earthen buckets for Persian wheels, and small bricks are made by the Kumhars. Their methods are too well I known to need description. The large bricks used for Government buildings and houses of modern type are made in brick kilns owned by contractors and worked by special workmen from Delhi and Ambala. Special kinds of glazed art pottery, such as tea pots, cups, and other fancy articles, are made by *Kuzigars or Sanauris* in Panipat and find a ready sale at fairs and festivals. The quality of these goods is very fair and the industry deserves encouragement. Tiles and flower pots are made by some Purbia potters in the sadr bazar, Karnal.

Carpentry and woodwork.

Besides the ordinary Badhis, carpenters having considerable skill in making furniture, carriages, etc., are to be found in Karnal. The principal men are Inait-ullah and Rahmat-ullah. Lacquered watework, such as is described on page 212 of Mr. Baden Powell's Punjab Manufactures, is made in Kaithal, the quality being very fair indeed. The process is described by Mr. Baden Powell and need not be repeated here.

Saltpetre.

The district is noted for the manufacture of refined saltpetre, as much as 4,000 maunds being sometimes exported in a year. The process of manufacture is as follows :—

Crude saltpetre.

Nitrous earth or *kallar* is collected after the rainy season is over and the earth is sufficiently dried. The nitrous earth is

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Arts and Manufactures.

Crude saltpetre.

filtered in a tank made roughly of masonry plastered over. The earth is thrown on to a mat of grass stretched on sticks. Water is poured over this and taking with it the nitre is deposited in the tank in the shape of crude brine. From this crude brine, crude saltpetre is made in two different ways :—

(a) by solar heat.

(b) by artificial heat.

(a).—The former means can only be resorted to in the summer months of April, May and June. A pucca cistern, about 40 feet square and 6 inches deep, is made in a level piece of ground; below is another tank in which the crude brine is contained. It is divided into partitions and the crude brine is allowed to flow into them. When these partitions are full of the crude brine, they are left alone for a week or ten days, depending on the heat of the season for evaporation. The brine becomes thicker every day, until it crystallizes at night. It is then collected from the pan and stored in a deeply dug pit

(b).—The latter process may be followed at any time throughout the year, if fuel can be conveniently obtained. A large oven is made and a large iron pan (*karrah*) is placed over it. The crude brine is put into it and boiled till it reaches the concentration point, when it is taken out of the pan and set in flat but deep earthen vesells (*kunals*). The cool of the night crystallizes the crude saltpetre, which is removed and stored in a pit.

The price of the crude saltpetre is reckoned according to the amount of refined saltpetre obtainable from it. Crude saltpetre contains a large percentage of salt, earth and nitrate of potash and other minor salts in small proportion. Ordinarily 100 parts of crude saltpetre will contain—

40	parts of	nitrate of potash (refined saltpetre).
30	do.	salt (sodium chloride).
20	do.	earth or other insolubles.
10	do.	moisture, &c.

The price of a maund of crude saltpetre containing 16 seers of nitrate of potash will be Rs. 2.

Refined saltpetre.

The crude saltpetre manufactured in different villages is of no use unless it has undergone a process of refinement. Crude saltpetre is taken to the refineries at Karnal, Panipat and

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Arts and manufactures.
Refined saltpetre.

Kaithal, where the crude saltpetre is dissolved in a large quantity of boiling water in an iron pan larger than that used in crude saltpetre factories. The extreme heat of the water causes the nitrous qualities of the crude saltpetre to dissolve and other parts (salt, insoluble to a certain extent, and earth insoluble) to settle down in the pan. When thoroughly mixed up, the brine is removed from the boiler and allowed to set for a couple of hours in a wooden vat. The settling process allows all the insoluble matter to settle down in the vat, leaving the clear brine on the top. When the brine is thus cleared it is removed from the settling vessel and deposited to cool in wooden crystallizing pans. In winter the crystallization process takes 6 or 7 days, and in summer from 8 to 10 days. The refined saltpetre thus crystallized is removed from the vats and stored on mattresses. Ordinarily the proportion of its contents in 100 parts is:—

95 parts of nitrate of potash
3 do. salt
2 do. moisture and other insolubles.

Calcutta and Bombay are the chief markets, whence it is exported for use in the medicine and drug trade.

Sal ammoniac.

Sal ammoniac or *nausadar* is, and has been for ages manufactured by the Kumhars or potters of the Kaithal and Guhla Ilaqas of Karnal. The villages in which the industry is carried on are as follows:—Manas, Gumthala, Karrah, Siyana Saiyadan, Barna, and Bundrana. About 2,300 maunds (84 tons), valued at Rs. 34,500, are produced annually. It is sold by the potters at 8 annas per maund to the Mahajans, who export it to Bhiwani Delhi, Farrukhabad, Mirzapur in the United Provinces, and to Ferozepore and Amritsar in the Punjab, and who also sell it on an average at Rs. 15 per maund.

The salt is produced by submitting refuse matter to sublimation in closed vessels, in the manner described below, which is similar to the Egyptian method. The process is as follows:— From 15 to 20,000 bricks, made of the dirty clay or mire to be found in certain ponds, are put all round the outside of each brick kiln, which is then heated. When the bricks are burnt, there exudes and adheres to them the substance from which *nausadar* is made. This deposit, which is of a greyish colour, is produced by the heat of the kiln in the hot weather in three days, in the cold weather in six. In the rains no *nausadur* is made. The bricks on which this deposit forms are removed from the kilns,

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Arts and manufactures.

Sal ammoniac.

and the deposit is scraped off. The deposit is of two qualities. The first, which is the commoner and inferior quality, is known as *mitti kham.* The yield per kiln containing 15 to 20,000 bricks is about 20 or 30 maunds, and sells at 8 annas per maund. The superior kind of sal ammonia is called *papri.* The yield of it per kiln containing 15 to 20,000 bricks is not more than 1 or 2 maunds and is sold at the rate of Rs. 2 or 2¼ per maund. The Mahajans, who deal in *nusadar*, buy both qualities. Both require special treatment to fit them for the market. The *kham mitti* is first passed through a sieve, and then dissolved in water and allowed to crystallize. This process is repeated four times to clear away all impurities. The pure substance that remains is boiled for nine hours. By this time the liquid has evaporated, and the resulting salt has the appearance of raw sugar. The *papri* is next taken and pounded fine after which it is mixed with first preparation, and the whole is put into a large glass vessel made expressly for the purpose. This vessel is pear-shaped, and has a neck 2½ feet long and 9 inches round, the end of which is closed.

The composition to be treated is inserted into this vessel by breaking a hole in the body of the vessel, at the lower end of the neck. This hole is closed by placing a piece of glass over it. The whole vessel (which is thin black coloured glass is smeared over with seven successive coatings of clay. The whole is then placed in a large earthen pan filled with *nausadar* refuse to keep it firm the neck of the vessel is further enveloped in a glass cover and plastered with fourteen different coatings of clay to exclude all air, and the vessel is then placed over a furnace kept lighted for three days and three nights, the cover being removed once every twelve hours in order to insert fresh *nausadur* as sublimation takes place. After three days and three nights the vessel is taken off the furnace, and when cool, the neck of it is broken off, and the rest of the vessel becomes calcined. Ten or twelve seers of sublimated salt, according to the size of the neck of the vessel containing the *nausadur*, are thus obtained. This product is known as *phali*, and results from the sublimation of the salt in the body of the vessel and its condensation in the neck. There are two kinds of *phali*; the superior kind is that produced after the *nausadur* has been on the fire for only two days and two nights, in which case the neck is only partially filled with the substance, and the yield is only 5 or 6 seers. This is sold at the rate of Rs. 16 per maund. To produce the inferior kind the *nausadur* is left on the fire three days and three nights,

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Trade.

Sal ammoniac.

the neck of the vessel being completely filled with *phali*. The yield is then 10 or 12 seers. and the salt is sold at Rs. 13 per maund. That portion of the sublimated *nausadur*, which is formed in the mouth and not in the neck of the vessel, is distinctively called *phal*, and not *phali*. It is used in the preparation of *surma*, and is highly esteemed. selling at Rs. 40 per maund. Each furnance is ordinarily of a size to heat at once seven of the large glass vessels containing *nausadur*. *Nausadur* is used medicinally and as a freezing mixture with nitre and water; also, in the arts, in tinning and soldering metals and in forging the iron used for making gun barrels by native smiths.

Dairying.

Ghi is manufactured by the villagers throughout the district and sold to the Bannias in the towns, who export large quantities to all parts of the Punjab specially Amritsar and Lahore. Railway exports alone are valued at Rs. 50,000 but this represents only a small part of the total export Since 1905 a Military Grass and Dairy Farm has been established in Karnal. The milk is bought from the zamindars in various parts of the Karnal tahsil, small separating machines being established in about 10 villages.

The cream is separated on the spot and sent into Karnal to be sterilized in the large machines working in the Grass Farm. A supply of cream sufficient for the butter daily required in the Ambala Cantonment and Simla Hill Stations is sent in by train to Ambala every night. Milk is also supplied to regiments on the march and manœuvres. The skim milk either goes to feed the pigs, of which a number are kept in the Grass Farm, or is sold in the city and villages. The *zamindars* are glad enough to deal with the Grass Farm on the basis of cash payment which they prefer to the mysterious accounts of the Bannia.

The Karnal distillery.

Although employing very few hands, one of the most important industries in Karnal is the distiliery. The old Government distillery was handed over to Lala Kundan Lal Kishori Lal and Sons in 1900 to be worked as a central distillery. The latest machinery and plant have been introduced, and the business has steadily expanded. In 1900 the liquor issued paid a still head duty of only Rs. 37,323. In 1908-09 the issue was 51,951 gallons, and Rs. 1,99,162 were paid as still head only. Besides the ordinary country spirit the firm is noted for several special brands of liquor of peculiar excellence and quality.

Section D.—Trade.

The chief exports are wheat, cotton, gram, fine rice and *ghi*. The manufactures of brass vessels glass, sal ammoniac

CHAPTER IV.

Places of Interest.

Karnal town.

Karnal town, where the head-quarters of the Karnal district and of the Karnal tahsil are situated, is on the old bank of the Jamna, about seven miles from the present course of that river. It is a station on the Delhi-Umballa-Kalka Railway. The population is about 23,000. Its name is derived from Karna, the rival of Arajana in the epic of the Mahabharata, by whom it is said to have been founded. It would seem to have been a place of little importance in early historical times, as no mention of it occurs until towards the end of the Pathan period. Karnal was plundered in 1573 by Ibrahim Hussain Mirza in his revolt against Akbar, and its neighbourhood laid waste by Banda Bairagi in 1709. In 1739 it was the scene of the defeat of Muhammad Shah by Nadir Shah. After the fall of Sirhind in 1763 the town was seized by Gajpat Singh, Raja of Jind, but in 1775 it was recovered by Najaf Khan, Governor of Delhi. It again fell into the hands of Gajpat Singh, but his son, Bhag Singh, lost it to the Marathas in 1787, and it was subsequently made over by them to George Thomas. It then came into the hands of Gurdit Singh of Ladwa, from whom the British took it in 1805. A cantonment was formed at Karnal which was abandoned in 1841 owing to the unhealthiness of the station. The place is still unhealthy, though drainage and sanitation have done much to improve its condition. There is a fine marble tomb built by the Emperor Ghyas-ud-din to the memory of the saint Bu Ali Qalandar. The Society for the Propagation of the Gospel has a mission at Karnal and also maintains a female hospital and dispensary. A new Civil Hospital, equipped with the most modern appliances, was opened in 1912. The cost was defrayed by subscriptions from the district as a memorial to the late King Emperor Edward VII.

The municipality was created in 1867, the income being mainly derived from octroi. The chief manufactures are country cloth for local consumption and shoes. The principal educational institution is the Anglo-Vernacular High School managed by the Education Department.

Panipat town.

Panipat is built upon a small promontory round which the old bed of the Jamna flows, and the city is well raised on the accumulation of centuries. The town is embowered in trees and the white buildings shining through them present a pleasing appearance. The city must in old times have been of much larger size than it now is, and Jacquemont describes it as the largest city

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Places of Interest.

Panipat town.

except Dehli which he saw in Northern India. Ruins of old shrines extend to a considerable distance round the town, and many mosques, shrines and gardens of very considerable pretensions still existing, but now in sad disrepair, tell of former importance.

The town is of great antiquity, dating back to the period of the war between the Pandavas and the Kauravas, when it formed one of the well-known five "pats" or "prasthas" demanded by Yusdishthira from Duryodhana as the price of peace. During Muhammadan rule Panipat was closely associated with the principal events already described in the historical chapter of this gazetteer (Chapter I, section B), and the plains near the city have thrice formed the scene of decisive battles which sealed the fate of Upper India.

In the first battle of Panipat (1526 A.D.) Ibrahim Lodi was slain and was buried near the city. It was one of Sher Shah's dying regrets that he had never fulfilled his intention of erecting a tomb to the fallen monarch. A memorial of some kind, however, appears to have existed which used to form a place of pilgrimage for the people of Gwalior, since the last Raja of the old Tomara dynasty of Gwalior fell in the same battle. This memorial, according to General Cunningham, was destroyed when the Grand Trunk Road was made. In 1866 the District Committee built a masonry platform, with an inscription commemorating the Sultan, just outside the octagonal tower of a garden wall standing between the tahsil and the city. After the battle Babar built a garden with a mosque and tank as a record of his victory and in 1556 A.D., when Humayun defeated Salem Shah some four miles north of Panipat, he added a masonry platform and called it Chabutra Fatteh Mobarak. These buildings and the garden still exist under the name of Kabul or Kabil Bagh. Till about 20 years ago a black mango tree in the village of Sua Kheri to the north-west of the city marked the site of the third battle of Panipat (1761 A.D.)

The principal building of antiquity within the city walls is the Dargah Qalandar Sahib. Bu Ali Qalandar was the son of Salar Fakir-ud-din, and is supposed to have been born in 602 A.H. and to have died in 724 A.H. This tomb, with the exception of the pillars of the *dalan*, or hall, which are of touchstone, was erected by Khizi Khan and Shadi Khan, sons of the Emperor Khilji. The touchstone pillars were erected by one Razakulla Khan, son of Nawab Mubarak Khan, a Hakim in the service of the Emperor Akbar.

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—
Places of Interest.
—
Panipat town.

Under British administration Panipat has made steady progress. Mr. Ibbetson attributed the unhealthiness of the place to the Ilr Escape, but the arrangements for carrying off flood water have been improved and Panipat to-day is considered more healthy than Karnal The atmosphere is less heavy and the drinking water purer.

The internal administration of the city is in the hands of a municipal committee of the second class originally constituted in 1867 and at present consisting of sixteen members, of whom five, including the Tahsildar as president, are appointed by Government. Since 1906 the municipality has employed a paid Secretary. The income averages Rs. 30,000 per annum, the chief objects of expenditure being the schools, the hospital, and the municipal police. The committee supports one Anglo-Vernacular Middle School, with two Primary Branches, the "Ansar" and the "Rajput" branches. There are also two aided indigenous schools and one District Board School for girls.

The city is well lighted and well kept. The streets are for the most part narrow, but the main bazaar is sufficiently broad for a carriage and pair to drive through. There are two police stations, one for the city and one for the surrounding villages, but crime is light.

The old district offices approached by fine avenues of trees lie about a mile from the town and are now used as a rest-house. Close by are the ruins of the old jail.

The opening of the Dehli-Umballa-Kalka Railway has brought some increase of commercial prosperity to the town which now contains three cotton-ginning factories and one cotton press. The manufacture of copper vessels for export is of some importance. There are several large establishments for the manufacture of glass for ornamenting women's dress. The glass is blown into large globes, and into these, while still hot, some amalgam is poured and the globes turned about, receiving an internal coating of quicksilver. They are then broken up into small pieces which are used as spangle ornaments by women for their dress and for the decoration of the walls of rooms. The only other manufactures are cutlery and the making of silver beads in imitation of pearls.

Out of a population of some 26,000 only 7,000 are Hindus, including some 700 Jains, who have recently built a very fine temple in the centre of the town. The owners of the valuable town lands are Rajputs, Ansaris, Makhdumzadas and Afghans, the

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Places of Interest.

Panipat town.

whole estate being free of revenue. Mr. Ibbetson's description of the Mussalman of Panipat is well-known. But it is only fair to add that the present generation have shown a praiseworthy desire to profit by the educational advantages of institutions such as the Aligarh College and enter Government service and embark in private enterprises with considerable energy. Panipat enjoys some reputation as a literary centre, the works of the modern poet "Hali" are well known in India, and have been translated in England.

Kaithal town.

Kaithal is a municipal town and administrative head-quarters of a tahsil of the same name and the station of an Assistant Commissioner in independent charge of the sub-division. It has a population of 13,000, consisting of 7,000 Hindus and Sikhs and 6,000 Muhammadans. It is picturesquely situated on the bank of an extensive artificial lake or moat, which half surrounds it, with numerous bathing places and flights of steps. A high wall, partly pakka and partly of mud, encloses the opposite side of the town It has eight gateways, of which the Karnal gate to the east, the Keorak and Surajkund gates to the north. and Kasai gate to the west, are the principal ones. Most of the streets are well paved or metalled, but are nearly all narrow and crooked. The principal buildings of antiquarian interest are as under :—

1. *Tomb of Sheikh Shahab-ud-din, Balkhi, at the Siwan gate.*—This prince is said to have come from Balkh to Hindustan in 673 Hijri; he was slain in battle at Kaithal; his grandson built this tomb to his memory; the pillars and cupola are entirely of stones; the inscription is in Arabic on the cupola; the *tawiz* was removed from the tomb by one of the Rajas of Kaithal.

2. *Masjid of Sheikh Tayub.*—Built by himself in the time of the Emperor Akbar Jalal-ud-din; the cupola is coated with enamel.

3. *Tomb of Shah Wilayat.*—It was built in the reign of the Ghoris. Shah Wilayat's father built the tomb. Some lands in the village of Siwan are released for the support of this shrine.

4. *Tomb of Shah Kamal.*—Faqir Shah Kamal is said to have come from Baghdad 250 years ago; the tomb was erected by his descendants; twice every year a fair is held at the spot: lands and a well have been released for the support of the shrine.

5. *Asthan Anjni, mother of Hanuman.*—This temple of Anjni, the mother of Hanuman, was lately repaired by the Hindus of Kaithal.

CHAP. IV. Places of Interest. Kaithal town.

The ruins of the old fort, or residence, of the Kaithal family stand out prominently on the high bank of an extensive artificial lake of irregular form, which sweeps half round the town, and seems to have been partly made by the excavation of bricks for building the town and fort, and partly formed to act as a moat for defence. Its margin is ornamented with extensive flights of steps leading down to the water, and with numerous bathing places for men and women, all built of solid masonry. The tank is one of the holy places of the Kurukshetra.

This town is said to have been founded by the mythical hero Yudisthira, and is connected by tradition with the monkey-god Hanuman. It bears in Sanskrit the name of Kapisthala, or the abode of monkeys—a name which still applies. The town was renovated, and a fort built under Akbar In 1767 it fell into the hands of the Sikh chieftain, Bhai Desu Singh, whose descendants, the Bhais of Kaithal, ranked amongst the most important and powerful Cis-Sutlej chiefs. Their territories lapsed to the British Government in 1843. For a few years Kaithal formed the head-quarters of a separate district; but in 1849 it was absorbed into the district of Thanesar, and again transferred in 1862 to that of Karnal (see Chapter II). The ruins of the fort or palace of the Bhais stand out prominently on the bank of the lake.

The municipality of Kaithal was first constituted in 1867. The committee now consists of thirteen members, four of whom are appointed by Government. The Sub-Divisional Officer is *ex officio* president The annual income is about Rs. 20,000. The Committee assists in the support of a medical dispensary, and keep-up an Anglo-Vernacular Middle School with the aid of a Government grant. A boarding-house is attached to the school, but the building is old, badly lighted and poorly ventilated. A new building is in contemplation. The town also contains an Islamia School which is State aided a girls' school, and Arya Samaj and indigenous Hindi School.

Trade is not brisk. The only indigenous manufactures are lacquer work and the weaving of course blankets The lacquer work takes the form of decorated toys, household utensils, and the legs of charpoys. The centre of trade was formerly within the town, but since the opening of the Southern Punjab Railway a *mandi* was constructed by the District Board for the convenience of through traffic. A site was taken up, and sold in parcels for shops the profits on the transaction being expended for the benefit of the market. The *mandi* now contains a post

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and telegraph office and a metalled road has been constructed. Expenses are met by the levy of a shop tax of ten annas per mensem. The *mandi* was constituted a notified area in 1909.

Kaithal town.

Five factories for cotton ginning and pressing, rice-husking and corn-grinding have been built in the vicinity of the station, but although success attended the first enterprise, they have proved too numerous for the demand. It is, however, anticipated that the branch line of the Delhi-Umballa-Kalka Railway recently constructed between Kaithal and Thanesar will make Kaithal an important trading centre.

Thanesar.

Thanesar is the head-quarters of the tahsil of the same name in Karnal District, Punjab, situated in 29° 59′ north and 76° 50′ east, on the banks of the Saraswati, and on the Dehli-Umballa-Kalka Railway. It is famous as the most sacred place in the holy land of Kurukshetra, its name meaning " the place of the god " (Staneshwara). In the time of Hiuen Tsiang, Thanesar was the capital of a Vaisya (Bais) dynasty, which ruled parts of the Southern Punjab, Hindustan, and Eastern Rajputana. In A.D. 648 a Chinese ambassador was sent to Harshavardhana of Thanesar, but found that the Senapati Arjuna had usurped his kingdom, and the dynasty then became extinct. Thanesar, however, continued to be a place of great sanctity, but in 1014 it was sacked by Mahmud of Ghazni, and although recovered by the Hindu Raja of Delhi in 1043 it remained desolate for centuries. By the time of Sikandar Lodi it had, however, been in some measure restored, for that emperor proposed to make a raid on it to massacre the pilgrims. In 1567 Akbar witnessed its great fair ; but Aurangzeb desecrated the shrine and built a castle in its sacred lake, whence his soldiers could fire on pilgrims who attempted to bathe. At the annexation of the cis-Sutlej territory, the town and neighbourhood were in the possession of a Sikh, but they lapsed to the British Government in 1850. Thanesar was the head-quarters of a British District till 1862, but has since steadily declined in importance. The municipality was created in 1867. The town possesses a Vernacular Middle School and a Dispensary.

A bathing fair is held on the occasion of a solar eclipse, and is attended by pilgrims in numbers sometimes exceeding half a million, numbers which have increased since the completion of the railway. The sacred sanctity of the Sanyahet tank is due to the legend that on the occasion of the solar eclipse all the tanks and rivers of the Punjab come to visit the Sanyahet so that he who dips himself during the moment of the eclipse attains

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the merit of having bathed in all these waters and many old and infirm come in the hope that they may die in the tank. The mosque adjacent to Sheikh Chili's tomb, itself a beautiful specimen of Moslem architecture and marble carving, is famous for the blue and yellow tiling on its roof and cupola. The temple of the Karus and the Pandus is displayed to every visitor, but it is less easy to view the shrine of Kali, depicted as gloating over a human sacrifice in a room apart.

Shahabad.

Shahabad, with a population of some ten thousand persons, is situated close to the Grand Trunk Road, 13 miles distant from Ambala and 35 from Karnal. The Kharindwa station of the Delhi-Kalka Railway is only a short distance from the town. Shahabad was founded after the battle of Tirauri in 1192 by a follower of Shahab-ud-din-Ghori, the first Musalman conqueror of Delhi. The troops who were settled in the new town were granted 52,000 bighas of revenue free land, and the enjoyment of the revenue of several neighbouring villages. Shahabad itself was attached for purposes of administration to the province of Sirhind.

In 1525 A.D. the town assisted Ibrahim Lodi and in the following year was pillaged by his conqueror, Babar, the first Moghul Emperor. When the Sikhs came into power during the latter half of the eighteenth century Guru Banda Bairagi attacked the town which surrendered after vain appeals for help from Delhi. The Sikhs divided Shahabad into seven pattis, the leading Sirdars of each *patti* distributing a rough justice. Ranjit Singh exacted tribute from them. When British suzerainty was established in 1802, the Sirdars of Shahabad elected to retain their administrative powers. But in 1850, after the capture of Lahore, the British assumed the reins of Government, the jagirs only remaining to the Sikhs.

The sacred buildings of the town reflect its history. The mosques, with their dark, squat domes are typical of Pathan architecture. Of these one of the finest shows the marks of Sikh bullets and has since been converted into a Gurdwara, to the perpetual discontent of the Moslem population. It is now called *Mastgarh*, *mast* being a corruption for *masit* or *masjid*. The curious spectacle of five Granths Sahibs enshrined in a mosque adds unusual interest to the building. An indigenous Gurmukhi school is attached to Mastgarh.

The Royal Sarai is one of the oldest buildings in the town. Constructed earlier, it was protected in the time of Shah Jahan•

by a fortified wall in a style that recalls the red fort at Dehli. It contained the residence of certain Moghul officials, but it is most probable that the Sarai also was maintained with the main road to Delhi passing through it.

The Sikhs, though only about one-sixth of the population, are the dominant element in the town. A considerable number find employment in the army or police. The Mussalmans are a mixed population of Sheikhs, Sayads, Pathans, Rajputs and Arains. The town, which is the head-quarters of a thana, is managed by a Municipal Committee of six, all of whom, including the Tahsildar as President, are appointed by Government. The income averages Rs. 15,000. The principal objects of expenditure are the unkeep of the paved streets, the maintenance of a dispensary, the town police and a Vernacular Middle School with one branch. The District Board maintains a girls' school. The streets of the town are narrow, somewhat dirty and very tortuous. There is one post and telegraph office.

Pehowa.

Pehowa, an ancient town and place of pilgrimage in the Kaithal tahsil of Karnal District, Punjab, is situated in 29° 59′ north and 76° 35′ east, on the left bank of the sacred Saraswati river, 16 miles west of Thanesar. It lies in Kurukshetra, and its name is said to be a corruption of the Sanskrit Prithudaka, the "Pool" of Prithu, the son of Raja Vena. Two inscriptions, dating from the end of the ninth century A.D., found at Pehowa, show that it was then included in the dominions of Bhoja and his son Mahendrapala, king of Kanauj. The more important inscription records the erection of a triple temple to Vishnu by a Tamur family, but no traces of ancient buildings remain, the modern shrines having been erected within the last century After the rise of Sikhs to power Pehowa came into the possession of the Bhais of Kaithal whose palace is now used as a rest-house; but with Kaithal it lapsed to the British Government, and has since lost its importance, the population having decreased from 3,408 in 1881 to 2,080 in 1901 and 1,796 in 1907. It is still, however, a place of pilgrimage: and close to it are the temples of Pirthudakeshwar or Pirthuveshwar, built by the Marathas during their supremacy in honour of the goddess Saraswati (Sarsuti) and of Swami Kartik. The latter is said to have been founded before the war of the Mahabharata in honour of the war god of Kartaya. The modern town possesses a dispensary and a District Board primary school. The town contains two specially famous tanks sacred, the one to the Brahma, the other to the holy mother Sarusti. The Sarusti tank is the scene of an annual bathing fair held in March or April and attended by from half a lakh to a lakh of persons. The fair lasts

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for three days, the final ablutions taking place at the dark of moon by torchlight, the great majority of the people vanishing by the dawn of the day. Several interesting remains are enumerated in the Report of the Punjab Circle Archæological Survery for 1888-89; the most important of which is the carved doorway placed in its present position in a temple by Captain Lowis, late Deputy Commissioner of Karnal. Near the temple of Siddgir an ancient gargoyle was found, and some carved stones and inscriptions are to be seen in various parts of the city.

Samalka.

Samalka, a village owned chiefly by Jats and with a population of 2,116, is a station on the Delhi Umballa-Kalka Railway, midway between Karnal and Dehli. It is the head-quarters of a thana, and a rest-house (Public Works Department inspection bungalow), and a District Board Village Primary School are maintained. The serai, noted by Mr. Ibbetson, in 1880 A.D., as being a fine specimen of Moghal architecture, was demolished and the bricks sold for ballast to the Dehli-Umballa-Kalka Railway. A cotton-gining factory was erected in 1899 and employs in the busy seasons as many as 100 operatives drawn from Samalka and the surrounding villages. In the cold weather a large quantity of *gur* from the great sugar market, Chhaprauli, in the Meerut District, is carried across the Jamna on camels and placed on the railway at Samalka Station. There is also a considerable export of *ghi*.

Siwan.

A large Rajput village, seven miles north-east of Kaithal, situated on the banks of the Sarusti river. There are a large number of wealthy Mahajans. In 1907 the population was 5,264. The name is a corruption of Seoban or Sitaka-ban: and it is said that the site was once the jungle home of Sita, the wife of the Hindu God Ram Chandar. A tank, on the four corners of which wells were sunk, still exists in her honour, but two of the wells have now fallen in.

The estate is the most prosperous one in the Naili tract, the result of the annual damming of the Sarusti stream. It possesses a large amount of common land which has been divided by pattis and thilas: and in 1910 the richest of the pattis were making the income derived from their common land the basis of a patti co-operative credit society for which a successful future is anticipated.

The damming of the river used always to be cause of much discontent on the part of the villagers lower down, but in 1907,

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at a cost of much voluntary labour and Rs. 10,000 a seven-arched masonry regulator, known as the Polar Regulator, was thrown across the stream. Of this Rs. 10,000 Government made a grant of Rs. 2,500, as a contribution towards the bridge over which will pass the Patiala-Kaithal road, when realigned. The remaining Rs. 7,500 was advanced as a taccavi loan to the village. The water-courses fed by this Regulator flow when there is eight feet of water at the Regulator and the water is forced from the channels on to the fields by small masonry dams constructed in the water-courses. The village possesses a town primary school, a cattle-pound and a post office.

Teh Pohlar.

Within the estate of Siwan, and close to the Regulator to which it has given its name, is the "Teh Pohlar" the site of a very ancient village which is said to have been founded, to have flourished and been destroyed before the wars of the Mahabharata commenced. In 1867 it was recorded that coins of a very ancient date were to be found there during the rainy seasons, but these are no longer found. Hindu mythology speaks of the village as Paluster,* the fabled home of Rawan Palustumuni. An ancient bridge, the foundations of which can still be traced near the Pohlar Regulator, was destroyed in the Mahratta invasions.

Fattehpur.

The village of Fattehpur, "the place of victory," lies three-quarters of a mile to the north of Pundri. It was founded by Ala-ud-din in commemoration of the news which reached him when encamped on the site informing him simultaneously of the victory of his army and the birth of his son. The tribes whom he settled there were Kalals and Gujars from Pundri; but while the former continue to flourish the latter have become extinct.

The village contains a school and a rest-house, the supplies to the latter being furnished in monthly turns by the shop-keepers of Fattehpur and Pundri. The estate is commanded by the Sirsa Branch and contains five water mills, the leases of which are auctioned annually and usually fall to Panjabi Banias.

On the eastern side of the village is the tomb of the holy warrior Kutab-ud-din of Balkh, together with that of two companions who fell with him in battle fighting on behalf of Shahab-ud-din Ghori. The tombs and a garden of some four bighas including a well are surrounded by a brick wall, and within the enclosure is a small mosque said to have been erected by Ala-ud-din to the memory of the warrior on the occasion of the

* Sanskrit, marsh, Latin palus.

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founding of the village. In 1685 A.D. Aurangzeb directed that 30 bighas of land be assigned for its support, but this muafi was subsequently confiscated.

Thaska Miranji.

Thaska Miranji, with a population in 1907 of 2,664, contains a school, a post office, and a police station, but is difficult of access, except in dry weather because of the spilling and bifurcations of the Markanda and the Sarusti. The Markanda indeed actually washes the tomb which has made the village famous. This tomb, "Sahib Miranji," is of pure white marble, and of an architecture resembling that of Sheikh Chili in Thanesar, and is partly supported by assignments of land revenue. The village is the head-quarters of a tribe of Biloches infamous throughout India for their thefts and burglaries.

Pharal.

Pharal is a large village of Brahmans and Rajputs built on a high eminence and situate about five miles from the Kaithal-Karnal road. It is celebrated because of the bathing fair held whenever the Amawas in the month of Asouj falls on a Monday. The holiness of the tank is ascribed partly to the fact that it lies within the bounds of the Kurukshetra, and partly to a legend which states that some five thousand years ago the site of the tank was visited by an ascetic of such exceeding piety that by his prayers the sanctity of a tank near Benares, till then held sacred, became transferred to Pharal.

There is a branch post office and Government primary school, at which both Nagri and Urdu are taught.

Ladwa.

Town in the Thanesar tahsil of Karnal district, Punjab, situated in 29° 59′ north and 77° 3′ east. Population (1907) 3,403. The town and neighbourhood belonged to a Sikh family and were confiscated in 1846 in consequence of their conduct in the first Sikh War. The place is of no commercial importance. The municipality was created in 1867 and abolished in 1908, the town being converted into a notified area. It contains a rest-house, a police station, a vernacular middle school, and a post office.

Indri.

A decadent village, containing now only 1,266 inhabitants. The village is owned almost entirely by the Nawab of Kunjpura. The present Nawab Ibrahim Ali Khan has built a bungalow, but the fort, which must be of great antiquity, is now uninhabited and in ruins. The surrounding country suffers from water-logging caused by the heading up of water at the Indri Canal lock. Attempts have been made to remedy this state of things

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by silting reaches, but the only premanent cure for the evil is the realignment of the canal. The swamps are a favourite resort of wild fowl of every description.

Indri.

The village contains a canal rest-house, branch post office, and a town primary school. A fair is held every Tuesday.

Radaur.

Radaur is a small town of 3.585 inhabitants containing two primary schools, one for boys and one for girls, a branch post office and a police station, but is not important as a commercial centre.

Kunjpura

(The heron's nest.) An estate, founded by Najabat Khan, a Ghorgashat Pathan and soldier of fortune under the Moghal emperors. Najabat Khan built a stronghold in the marshes of the Jamna early in the eighteenth century and then revolted against the Imperial Government Siding with Nadir Shah in 1739, Najabat Khan was recognized by him as Chief of Kunjpura and held it till he was killed in 1760, when the Mahrattas razed his stronghold to the ground. His son, Diler Khan, received large grants of territory from the Durranis, but he and his successor were driven out of their land west of the Jamna by the Raja of Jind and other Sikh Chiefs. In 1787, however, Sindhia expelled the Jind Raja from Karnal, and ten years later General Perron recognized Gulsher as Nawab of Kunjpura. His son, Rahmat Khan, who succeeded him in 1801, allied himself to Lord Lake and in 1811 was recognized as a protected chief by the British Government. In 1846 the Nawab of Kunjpura lost his sovereign powers. The present Nawab Ibrahim Ali Khan succeeded in 1886. He holds a jagir of 38 villages with a revenue of Rs. 31,000, besides which his estate yields an income of nearly Rs. 32,000.

Pipli.

Pipli, once the head-quarters of a tahsil which was removed on 1st October 1897 to Thanesar, is now a deserted village on the Grand Trunk Road with a population of 147 and a few ruins to mark its former story. A police road post, however, and a D. P. W. road bungalow are maintained there, the place being still used as an encamping-ground.

Barsat.

A village owned by Sayads who trace descent from Abdul Farah of Wasat in Arabia, a companion of Mahmud Ghaznawi. The village was founded in 662 Hijra by Ghulam Haidar who migrated from Mahmudpur. The name Barsat is said to be due to the fact that it gives the date of foundation by the *abjad* computation. The Sayads differ in their customs in certain

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particulars from the other Sayads of the tahsil. The village has a population of 1,05? only and contains two primary schools, one for boys and one for girls and a branch post office. The place suffers much from floods.

Ismailabad.

A village, with a population of 1,616, a post office, and a district board primary school. The thana, which used to exist here, was removed in 1904 to Thaska Miranji because of the unhealthiness of the village.

Arnauli.

A small village, about 8 miles from Patiala, containing a population of 7?4, is famous only as being the seat of the Arnauli family. With the exception of the fortified residence of the jagirdars there is no building of importance.

Sidhowal.

Like Arnauli, Sidhowal is famous only as the seat of the Sirdars of Sidhowal. The village is three miles to the north-west of Patiala.

Gharaunda.

A large village on the Grand Trunk Road, 10 miles from Karnal with a population of 5,181, a district board vernacular middle school, a branch post office, and a railway station on the Delhi-Umballa-Kalka Railway. Of the historical sarai nothing is left but the gateways, and they are fast falling to ruin. The walls and buildings were pulled down and the bricks sold as ballast to the railway between 1880 and 1890.

Jundla.

A village of 3,290 inhabitants on the high road from Karnal to Asandh. The village is now the head-quarters of a zail and contains a district board vernacular primary school and a post office. A local fair is held on Thursday in June and July. The Jundla Rajputs are considered the aristocracy of the Chauhan Rajputs of the district.

Shamgarh.

Shamgarh, a village of some 1,500 inhabitants, contains a fort, used by the Sirdar of Shamgarh as a residence.

Pundri.

The town of Pundri lies within the 48 kos of the Kurukshetra. The name is derived from the Pundrak tank which was dug out in the time of Mahabharata, and is fringed by many picturesque bathing ghats and temples.

The town is chiefly important as a grain market, being the centre at which the grain produced in the southern half of the Kaithal tahsil is collected for transference by the main road to Karnal. The population is estimated at nearly 6,000. The municipality no longer exists.

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There is a post and telegraph office and a flourishing Anglo-Vernacular middle school with a boarding-house and a girls' school.

Asandh.

Asandh is a large village of Mussalman Rajputs lying on the Kaithal-Panipat road. In 1857 the villagers refused to pay revenue, drove out the patwari and assaulted the constables. The Police fled to Rajaundh, a village which not only remained staunch but patrolled the road for some distance to guard against the dacoities of the men of Asandh, who left their homes to pillage the countryside. The Deputy Commissioner marched to the spot and gave Asandh to be looted, an act which compelled to loyalty many wavering villages. The fort was demolished in 1857. The village previously enjoyed an evil reputation for cattle thieving. But the introduction of the canal and the consequent increase in prosperity has somewhat diminished the prevalence of the crime. The village contains two rest-houses, a dispensary, a police station, a primary school and a post office.

Biana.

This village contains an old fort belonging to the Kunjpura family. It has a population of 1,133, with a District Board primary school.

Nissing.

A Rajput village in the Nardak, with a population of about 2,000, lying 15 miles west of Karnal, first stage on the road to Kaithal. It contains a public rest-house, a police station, a branch post office and a district board village primary school. Adjoining the police station is a branch of the Karnal Military Dairy Farm.

Rajaundh

The village is of extreme antiquity, being mentioned in the Mahabharata. The name is said to be derived from "Raja-hand" or the prison of the Rajas, and to be due to the fact that it contained a fortress used as a prison, the well of which remains to this day. The village became deserted, but was re-populated by one Raja, a Rajput, whose five sons sub-divided the estate into the five pattis at present existing. The village contains a district board primary school, a police station with accommodation for officers and a post office. A Canal rest-house is situated at Mandwal, 4 miles distant. The village stood firm in the mutiny when Asandh revolted.

Budha-Khera.

Budha-Khera is a village in the Karnal tahsil with a population of 794, containing no Government buildings, but a centre of local interest.

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Buddha-Khera.

The name is said to be derived from a Jogi named Budha, who, about the 12th century, built a temple here. But there was no cultivation until Bu Ali Shah Qalandar induced his relatives to found the village. The original wall, on which the saint rode, has been enclosed by a masonry dome and is held in reverence. Services are maintained by a faqir and the shrine is in part supported by muafi grants.

Guhla.

Guhla, a small village near the borders of Patiala, is the head-quarters of a sub-tahsil, and contains a bungalow and a thana. The situation is not a happy one, water being bad, the inhabitants few, and the white ants abundant. Half the villages is in jagir to the Sayad family which at present hold the zaildari, and they have hereditary charge of a local shrine. An annual fair is held in June at which scolding women are compelled to duck their heads through a hole in a wall and be thereby cured of their failing. Moreover wishes made by ordinary persons during the lucky day are ensured of fulfilment. Guhla is mentioned by Timur in his memoirs as the place where his invading army crossed the Ghaggar by a bridge which is still to be seen in the old Puran Branch of the river.

PUNJAB DISTRICT GAZETTEERS,

VOLUME II A

HISSAR DISTRICT

PART A

BY

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REVISED AND BROUGHT UP TO DATE

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CHAPTER I—DESCRIPTIVE.

A.—Physical Aspects.

Name in vernacular with derivation: area.

THE Hissar District is the most western of the districts of the Ambala Division. It lies between 28° 36′ and 30° 1′ north latitude and 74° 31′ and 76° 22′ east longitude. It takes its name from the town of Hissar, which is the head-quarters of the local administration. The town of Hissar was founded by Firoz Shah, Tughlak, in the fourteenth century and named after him Hissar Feroza, the fort of "Feroz"; the name was subsequently contracted to Hissar.

The district, which has a total area of 5,212 square miles, lies on the confines of Rajputana and forms part of the great plain which stretches from Bikaner to Patiala. Like the districts of Simla and Rohtak, Hissar has no river frontage.

Boundaries and natural divisions.

It is bounded on the south by the Dadri territory of Jind and the Native State of Loharu; on the east by the British district of Rohtak and the Native States of Jind and Patiala, the latter of which also stretches along its north-east border; on the north it is bounded by the Ferozepore District; and on the west by the prairies of Bikaner.

It is thus completely surrounded by Native territory, except where it touches the districts of Rohtak and Ferozepore. Until 1890 the district was divided into six tahsils, *viz.*, those of Bhiwani, Hansi, Hissar, Barwala, Fatehabad and Sirsa. The Barwala Tahsil was, however, abolished with effect from 1st January 1891, and its area distributed among Tahsils Hansi, Hissar and Fatehabad. This change also necessitated the transfer of some villages from the Hissar to the Bhiwani Tahsil.

Town	North latitude.	East longitude	Height above sea-level.
Hissar	29°10′	75 46′	689
Hansi .. .	29°6′	76°0′	705
Bhiwani	28°48′	76°11	870
Barwala	29°22′	75 57′	730
Fatehabad	29°31′	75 30′	720
Sirsa	29°32′	75°4′	738

The latitude, longitude and height above sea-level of the principal places in the district are shown in the margin.

B

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Physical Aspects.

Boundaries and natural divisions.

The general aspect of the district may be described as a level plain or prairie, stretching from the north-west to the south-east, and unbroken by any natural irregularity, except in the south-western corner, where some of the detached peaks of the Aravalli range stand out against the horizon. The highest of these is the Tosham hill, 800 feet high.

The soil of the district changes gradually from light sand on the western border to a firm loam on the confines of Rohtak, Jind and Patiala.

On the extreme north of the district we have a tract of light loam in the Rohi of Sirsa; south of this, after crossing a strip of hard alluvial clay in the Ghaggar valley, the sandy tract is reached, and this stretches down the western portion of the district till the Bhiwani Tahsil is entered, where the district presents the appearance of a sea of sandy billows of a more or less fluctuating nature.

To the east of this sandy strip the soil gradually changes to a firmer loam but still interspersed with sand hillocks, which become fewer as the eastern border of the district is approached.

The only variation from this general description is to be found in the tract through which the Ghaggar flows where the annual floods have in the course of centuries covered the sand with a thick deposit of hard clay. Much the same result is being attained in the case of land irrigated by the Western Jumna Canal. The silt deposited in the course of irrigation operations is gradually making the soil firmer and more productive.

In accordance with local usage and phraseology the whole area of the district may be divided into four parts, or, including the small Jungal part of Budhlada, into five.

At the northern extremity of the district we have the Rohi of Sirsa; south and south-west of this the Bagar of Sirsa, Fatehabad, Hissar and Bhiwani; west of this again comes the tract known as Hariana, which extends over all the four southern tahsils of the district. Stretching to a short distance on either side of the Ghaggar stream, which flows in an easterly direction across the northern part of the Hariana of Fatehabad and the Sirsa Bagar, lies the tract known as the Nali.

The fifteen outlying villages to the north of Tahsil Fatehabad transferred from the Karnal District in 1889 lie

in the Jungal tract which, broadly speaking, includes the area lying between the Ghaggar and the old bank of the Sutlej and which differs in name only from the Rôhi of Sirsa.

Rohi.

The characteristic feature of the Rohi is a soft reddish loam locally known as *ratti* (red) or *rohi* (soft), occasionally interspersed with sandy patches and generally having some admixture of yellowish clay soil. The tract stretches from the northern edge of the Ghaggar valley to the northern boundary of the district. The water level in the wells in this region is at an average depth of 180 feet, except near the boundary of the tract watered by the Ghaggar, where it is 40 feet and under. Under such circumstances well irrigation is impossible, and the whole of agriculture is dependent on sufficient and seasonable rainfall, except in the case of a few villages watered by the Sirhind Canal. Vegetation, especially in the form of trees, is sparse, except near the villages where the *pipal* and *bar* trees are occasionally found. The tract in many points resembles the more southern Hariana, which will be noticed below.

Nali

South of the Rohi we come to the western extremity of the Nali tract which stretches from east to west through Tahsils Fatehabad and Sirsa. It owes its name (which means river channel) to the fact that it is traversed by two streams, the Ghaggar and the Joiya or Choya. The latter is now merely a subsidiary channel of the Ghaggar, but was at one time undoubtedly the more important of the two. The characteristic feature of the tract is the hard clay soil, locally known as *sotar*, which it is impossible to cultivate until it has been well saturated by summer floods. Successful cultivation in this tract depends on a nice adaptation of the rise and fall of the floods to the times best suited for sowing the *kharif* and *rabi* crops, and even when these have been successfully sown, good winter rains are needed in order to bring the *rabi* crop to full maturity, while an untimely freshet coming down the stream late in the year may cause the destruction both of *kharif* and *rabi*.

In Tahsil Fatehabad the main stream of the Ghaggar is deeper and narrower than in Sirsa, where it is much shallower and the banks far more shelving and of far gentler slope. The result is that a far larger area is flooded in the latter than in the former tahsil.

In the Fatehabad Nali there are large areas of waste land which provide excellent grazing for cattle. Between

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Boundaries and natural divisions—
Nali.

1863 and 1890 much of this waste was brought under cultivation, but since 1895, when the drought began and the Rangoi cut ceased to work satisfactorily, the area of waste has increased. The tract is the great grazing ground for cattle from the Bagar and Hariana villages, and in the rains animals are also brought here from the neighbouring district of Karnal. Natural vegetation is far more abundant here than in any other part of the district, except a portion of the Sirsa Nali. The *dab*, the principal grass of the tract, has given the name of Daban to the villages on the main stream of the Ghaggar. The Sirsa Nali is now much more extensively cultivated than the Fatehabad Nali. The increase in cultivation is most marked in that part which lies immediately to the east of Sirsa town and which is the old bed of the Ghaggar river. It is due to the extension to the tract of the Western Jumna Canal. Below Sirsa there are also large areas of waste in the Nali, but the grazing is not as good as in Fatehabad. Much of this waste is land which has fallen out of cultivation, because it no longer receive flooding from the Ghaggar river.

Bagar.

The Bagar tract stretches from the south and south-west of Sirsa along the western border of the district, gradually widening and extending towards the south. Here the prevailing characteristic is a light sandy soil and shifting sandhills interspersed in places with firmer and in parts loamy bottoms. The sandhills are known as *tibba* and the firmer valleys between as *tals*.

The depth of the water level is well over 100 feet and the water frequently bitter; well irrigation is thus out of the question, except in the neighbourhood of the Tosham hills, where water is nearer the surface. Practically, the only crop sown is the *kharif*, though *rabi* cultivation is undoubtedly on the increase.

Cultivation is carried on with no ordinary difficulty; if there is no rain there is no crop, not even a blade of grass: while too heavy rain will wash the seed out of the soil or choke it in its germination with sand washed down from the neighbouring hillocks, so that cultivators have frequently to sow three or four times in one harvest. Dust-storms often overlay the sown field with a thick layer of sand, and the plough has to be driven afresh over land which had previously been the site of a sandhill. But against all these disadvantages there are compensating advantages. The labour of ploughing is next to nothing owing

Boundaries and natural divisions—Bagar.

to the lightness of the soil; again the light soil requires less rain for the production of a crop than the heavier soils of Hariana, so that there will be a crop, scanty indeed, in the Bagar when the richer soil to the west lies unsown; moreover, with a moderate rainfall the loamy valleys of the Bagar benefit largely by drainage from the sandhills.

Hariana.

The Hariana tract is perhaps the most important area in the district, containing within its limits the bulk of the Jats who form the main element in the population. It stretches from the confines of the tract watered by the Ghaggar to the south-east corner of the district. On the north it stretches across a considerable portion of the Fatehabad Tahsil, but gradually narrows in width towards the south, being encroached upon by the Bagar sand. It comprises within its limits the eastern portions of Tahsils Fatehabad and Hissar, the whole of Tahsil Hansi and a small portion of the eastern half of the Bhiwani Tahsil, and is traversed by the Western Jumna Canal

The leading feature of the tract is its firm clay soil, locally known as "kari" or "kathi" opposed, on the one hand, to the *sotar* or hard clay of the Nali, and, on the other, to the light shifting sand of the Bagar. Sandhills are to be found, however, scattered here and there, even in the Hariana, while in low-lying spots affected by local drainage the soil becomes hard and clayey and is called *dakar*.

As noted above, the richer soil of the Hariana requires a more ample rainfall than that of the Bagar, and with a sufficiency of seasonable rain is very productive; but, on the other hand, no crop can be raised on the scanty falls which suffice for the Bagar; and there is in addition to this the absence of local drainage from sandhills. To meet this the cultivators have been in the habit of leaving elevated pieces of land uncultivated to serve as water-sheds (*uprahan*) for drainage which is carried by means of water-courses (*agam*) to the fields. These are gradually disappearing with the spread of cultivation. The labour of ploughing is also considerably greater in the Hariana than in the Bagar.

The depth of the water level is generally considerably over 100 feet, except in the canal villages where it falls to 30 or 40 feet. The cost of building a *pakka* well varies from Rs. 1,500 to Rs. 2,000; well irrigation is in consequence practically unknown, except on the borders of the canal tract. Except in years of good rainfall the general aspect

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Hariana.

of the country is that of an inhospitable desert. A traveller passing through the district by train between November and July finds it difficult to believe that the soil can produce any green herb for the service of man. Between August and October, if the rainfall has been favourable, the country looks fairly green, and the outlook is more pleasing to the eye, though the prevailing tint is still derived from the uncultivated patches of sand.

The Ghaggar and Joiya Streams lakes.

The Hissar District cannot boast of a river within its limits. The nearest approach to one is the Ghaggar stream, which flows across the northern parts of Tahsils Fatehabad and the central portion of the Sirsa Tahsil, and which has been identified with the sacred Saraswati, " the lost river of the Indian desert."

The Ghaggar rises on the outer Himalayan ranges between the Jumna and the Sutlej, enters the plain as a rapid and variable mountain torrent, passes near Ambala, and after a south-westerly course of about 70 miles, chiefly through the Sikh State of Patiala, bends to the west through the Hissar District and the Rajput State of Bikaner, where it is finally lost, some 290 miles from its source. Before entering the Hissar District it is joined in Patiala territory by the united streams of the Sarsuti and Markanda, and indeed receives all the surplus waters of the numerous hill torrents which cross the Ambala District between the Jumna and the Sutlej. Of the numerous drainage channels through which the Ghaggar flows, the best defined is that known as the Sotar, from the rich clay soil which is characteristic of this channel. The Sotar is a valley varying in width from three to six miles, of no great depth, and usually almost quite level from side to side, but distinctly marked off from the light-coloured loamy soil of the plain, through which it passes by a clearly defined bank or sand-ridge on either side, and still more by its dark rich clay soil free from admixture of sand, and producing a vegetation of a different character from that of the surrounding country. According to recent tradition the main stream of the Ghaggar flowed along the whole course of this valley so lately as within the last hundred years, but its waters were, either by man or nature, diverted from the Sotar valley at a place called Phulad in Patiala territory before it enters the Hissar District, into one of the other comparatively insignificant drainage channels, with which the country is intersected ; and now little of the water from the hills comes along the Joiya or Sotar

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The Ghaggar and Joiya Streams: lakes.

from the Fatehabad direction. The drainage channel, which now carries nearly all the water of the Ghaggar, is known to the people as the Nali, or channel.

This channel enters the district near Jakhal near the commencement of the Sotar valley, and, after a westerly course past Ratya, crosses a protruding neck of Patiala territory, and re-enters the district a few miles south of Rori. It passes some four miles north of Sirsa, and rejoining the Sotar valley between Sirsa and Rania, flows along it into Bikaner territory. Before it reaches the Sotar, the stream is confined to a comparatively narrow bed between steep banks, and during the rains sometims reaches a depth of eight or ten feet. Here and there its banks recede and leave a broad and shallow channel, or the stream overtops the banks and floods the neighbouring land.

This is markedly the case in the Sirsa Tahsil, where the river used to form three lakes at Chanmal, Dhanur and below Rania. The construction of a dam below Otu has converted the lakes at Dhanur and Chanmal into one long lake stretching from Khaireke to the Otu dam in the rainy season. In the cold weather this lake shrinks to a small area of water just below Dhanur village, and by June it is usually quite dry. The large areas of land flooded in the rainy weather and left dry in the winter are sown with wheat and gram, and produce excellent crops. The lake near Rania was known as the Anakai swamp, but it was drained some years ago, and good crops of wheat, barley, gram and rape can now be raised in it in the winter. Below the Otu dam the river has cut for itself a deep channel in its bed, being helped just above, and for a considerable distance below, the Anakai swamp by the drainage operations already referred to. The result is that it does not now overflow the adjacent lowlands as much as it used to before the Ghaggar canals were dug. These are described later.

The Ghaggar is not fed by the snows, and though there is usually enough flood in the rainy season to make the use of boats necessary at crossing places, the stream always dries up in the hot season, and indeed seldom lasts beyond October. Sometimes a freshet comes down in the cold weather and refills the lakes, but generally in the hot weather the only water to be found in the Ghaggar bed is in the Dhanur lake, and in parts of the channel the river has cut for itself in its bed. The distance to which the stream reaches along the Sotar valley, before it is finally absorbed or evaporated,

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depends on the heaviness of the rainfall in the hills and the sub-montane tract. It seldom reaches Bhatner.

From the appearance of the Sotar valley, and the numerous remains of towns and villages which stud its banks all the way down to Bahawalpur, it is evident that at one time it conveyed a much larger volume of water than at present, and probably was the channel of a perennial stream. But although it must have been, as it is now, the largest and most important of all the drainage channels between the Sutlej and the Jumna, it can never have carried a river at all approaching in size to either of these two. The valley is too shallow, and shows too few marks of violent flood action for this to have been the case; and there is none of the river sand which would certainly have been left by such a stream. The soil is all rich alluvial clay, such as is now being annually deposited in the depressions, which are specimens of those numerous pools which are said to have given the Sarsuti its name, "the river of pools"; and there seems little doubt that the same action as now goes on has been going on for centuries, and that the numerous mountain torrents of the Indo-Ganges water-shed, fed not by the snows, but by the rainfall of the sub-Himalayan ranges, wandering over the prairie in many shallow channels, joined in the Sotar valley and formed a considerable stream—at first perhaps perennial, but afterwards drying up in the hot season. At one time doubtless it reached the Panjnad, but afterwards became absorbed in the sandy tract through which it runs, after a gradually shortening course, as the spread of irrigation in the sub-montane tract intercepted more and more of the annual floods.

Near Sadhan was in the Fatehabad Tahsil a tail of the Ghaggar Branch of the Sirhind Canal discharges its surplus supply. This surplus water does more harm than good, as assisting in the steady though slow erosion of the bed of the Ghaggar that is undoubtedly in progress, at any rate in the Fatehabad Tahsil.

The water carried by the Choya or Joiya Nala never goes beyond the border of the Fatehabad Tahsil. This stream, as mentioned above, branches off from the Ghaggar Nali at Phulad in Patiala some five or six miles beyond the Hissar border, and proposals have at different times been made for improving the irrigation from it. These are referred to in the paragraph dealing with the Rangoi Canal.

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Besides the lake at Otu, there is a lake or swamp at Musa Khera in the Fatehabad Tahsil, which is filled by the overflow of the Ghaggar in seasons of heavy rainfall, and a swamp just below the town of Fatehabad. Neither of these is perennial.

Geology.

A sketch of the geology of the Province as a whole has been published in the Provincial Volume of the Gazetteer.

In a level and in many parts sandy tract like Hissar it is not to be expected that minerals should be discovered in any noticeable quantities.

Kankar or argillaceous limestone in nodules is found in many localities in the district, and the hard kind is largely used for road-making. The only other mineral product is crude saltpetre, which is manufactured from *shora* or saline earth. The earth is dug out and placed in a heap or mound near the village site, an earthen channel connects the mound with the evaporating pans, water is poured on the saline earth, and the resulting dark brown liquid drains off into the pans and is left there to evaporate by solar heat. In some cases the manufacture is carried on by means of solar evaporation alone, while in others, after a certain amount of evaporation the material is boiled in an iron caldron (*karahi*) for six hours. In either case the resulting product is dirty brown crystals of crude saltpetre. These are purified and re-crystallized by the contractors at Bhiwani, Hansi or Sirsa where there are licensed refineries. The right to work the saline earth in a village is generally sold by the proprietors to the contractor, who works under a Government license for which a nominal fee of Rs. 2 is paid.

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Dust-storms.

Situated as the district is in what may be termed a backwater of both monsoon currents it is never visited by really disastrous cyclones or hurricanes. The worst that even a bad dust-storm does is to blow down a few trees and to lift off the roofs from insecurely thatched huts. There is no record of any serious damage having been done by any of these storms.

Earthquakes.

The district is also fortunate in being placed on a peculiarly stable position of the earth's crust, for earthquakes are of the rarest occurrence; though the great earthquake of April 4, 1905, was of course felt. It did, however, little damage.

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Hariana.

A large portion of the tract now included in the district, together with parts of the district of Rohtak, is better known to history under the name of Hariana. The origin of the name is attributed by the people to a Raja, named Hari Chand, who is said at some undefined period to have come from Oudh and peopled this part of the country. Others derive the name from the word *hari* (slain), in allusion to a tradition of great slaughter of Khatrias by Paras Ram, on 21 different occasions, at a village a few miles to the west of Jind. The Settlement Officer of 1863, Munshi Amin Chand, derived the name from *hariaban*, the name of a wild plant, with which the country was formerly said to be overgrown. A more probable derivation is from *hara* (green) in allusion to the expanse of brushwood which once covered the greater part of the district, and even now covers large portions of it, giving at certain seasons of the year an aspect of greenness to the whole country. If *hara* (green) is the correct derivation of the name, it is now scarcely applicable, but probably carries us back to a past in which the Saraswati was a large river scattering verdure and fertility round it, and the rainfall greater than it is now. Of the period antecedent to the Muhammadan invasions there is practically nothing of the nature of history except vague local traditions and such inferences as can be gathered from the numerous architectural remains scattered about the district.

Antiquity of Hansi.

If the results of archæological investigation can be trusted, Hansi with its fort is one of the most ancient towns in India, and carries us back to a time long prior to the Musalman conquest when the tract was the scene of a vigorous

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Hindu civilization, the results perhaps of the settlement of the Aryan invaders in the not distant Brahmarshides, a tract between the Saraswati and the Ghaggar in the Karnal District. The numerous architectural remains of undoubted Hindu origin, which are found built into the walls of Musalman tombs and mosques in many parts of the district point to the conclusions indicated above.

Invasion of Tunwar Rajputs.

The earliest fact of an historical nature with which local tradition deals is an invasion of the Tunwar Rajput clan after it had established itself at Delhi under Anangpal I according to Sir H. Elliot in A.D. 736, and according to Tod in A. D. 792.

The leader of the invasion is said to have been Bijepal, a brother of Anangpal, who founded the present village of Bahuna and others in its neighbourhood. The tract was at that time probably divided into petty chieftainships which were merely nominally subject to the Delhi Raja.

Rise of the Chauhan Rajputs.

Meanwhile the Chauhan Rajputs of Ajmere and Sambhar were rising to importance. At some time in the 1st or 2nd century of the Christian era Ajepal, the progenitor of the Chauhans, is said to have founded Ajmere and his descendants gradually extended their power in that region, till in A.D. 685 Manik Rai, the great Chauhan Raja, was lord of Ajmere and Sambhar. In that year he was driven from the former place by one of the first Musalman invasions, but he soon returned and recovered Ajmere, and the Chauhan dominion continued to extend.

Doojgandeo, his grandson, about the year A.D. 800, successfully opposed the Musalman invader, Subaktagin, and extended the Chauhan rule to Bhatner. Bisaldeo, a Chauhan King, about the year A. D. 1000, had extended his authority over the Tunwar Rajas of Delhi, and they appear to have acknowledged him as their suzerain. The Chauhans in short at this period appear to have been paramount among the Rajput tribes, as is shown by the fact that Bisaldeo headed a confederacy of them against the invading Musalmans.

The tract included in the present Hissar District appears to have been on the frontiers of the Chauhan dominions, for local tradition tells, and is confirmed by the authorities quoted by Tod, that the frontier fortress of Asi or Hansi was assigned probably as a fief to Anuraj, the son of Bisaldeo,

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about the year A.D. 1000. With the growing tide of Musalman invasion, we come to the first authentic history of the district.

Rise of the Chauhan Rajputs. The Musalman invasion.

According to one of Sir H. Elliot's historians, Masud, the son of Mahmud of Ghazni, made an unsuccessful attempt on the fort at Hansi. In A. D. 1037 or, as would appear from Tod, in A.D. 1025, he laid siege to it for the second time, and after a desperate resistance succeeded in taking the place, which up to that time had been known as the virgin fort. The Chauhans under Teshtpal, the son of Anuraj, were driven forth and founded the Hara dynasty of Boondi.

It is not impossible that Hara, which appears to have been a Chauhan name, may supply a derivation for the name Hariana, which thus preserves the memory of Chauhan rule in this part. In A.D. 1043. Ferishtah tells us, the Delhi Raja, probably a Tunwar vassal of the Chauhans, recovered Hansi, and it remained in their hands for over a century.

Reign of Pirthi Raj, Chauhan.

In A.D. 1173 the Tunwar dynasty of Delhi came to an end in the person of Anangpal II, and the great Chauhan Rai Pathaura or Pirthi Raj ascended the throne of Delhi, and the tract comprised in the district appears to have been brought more directly under the Delhi Raja than before. Pirthi Raj made considerable additions to the fort at Hansi, converting it into an important military stronghold, and a small building at Tosham, known as his *kacheri*, perhaps testifies to the reality of his rule. At this period Muhammad Ghori was beginning his invasions which were to finally subvert the ancient thrones of Hindustan.

Invasion of Muhammad Ghori.

In the year 1191 Muhammad Ghori (*bin* Sam) was routed by Pirthi Raj at Naraini on the banks of the Sarsuti, probably, in the Karnal District. He returned the next year. Pirthi Raj was utterly overthrown on the banks of the Sarsuti, and being captured in his flight near Sirsa was put to death. Hamir, the immediate Chauhan ruler of Hansi and the adjacent territory, was slain at the same time. As the fruits of his victory, Delhi, Ajmere, Hansi and Sarsuti (Sirsa) fell into the hands of the conqueror, but he appears to have established no settled rule over the tract or country now included in the Hissar District. In the anarchy which prevailed, the Jatu clan of Rajputs, as offshoot of the Tunwars, who appear to have entered the district from Rajputana some time previously, spread in a southerly direction, rendering probably no more than a

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nominal submission to the Musalman Kings of Delhi. The Musalman power seems to have been gradually consolidated in this part, for we find that in 1254 or 1255, in the reign of Muazzam, a slave King, the district including Hansi, Sirsa, Barwala and Jind were in the fief or government of Ulagh Khan, a high official of the Delhi Court : and these places appear to have been garrisoned with Musalman troops.

On the fall of the Khilji dynasty after the murder of Mubarak Khilji by Khasru Khan, Sarsuti or Sirsa, which at that time, according to Wassaf, was one of the chief towns in the Upper India, was among the first places to come into the hands of Ghias-ud-din Tughlak, on his march from Dipalpur to Delhi to seize the throne, and it was during the ascendancy of the dynasty founded by him that the tract now included in the district came into prominence.

Reign of Feroz Shah and founding of Fatehabad and Hissar.

On the death of Muhammad Tughlak, his son, Firoz, marched from Multan to Delhi *viâ* Sirsa to secure the succession to the throne. On the way he founded the present town of Fatehabad in this district, naming it after his son. In order to supply the new town with water he dug a channel from the Ghaggar at Phulad, now in Patiala, to Fatehabad ; it is still in existence under the name of the Joiya, and it has already been referred to in the account of the Ghaggar. The founding of the town of Hissar or Hissar Feroza, as it was then called, by Feroz Shah, is described in detail by Shams-i-Afuf, one of Sir H. Elliot's historians. The reason assigned for the building of the place was the deserted and arid character of the spot, which was on the direct road from Khurasan, Multan and the Western Punjab across the wastes of Montgomery, Sirsa and Hissar to the capital of the empire at Delhi. It also afforded a good starting place for hunting expeditions. The new town included a fort and a palace for the Sultan. The materials of old Hindu temples were used in the construction, and a large quantity in all probability were brought from the site of the town of Agroha which had probably lost much of its former importance. There appears to have been a fairly large Hindu town or village, or rather group of villages, in existence on or near the site of the new town which were called the great and little Laras. When the city was completed, surrounded with a wall and a ditch and adorned with a palace which had no 'equal,' it was found that there was no water-supply. The Sultan, therefore, "resolved in his munificence to bring a supply of water there," a resolve

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which resulted in the construction of the canal now known as that of the Western Jumna. Before the founding of Hissar the tract now in this district had been included in the *shikk* or division of Hansi. Hissar was now, however, made the head-quarters of a division which included the districts (*iktaat*) of Hansi, Agroha, Fatehabad, Sarsuti (Sirsa) and others. Feroz also built what is now the village of Firozabad Harni Khera, 12 miles from Sirsa, and is said to have supplied it with water by means of a canal which he conducted to the town from the Ghaggar or Kagar, and which passed close to the town of Sarsuti. There is no such canal in existence now.

The administration of Feroz Shah seems to have been very efficient.

Invasion of Tamarlane.

The year 1398 witnessed the invasion of Taimur, more commonly known as Tamarlane. Having successfully accomplished the passage of the Sutlej he marched across the desert to Bhatner—now in Bikaner territory, at that time one of the strongest places in Hindustan. The place fell into his hands after desperate fighting. Thence he marched eastward along the valley of the Ghaggar and encamped at a place called Kinara-i-hauz, " bank of the tank of lake. " This probably refers to one of the numerous lakes in the course of the Ghaggar. He thence proceeded *viâ* Firozabad to Sarsuti or Sirsa, the inhabitants of which fled on his approach: they were pursued, and many of them slain as being hog-eaters.

Thence Taimur continued his march to Fatehabad where he encamped. Here again the inhabitants had fled on his approach, but many were pursued and slain.

From Fatehabad the invaders marched to a place called Ahruni, which very possibly corresponds to Ahrwan, an Arain village on the Joiya stream. The place was sacked and destroyed by fire, and the march was then resumed through the jungles of the Ghaggar valley to Tohana. On the march a detached party of Taimur's troops attacked and defeated a tribe described by the native historians as Jats, who were famous robbers. They were probably the predecessors of the present Pachadhas, and are said by Taimur in his autobiography to have been Musalman in name, but it is scarcely possible that they had been converted at that date. The Jats retreated into the " Sugarcane Jungles," the mention of which suggests a much greater and continuous flow of

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water in the Ghaggar than is to be seen now when the cultivation of the sugarcane in that tract is unknown. On his march from Tohana towards Kaithal, Taimur again attacked and defeated the Jats near the present villages of Himmatpura, Puru Majra and Udepur.

Sayad and Lodi dynasties.

The tract surrounding Hansi and Hissar felt the full force of those intestine discords which rent the Delhi Empire in the concluding days of the Tughlak dynasty. In 1408 Hissar fell into the hands of the rebels, but was recovered by the royal army under the Emperor Muhammad Tughlak in person. In 1411, however, the district or tract of Hansi came into the hands of Khizar Khan, who subsequently in 1414 ascended the throne of Delhi as the first of the Sayad dynasty. Sarsuti appears to have been a not unimportant place in the reign of Mubarak Shah, Sayad ; it is mentioned as being the rendezvous of the troops of the neighbouring districts for the expedition against the rebel fortress of Sirhind ; it would. therefore, seem to have been certainly a military centre, if not more. In the same reign in 1428 the fief of Hissar was conferred on Mahmud Hassan as a reward for good service.

During the feeble dynasty of the Lodis, Hissar or rather Hariana continued to form a part of the Dehli Empire, but it is probable that the authority of the latter was not very strong at such a distance from the metropolis. We read of Hariana being granted as a fief to one Muhabat Khan in the reign of Bahlol Lodi.

Invasions of Babar and Humayun.

The town of Hissar Feroza appears to have been the quarters of an Imperial garrison at the time of Babar's invasion, and it was a strategic centre in the operations prior to the battle of Panipat in 1526. The army quartered there was in a position to operate effectually on the flank of Babar's line of march from Sirhind southwards towards Delhi. On reaching the Ghaggar he earnt that the troops from Hissar were advancing against him - he accordingly despatched Prince Humayun against them ; The latter succeeded in defeating them, and his light troops pressing on made themselves masters of the town of Hissar, which Babar handed over to Humayun as a reward for his success in this his first military expedition. During the reign of Sher Shah Sirsa continued to form a part of the empire, but became for a time the head-quarters of Rao Kaliyan Singh of Bikaner who had been driven out of his territories by the Jodhpur Rao. Sher Shah, however, defeated the latter at Ajmere,

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and restored Rao Kaliyan Singh to his throne of Bikaner. On the renewed invasion of India by Humayun in 1553, Hissar with the Punjab and the district of Sirhind fell without a struggle into the hands of Mughals.

Reign of Akbar.

Hissar was in the reign of Akbar a place of considerable importance: it was the head-quarters of the revenue division or " sirkar " of Hissar Feroza, itself a sub-division of the metropolitan Subah, or Province of Delhi. The latter embraced the whole of the present district, inclusive of the Sirsa Tahsil, and parts of the modern Rohtak District, and of territory now included in Bikaner and in the Sikh States to the east.

The following list and accompanying account of the *mahals* contained in this *sirkar* is extracted from Beame's edition of Sir H. Elliot's Supplemental Glossary, pages 132--55 :—

Sirkar Hissar Feroza.

1, Agroha ; 2, Ahroni ; 3, Athkhera ; 4, Bhangiwal ; 5, Punian ; 6, Bharangi ; 7, Bharwala ; 8, Bhattu ; 9, Birwa ; 10, Bhatner ; 11, Tohana ; 12, Tosham ; 13, Jind ; 14, Jamalpur ; 15, Hissar ; 16, Dhatrat ; 17, Sirsa ; 18, Sheoram ; 19, Sidhmukh ; 20, Swani ; 21, Shanzdeh Dehat ; 22, Fatehabad ; 23, Gohana ; 24, Khanda ; 25, Mihun ; 26, Hansi.

There are twenty-seven *mahals* in this *sirkar* (Hissar being counted as two) and four *dasturs*, Haveli Hissar Feroza, Gohana, Mahan and Sirsa. There are, however, several *parganas* excluded from the *dastar* list, for what reason does not appear. Of these *mahals* those which did not retain their old name in our territory are Nos. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 18, 19, 21 and 24. 26.

2.-- Ahroni is partly in Ratia and partly in Fatehabad. The historians of Taimur point out its position, by saying it is on the road from Fatehabad to Tohana. The place was burnt and pillaged by the conqueror, merely because the inhabitants did not come out to pay their respects. Ahroni has now reverted to its original name of Ahurwan, whereas in Sirkar Chanar Ahirwara, which derived its name from the same tribe, has now been corrupted into Ahrora.

3.—Athkhera is under the Raja of Jind, and is known by the name of Kasonan.

4.—Bhangiwal, so called from the tribe of Jats which inhabited it, is the old name of Darba, in which place the

officers of the Raja of Bikaner built a fort, and thenceforward it came to be considered the chief town of a *pargana*.

5.—Punian, called also after a tribe of Jats, is in Bikaner, but is now included in another *pargana*.

6.—Bharangi is also in Bikaner.

8.—Bhattu is partly in Fatehabad and partly in Darba. Bhattu Khas is in the former *pargana*.

9.—Birwa is in protected Sikh territory.

10.—Bhatner. The old town of Bhatner is in Bikaner, but part of the *pargana* is now included in Rania.

13.—Jind gives the name to one of the protected Sikh States.

14.—Jamalpur is included in the late cession from Patiala. The old town of Jamalpur is near Tohana.

16.—Dhatrat was in Jind, but is now in British territory.

18.—Sheoram is in the Bagar country, in the *jagir* of Nawab Amir Khan. Two-thirds of Sheoram are now in Loharu, the remainder in Dadri.

19.—Sidhmukh is in Bikaner.

21.—Shanzdeh Dehat or Kariat (*i.e.*, the sixteen villages) is included in Ratia Tohana amongst the late cessions from Patiala. The *ilaka* is generally known by the name of Garhi Rao Ahmad.

24.—Khanda is in Jind. To these may be added 25, which is probably Maham in Rohtak.

26.—Is of course the modern Hansi.

The modern *parganas* are :—

1. Bahal.	3. Ratia.
2. Rania.	4. Darba.

Bahal was originally in Siwani, from which it was separated in A. D. 1758 by Jawani Singh, a Rajput who built a mud fort at Bahal, and maintained possession of a few neighbouring villages.

Rania was in Bhatner. The old name of the village was Rajabpur. The Rani of Rao Anup Singh Rathaur took up her abode here, built a mud fort, and changed the name of Rajabpur to Rania, which it has since retained.

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Ratia is now included in one *pargana* with Tohana. It was composed of villages from Ahroni, Jamalpur, and Shanzdeh Kariat.

Darba,—*see* Bhangiwal.

Disintegration of the empire.

We hear nothing much of the tract included in the district during the reigns of the succeeding Mughal Emperors up to the death of Aurangzeb in 1707, when we find that Nawab Shahdad Khan, a Pathan of Kasur, was Nazim of the Sirkar of Hissar. His tenure of office continued till 1738, and thus witnessed the series of sanguinary struggles for the succession to the Imperial throne, which resulted in the accession of Muhammad Shah in 1719. During the rule of the Nawab the district appears to have enjoyed a fair measure of peace and prosperity, the last which it was destined to see for a long time.

Shahdad Khan was followed by Nawabs Kamgar Khan, Faujdar Khan and Aolia Khan of Farrukhnagar in the Gurgaon district, who ruled from 1738 to 1760 successively.

The rise of Ala Singh and ascendancy of the Sikhs.

It was during this period that the invasion of Nadar Shah in 1739 shook the Imperial throne to its foundation. With the accession of Ahmad Shah in 1748 the disintegration of the empire advanced apace, and the present Hissar District became the scene of a sort of triangular duel between the sturdy Sikhs of the north-east, the marauding Bhattis of the north and north-west and the Musalmans of the south. In 1731, Ala Singh, the founder of the Patiala State, had begun a struggle with the Bhatti Chiefs of Bhatner and Fatehabad, which lasted for his lifetime. The Bhattis at this period were a pastoral race, fierce and restless in their habits and impatient of any control. They were little more than a band of robbers, but their boldness, the rapidity of their movements, and the savage character of their country, saved them from being crushed by their powerful neighbours of Patiala and Jind, whom they continually irritated by their raids. They lived, for the most part, in open villages, or wandered about with their flocks in search of pastures.

A few towns, or rather fortified villages, were scattered through the waste, which the Bhatti tribes made their rendezvous on the approach of danger. These were Fatehabad, Sirsa, Rania and Abohar.

Ala Singh's struggle with the Bhattis, the chief of whom was Muhammad Amin Khan, dragged on for 10 years without any very definite result. In 1754 the Sikh Chief with

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his son, Lal Singh, overran the *mahals* of Tohana, Jamalpur, Dharsul and Shikarpur, which at the time belonged to the Bhatti Chiefs Muhammad Amin Khan and Muhammad Hassan Khan. The latter solicited the aid of the Imperial Governor or Nazim of Hissar, and he sent reinforcements, but the Bhattis were defeated in an engagement at Akalgarh, now in Patiala territory; this was followed up by a successful night surprise on the Bhatti camp, and Muhammad Amin therefore fled to Hissar. He there received a fresh reinforcement of Imperial troops, with whose aid he again faced the Sikhs in 1757. The combined forces of Bhattis and Imperialists were overthrown in the battle of Dharsul, and the Hissar Governor himself slain. The Sikhs on this occasion appear to have penetrated as far as Hissar itself, which they sacked, and in 1761 they treated the fortified town of Tohana in a similar manner. In consequence of the anarchy which had set in throughout the district the Imperial Wazir, Najib-ud-daula, himself proceeded to Hissar, and, probably, as a counterpoise to the Sikhs, appointed Nawab Amin Khan, the Bhatti Chief of Rania, to be Nazim of Hissar. This measure, however, failed to stem the tide of Sikh depredations, and in the course of the next five or six years Gajpat Singh and Amar Singh, Maharaja of Patiala, succeeded in making themselves masters of the *mahals* of Jind, Safidon, Kasuhan and Tohana. In 1768 Nazir Khan, a Rohilla Chief, was deputed by Wazir Najib-ud-daula to proceed to Hariana, and endeavour to stop the invading Sikhs: he was, however, defeated and slain at Miran near Barnala in Patiala, and shortly afterwards in 1771 Amar Singh obtained possession of the fort of Bhatinda. The next two Nawabs of Hissar were Taj Muhammad Khan, a Biloch, and Najab Ali Khan, but they were not successful in putting matters on any more satisfactory footing than before. The power of the Sikhs increased daily, and in the winter of 1774 Maharaja Amar Singh with Nanun Mal, his famous Minister, laid siege to Bighar, a stronghold of the Pachadhas near Fatehabad. The Bhatti Chiefs endeavoured to relieve the place, but met with a sharp reverse, and the fort fell. The Raja then took Fatehabad and Sirsa, and invested Rania held by the Bhatti Muhammad Amin Khan.

The Delhi authorities again made a vain attempt to maintain their power, and a strong army under Rahim Dad Khan, a Rohilla Chief and Governor of Hansi, was sent

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to oppose the Sikhs. His operations were directed against Gajpat Singh, the Raja of Jind. Amar Singh sent a force under Nanun Mal to his assistance. The combined armies succeeded in totally overthrowing the Imperial army at Jind, and Rahim Dad Khan was himself slain. As a consequence of the victory the district of Gohana and a part of Rohtak fell into the hands of Raja Gajpat Singh, and Amar Singh possessed himself of Hansi, Hissar and Tohana. Meanwhile Rania fell, and the whole of Sirsa *pargana* passed into his hands. He erected or rather restored an old fort on the hill of Tosham, and built another on the old mound of Agroha, and a residence for himself at Hissar. The district now became the scene of an interminable struggle between Sikhs, Bhattis, Pachhadas and the Jatu Rajputs, and a large part of it lay an uninhabited waste.

In 1781 a last attempt was made by the Delhi Government to restore something like order in the district. Najaf Ali Khan with Raja Jai Singh proceeded to the district with an army, but an arrangement was made with the Sikhs by the treaty of Jind under which the *parganas* of Hansi, Hissar, Rohtak, Meham and Tosham were reserved to the empire, the remaining territory which the Sikhs had annexed they were allowed to retain, and Fatehabad and Sirsa were made over to the Bhattis. Raja Jai Singh was appointed Nazim of Hissar.

The 'Chalisa' famine of 1783, which will be described later, more than sufficed to complete the final ruin of the district, and stronger than the Imperial armies, compelled the Sikhs to retire into their own territories.

George Thomas.

The last noteworthy actor in the history of the district before the advent of the British power was the adventurer George Thomas. He was an Englishman of some tact and courage who had come to India as a sailor in 1781. After entering native service in South India he travelled up to Delhi, and there entered the service of the celebrated Zeban Nissa Begam, better known as the Begam Samroo of Sardhana. In 1782 he was forced by intrigues to leave her service, and entered that of Apa Khandi Rao, a Mahratta Chief, a relative of Maharaja Sindhia, and at that time in possession of the Jhajjar, Dadri and Narnaul Territory. Thomas raised troops for his master, and received a fief in Jhajjar and Rohtak for their support. He rendered good service to Apa Khandi Rao and his son and successor

Wamun Rao, service which appears to have been ill-requited.

George Thomas.

Intrigues again forced him to quit his position, and he then conceived and carried out the project of setting up his authority over the tract of Hariana which, owing to the series of events narrated above, had been reduced to little more than an uninhabited waste. He first reduced the fortified village of Kanhaura, now in Patiala, and then established his head-quarters at Hansi, which he re-fortified, and inaugurated a rough form of Government over the surrounding country. His authority was quickly extended over the tracts of Hissar, Tosham and Barwala and several refractory villages were sacked. He established a post at Kasuhan in Patiala, and subsequently raided into the Shekawati country of Jaipur. In 1798 he made a rapid marauding expedition into Bikaner and collected a large quantity of plunder. In the latter part of the year he laid siege to Jind, but the place was relieved by the united forces of Patiala, Nabha and Jind, and Thomas retreated to Meham ; thence after a night march he made a sudden attack on the Sikhs who were encamped at Narnaund, and completely routed them. After the famine of 1783 Muhammad Amin Khan, the Bhatti Chief of Rania, had recovered the whole of the Ghaggar valley from Bhatner to Fatehabad, and on his death his dominions were divided between his two sons, Khan Bahadur Khan, who took Fatehabad, and Kamar-ud-din Khan, to whom was assigned Sirsa and Rania.

In 1799 Thomas undertook, at the invitation of Kamar-ud-din Khan, a maraunding expedition through Budhlada and the Bhatti country into Bikaner, in the course of which he realized a considerable sum of money as blackmail. In the same year he went to the assistance of Ambaji Anglia, who was at that time engaged against Lakwa Duda, then in revolt against Sindhia. He then undertook a marauding expedition into Sikh territory which was to be the cause of his ruin. He penetrated as far as Bansur, but there overawed by a large assembly of Sikh contingents he returned through Kaithal, Jind, Sonepat and Panipat, to Georgegarh, where he erected a fort now known as Jehazgarh in the Rohtak District, Jehaz being the native corruption for George. Disturbances in the Hansi territory recalled him thither in the beginning of 1800. Meanwhile Thomas' growing power was a cause of jealousy and

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apprehension to Sindhia, and his General Perron. Negotiations were entered into with Thomas with a view to the latter subjecting himself unreservedly to the authority of Sindhia. This Thomas declined to do, so that when the Sikh Chiefs asked for Perron's assistance in destroying Thomas, they received a favourable hearing. Negotiations, having for their object the curtailment of Thomas' power, were re-opened without any result. Perron then resolved to attack Thomas, and for this purpose despatched his lieutenant Bourquin, with a force which included the future Colonel James Skinner. After rapid marching and counter-marching on the part of Thomas a most sanguinary battle without any definite result took place at Baree near Georgegarh. After the battle Thomas lay for some time encamped at Baree, but subsequently made a rapid retreat to Hansi, whither he was followed by Bourquin. After a desperate fight the town was carried by storm, and Thomas retreated into the fort. Negotiations were shortly opened and Thomas surrendered on favourable terms. He abandoned all his conquests and retired into British territory. Bourquin stayed some time in the district for the purpose of restoring order. He is said to have rebuilt the towns of Tohana and Hissar. In 1802 he left Mirza Ilias Beg, Mughal of Hansi, as Nazim of the district, nominally on behalf of the Mahrattas, and himself returned to Aligarh.

The advent of British rule

Meanwhile the treaty of Bassein in the same year led to the second Mahratta War in which the British with their allies were engaged in a life and death struggle with the Mahratta Chiefs, Sindhia and Bhonsla. The battles of Laswari and Argaon in November 1803 led on the 30th December to the signature of the treaty of Sarji Anjangaon by which Sindhia agreed to cede to the British Government and its allies all his territories between the Jumna and Ganges and also all those to the north of the Native States of Jaipur and Jodhpur. The latter included the present districts of Gurgaon, Rohtak, Hissar, and by the partition treaty of Poona, dated five months later, these together with other territory were assigned to the British Government.

Condition of the tract.

The condition of the tract contained within the present district at the time when it came into the hands of the British may be inferred from the above sketch of its previous history. By far the larger part of it was uninhabited waste. In the whole of the present Sirsa Tahsil there were

only 11 inhabited villages all on the Ghaggar, belonging to Musalman Bhattis, Joiyas, Tunwars and Chauhans with a few Rains.

Condition of the tract.

The valley of the Ghaggar was covered with a dense growth of *kair* and *van* shrubs; and the whole of the great Rohi tract, and of the tract south of Ghaggar valley, was a rolling prairie of long grass, with hardly a tree, except a few *jands* round some hollow in which the water gathered in the rains, and stood for some time. Over this prairie roamed wandering pastoral tribes, almost all Musalman Rajputs, Bhatti, Tunar, Joiya, Chauhan or Panwar, driving their large herds of cattle hither and thither in search of grass and water.

The Sikh Jats of the Malwa too were also in the habit of driving their cattle southwards into the prairie for pasture.

The scantiness and uncertainty of the rainfall made this life extremely precarious. The greatest difficulty was to get drinking water. There were no masonry wells throughout the tract. The water collected in the natural depressions dried up in the hot weather, and the only resource left was to dig unbricked wells, a work of some labour and difficulty, for the underground water-level is more than 150 feet below the surface in a great part of the tract, and the water is generally too brackish to drink except close to the ponds, where the percolation of the rain water makes the water of the wells sweet. When the rains failed, not only did the grass dry up and the ponds became exhausted, but the water of the unbricked wells became brackish and undrinkable, and the cattle died in hundreds of thirst and starvation, while the herdsmen, who had nothing to support them except the flesh and milk of their cattle and the berries and seeds which grew of themselves in the prairie, were reduced to great straits. In such times no wild animal could live in this tract, and not even a bird was to be seen. It is said by the people that even in ordinary hot seasons they did not give their cattle water oftener than once in three days, and that if the weather was not excessively hot and dry, the cattle were often eight days without water. This Debateable Land was the scene of many border raids and forays. The Bhattis and Tunrs of the Sotar valley, the Rajput Thakurs of the Bagar (Bikaner), and the Sikh Jats of Malwa (Patiala), often made dashes into and across the prairie, carrying off as many cattle as they could lay

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hands on. There was a regular system on which these raids were conducted. Sometimes one or two men would steal off towards the encampment of their foes and endeavour to carry off by stealth a few of their cattle. These were called simply *chor* (thieves). Or a band of six or ten armed men would make a dash upon some grazing herd, drive off its armed herdsmen and carry away the herd by violence. Such a band was called *dhar* and the members of it *dharvi* (robbers), words corresponding to the Hindi *daka* and *daku*, *i.e.*, dacoit. But sometimes a leader of note, such as the Bhatti Chief of Rania, would organise a large expedition of two or three hundred men, some of them mounted on ponies, and take them for a foray fifty miles or more into the enemy's country, carrying off their cattle and other spoils by sheer force. Such a raid was called *katak*. When those attacked raised the outcry and pursued the raiders, the pursuing force was called *var*, and it was the rule for the *katak* to divide into two parties, one to drive off the spoil and the other to keep back the pursuers. The men who were most successful in these exploits were most honoured among their fellows and many tales are told of the skill and prowess displayed in border raids by the fathers and grandfathers of the present generation. The arms carried were swords (*talwar*), matchlocks (*toredar banduk*) and sometimes short spears (*barchha*); but the characteristic weapon of the country was the *sela*, a heavy spear sometimes 20 feet long, with a heavy iron head (*phal*) some three feet or more in length and a bamboo handle. This was wielded with both hands by men on foot. (Many such spears were seized in the Mutiny, some villages contributing a cart-load.) Nor were other dangers wanting. Prairie fires were common and when the grass was luxuriant and the fire got head before the strong hot wind it was difficult to stop it; and sometimes to save themselves and their cattle the herdsmen had recourse to the expedient of starting a new fire to burn up the grass near them before the great fire should overtake them. But so rapidly did it sometimes come on that men and cattle were burnt to death. There is a tradition of a great prairie fire, which about the year 1700 A.D. began at Abohar in the neighbouring Ferozepore District, and swept across 70 miles of prairie to the Sotar valley at Fatehabad; and of another still greater in 1765 A.D., which began at Laleke near the Sutlej and burnt the whole country as far as Panipat near the Jamna, a distance of some 200 miles.

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In the tract within the four southern tahsils of the district a few villages were to be found along the Ghaggar valley, but in the remainder of the tract the population had left the smaller villages and concentrated into the larger ones which were more capable of defence against forays of Bhattis, Sikhs and Pachadas, which though of the same nature as those which have just been described as taking place in the Sirsa tract, were of less frequent occurrence.

The villages along the Western Jumna Canal appear to have maintained their existence through the troublous time, in which only those whose inhabitants could wield the sword as well as drive the plough, survived. In short, when the district came under what was at first only nominal British rule, it was a complete desert in the north-west, while towards the south it was sparsely dotted with large village communities which had managed to hold their own in some sort against human foes and natural adversities.

Although the territory included in the present district had been formally ceded by treaty in 1803, yet the hold of the Mahrattas in the country had been, to say the least, of a very slight and doubtful character, and for many years the authority of the British was little more than nominal and no steps were taken to define its boundaries.

Consolidation of British rule.

In 1803 a military fort was established at Hansi, and Mirza Ilias Beg, Mughal of Hansi, was appointed Nazim of the districts of Hariana and Rohtak by General Ochterlony. The Bhattis under Khan Bahadur Khan of Fatehabad and Nawab Zabta Khan of Rania continued their raids as of yore. Mirza Ilias Beg marched against them with the Hissar garrison, but was defeated and slain at Fatehabad. He was followed in quick succession by three Nazims, Nawab Muni-ud-din Khan, Ahmad Bakhsh Khan of Loharu and Abdul Samad of Dujana : confusion reigned supreme, and the Nazims quickly resigned their uncomfortable position. From 1808 to 1810 there appears to have been no Governor at all.

At last in 1810 the Hon'ble Edward Gardiner was deputed with a body of troops to restore order in Hariana. The British force contained a troop of cavalry commanded by the famous Colonel James Skinner. The first operation was the capture of the town of Bhiwani, the garrison of which opposed the British advance. A British Officer,

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named Bull, was killed in the attack, and lies buried at Bhiwani. The force then proceeded *viâ* Hansi and Hissar to Fatehabad, where the Bhatti Khan Bahadur Khan was defeated and expelled the country, his territories being taken under direct British rule. At Sirsa Nawab Zabta Khan gave in his submission, and was left in possession of his territories. The civil head-quarters were fixed at Hansi, and Mr. Gardiner held charge of the district for some six years.

Nawab Zabta Khan continued to encourage raids, and in consequence a British force was sent against him in 1818, and all his territories were confiscated. The whole of the present Sirsa Tahsil was then for the first time brought directly under British rule.

At the time of the Mutiny nearly the whole area at present within the district was divided between the districts of Hissar and Bhattiana. The present Sirsa Tahsil was wholly in the latter and the other tahsils, with the exception of the town of Bhiwani and a few villages around it, were in the former.

The Mutiny.

In May 1857 detachments of the Hariana Light Infantry and the 14th Irregular Cavalry were stationed at Hissar, Hansi and Sirsa, the head-quarters being at the former place where Major Stafford was in command. The Civil Officer at Hissar at the time was Mr. Wedderburn, Magistrate and Collector. As soon as news of the outbreak at Delhi and the capture of that city by the mutineers was received, Mr. Wedderburn had the treasure removed to the building used as the residence of the Superintendent of the Cattle Farm, where it was likely to be more secure and capable of defence than in the Government treasury at the *kacheri*. An additional troop of cavalry was obtained from the Nawab of Dadri and the customs peons were called in and placed as sentries at the city gates.

Up to this time there appears to have been no suspicion of the fidelity of the native troops, though disturbances in the villages appear to have been anticipated. Meanwhile, however, the storm was brewing. It broke at Hansi on the morning of the 29th May at 11 A.M. when the troops stationed there revolted. Major Stafford and some others who had received intimation from one of the native officers and a loyal Bunya, named Morari, managed to escape, but the rest of the Europeans and Christians were massacred and their bungalows set on fire.

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Meanwhile a rebel sowar was despatched to Hissar, and on his arrival at 2 P.M. the troops stationed there revolted. Lieutenant Barwell, the Officer Commanding, on going out to enquire the reason of the disturbance, was shot by one of the treasury guard, and the mutineers went off to the jail to release the convicts. A body of them then galloped on to the *kacheri* where the Collector was engaged as usual; seeing what had happened, he at once bravely set off towards the city to guard the treasure, but was murdered by some of the rebel sowars.

Two of the English clerks, Messrs. Jefferies and Smith, succeeded in escaping into the Bir. After the murder of the Collector the uproar became universal. The native troops, the Dadri sowars and the Customs peons all joined in, the convicts in the jail were released, and houses of the Europeans were set on fire, while two ladies Mrs. Jefferies and Mrs. Smith, with their children, were cruelly murdered by their servants. Mrs. Barwell and Mrs. Wedderburn, with their children, were residing at the house of the Superintendent of the Cattle Farm, and they and their children were there massacred by the mutinous troops, while Mr. David Thompson, the Tahsildar of Hissar, was murdered by his chaprasis. In all 23 Europeans and Christians were murdered, 12 at Hissar and 11 at Hansi. The massacre formed one of the darkest episodes of the mutiny.

Thirteen persons, including Mr. Taylor, the Superintendent of the Cattle Farm, and Mr. Waghorn, the Civil Surgeon, escaped, in most cases withthe assistance of natives, whose fidelity formed a bright contrast to the general disloyalty of the district. On the morning of May 30th, a person named Muhammad Azim, an assistant patrol on the Customs line, who styled himself "Shahzada," entered Hissar with the intention of putting himself at the head of the revolt in the district. He stayed a few days, and then went off towards Delhi to procure assistance from the Emperor.

At Sirsa the effervescence began as soon as the news of the mutiny at Meerut on the 11th May and the subsequent capture of Delhi by mutineers reached the town. The Banias began to leave the place, and the doubtful expedient of entrusting the defence of the place to the Bhatti Nawab of Rania was resorted to. The news of the outbreak at Hissar reached the European residents of Sirsa a few hours before it was conveyed to the native troops. They

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at once took to flight. Captain Robertson, the Superintendent of Bhattiana, went with his family by Dabwali and Bhatinda to Ferozepore, which they reached in safety, while the remaining Europeans, some 17 in number, many of them women and children, started for Sahuwala, under the leadership of Mr. Donald, Assistant Superintendent, and being joined there by Mr. Bowles, Customs Patrol, reached Rori after some trouble from the inhabitants of Thiraj and other villages who threatened them as they passed. At Rori the party took refuge in the small mud fort, and were compelled by the disaffected attitude of the townspeople to shut the gate and stand sentries. They could not procure food from the town and were prevented from getting water from the well outside. But in the darkness of the night, Baba Janki Das, a *fakir* of the place, brought them supplies of water and flour, and passed them through the aperture under the fort gates. The party was thus enabled to hold out until the arrival of some Patiala troops, who escorted them to a place of safety in Patiala territory. They were hospitably treated by the Patiala authorities until the restoration of order enabled them to return to Sirsa. The only Europeans left at Sirsa were Captain Hilliard, the Officer Commanding the Detachment, and his brother-in-law Mr. Fell, Assistant Patrol. These gentlemen were not in Sirsa when the others left it. They had gone out with some troops towards Jodhka to suppress some local disturbance, and were brought back to Sirsa by their men. The mutineers refused to obey Captain Hilliard's orders, but supplied him with money and allowed him and Mr. Fell to depart unmolested. They were, however, treacherously murdered by the Muhammadan inhabitants of Chhatrvan, a small village beyond Sohuwala. The mutineers, when left to themselves, plundered the treasury of some Rs. 8,000, but without much other violence marched off to join their comrades at Hansi. The Hindu inhabitants of the town of Sirsa fled in dismay, chiefly to Bikaner territory, and the Muhammadan population of the surrounding villages rose *en masse*, and began to plunder the town and the neighbouring Hindu villages. The Tahsildar of Sirsa, the Revenue Sarishtadar and the Kotwali Muharrir were murdered, and the records of the District Office were torn and scattered about, but most of them afterwards recovered, and comparatively few of them were altogether destroyed. The destruction of property was most wanton. Whatever the insurgents were unable to carry away they

burned or broke to pieces, and for a time the most violent portion of the population had it all its own way.

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The Ranghars and Pachhadas of Hissar and the Bhatti of Sirsa at once took advantage of the subversion of British rule to revert to their old predatory habits, and the district was at once plunged into utter anarchy and confusion.

At this time General Van Cortlandt was Deputy Commissioner of Ferozepore, and had, at the beginning of the disturbances in May, raised, by order of Government, a levy of Sikhs. On the 1st June intelligence was received at Ferozepore of the events which had transpired at Hissar and Sirsa. On the 8th June the General marched towards Sirsa with a force of 550 men with two guns, and he was accompanied by Captain Robertson as Political Officer. At Malaut a reinforcement of some 120 men was received. The first encounter with the rebels took place at Odhan on June 17th, when some 5,000 Bhattis attacked the advancing force, but were decisively routed. On the 18th the village of Chhatrvan, where Captain Hilliard and his brother-in-law Mr. Fell, had been treacherously murdered, was burnt to the ground. On the 19th a force of rebel Bhattis and Pachadas was again encountered at Khaireka on the bank of the Ghaggar and almost annihilated with a loss to the British force of 6 killed and 32 wounded. On the 20th Sirsa was reached when the Bikaner contingent of 800 men and two guns, loyally sent to our aid by the Raja of Bikaner, marched in as a reinforcement. The civil organization of the district was at once re-established, and in a short time things reverted to their former state.

Meanwhile, on June 21st, a force of 400 Bikaner horse and two guns, under Lieutenant Pearse, was sent on to garrison Hissar which was threatened by the insurgent Ranghars of Mangali, a village which took a leading part in the insurrection.

On the 8th July, after restoring order at Sirsa and leaving Mr. Oliver there as Superintendent of Bhattiana, General Van Cortlandt marched *viâ* Fatehabad for Hissar, which he reached on the 17th, having halted six days at Fatehabad to receive the submission of the revolted Pachadas.

From Hissar, a Tahsildar, Ahmad Nabi Khan, and a few sowars were despatched to restore the civil power at Hansi. On the 20th the Ranghars of Jamalpur, a village which was the leader in the revolt, attacked Hansi, but were

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repulsed by the Tahsildar and his garrison. Re-inforcements joined at Hissar, and on the 8th the force marched to Hansi, leaving a garrison at Hissar.

Meanwhile the Shahzada returned from Delhi with re-inforcements for the rebels amounting to 1,500 cavalry, 500 infantry and 3 guns and the insurgent Ranghars of Mangali, aided by some men from Jamalpur, made an attack on Hissar, but were decisively repulsed by the garrison, aided by some re-inforcements from Hansi. On September 2nd, the Jamalpur rebels made an attack on the tahsil at Tosham, where they killed Nand Lal, Tahsildar, Piyare Lal, Thanadar, and Khizan Singh, Kanungo. On 6th General Van Cortlandt burnt the village of Hajimpur near Hansi, which was a stronghold of the rebels, and on the 11th an attack was made on the village of Mangali which was carried by storm and burnt. This was followed up on the 13th by the capture and burning of the village of Jamalpur which was defended by the rebel Ranghars and the Delhi troops under the Shahzada.

This practically concluded the military operations in the district, and thereafter it began gradually to settle down, but the Hariana Field Force was not finally broken up till May 1st, 1858. After order had been restored 133 persons were hanged in the Hissar District for the part which they had taken in the revolt, and 3 others were sentenced to transportation for life, of whom 2 were subsequently pardoned. The proprietary rights in seven villages were forfeited, among them being Mangali and Jamalpur, while fines were levied on as many more. At the same time many *mafi* grants and pecuniary rewards were given to those who had rendered conspicuous service.

The attitude of the various classes of the population at this trying period is worthy of notice. The inhabitants of the towns and the Bagri villagers were, with rare exceptions, incapable of combining for mutual defence, and their only resource was flight. They made no attempt to interfere with their neighbours, but on the slightest threat of danger they fled with their valuables, leaving their heavier goods a prey to the first body of plunderers, however insignificant. The Musalmans of the Ghaggar valley and of the district generally, finding the forces of order non-existent, rose to plunder their weaker and less-spirited neighbours.

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The Ranghars of the district, especially those who were Musalmans, threw themselves heart and soul into the revolt. Large numbers of them had been serving in the native regiments which had mutinied in other districts, and many of these returning to their villages helped to fan the flame of insurrection. The rebels, however, could never make any stand against disciplined force, and their numbers alone rendered them formidable, and after their defeats any insurrectionary movements on their part subsided.

The Jats, Sikhs and Deswalis maintained a strictly defensive attitude, and were both strong enough and energetic enough to maintain themselves against the attacks of the insurgents. The inferior police officials and customs peons either deserted their officers or actively combined for plunder, but the native officials of the district seem to have on the whole remained at their posts as long as could be expected while several distinguished themselves by their fidelity.

The neighbouring States of Patiala and Bikaner sent considerable bodies of troops to aid the authorities, and though their services were not of a very valuable kind, still the fact showed a feeling of loyalty on the part of these States, which should never be forgotten. They also afforded a ready refuge to fugitives and treated them with hospitality.

The divisions of the district.

The divisions of the district under the rule of Akbar have already been noticed.

Immediately previous to the British conquest Hariana was divided into 19 districts, all of which were nominally subject to the Mahrattas in 1803, *viz.*, Beri, Rohtak, Mahm, Bhatner, Safidon, Dhatrat, Kasuhan, Hansi, Hissar, Agroha, Barwala, Siwani, Bahal, Ahrwan, Fatehabad, Sirsa, Rani, Jamalpur and Tohana. Of these the last 12 were wholly or partially within the limits of the present district.

In 1810, the date of the first actual establishment of the British authority in this part, the whole of the Delhi territory ceded by the Mahrattas was subject to the Resident of Delhi, and was divided into two districts—Delhi directly under the Resident and the outlying districts, including Hansi, Hissar, Sirsa, Rohtak, Panipat and Rewari, under the immediate charge of an assistant to the Resident. In 1819 the Delhi territory was divided into three districts, the central which included Delhi, the southern including

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Rewari, and the north-western including Panipat, Hansi, Hissar, Sirsa and Rohtak. In 1820 the latter was again sub-divided into a northern and a western district, of which the latter included Bhiwani, Hansi, Hissar, Sirsa, the head-quarters being at Hansi. In 1824, Rohtak which had previously been in the western district, was constituted into a separate district, to which Bhiwani was transferred.

Encroachments of the Sikhs.

During the 15 years, from 1803 to 1818, while the English had paid no attention whatever to the state of their border the chiefs of the neighbouring Sikh States had not been idle.

Prior to the famine of 1783, Sikh colonists had pushed into the Hariana of Hissar, the Rohi of Sirsa and along the valley of the Ghaggar. That calamity had driven them back for a time, but the forward movement soon began again and with enhanced speed after the nominal annexation of the tract by the British, for the Sikhs understood clearly that the tract, though at that time depopulated and void of cultivation, would, with the establishment of a settled government, become increasingly valuable, and in anticipation of this they were careful to take all steps necessary for manufacturing the strongest claims to as large a portion of the unoccupied and debateable tract as possible.

The final overthrow of the Bhattis in 1818 removed the last barrier to their encroachments. In 1821, passing over the belt of waste land, the Patiala Chief erected an outpost at Gudah, 16 miles to the north of Sirsa, and next year Sikh troops were stationed at the place, and colonists from Patiala territory were induced to take up land for cultivation in the waste. In 1827 the Sikh Chiefs took possession of Abohar and the tract around it.

The notice of Government was drawn to the unsettled state of the border in 1818, and again a few years later by the District Officers, but no definite action was taken. In 1819 an attempt was made to establish a sort of military colony, especially in the Ghaggar tract, by giving revenue-free grants of waste land to the officers and men of the cavalry regiments, disbanded after the Pindhari wars. The attempt to stop encroachments in this way was only partially successful, as the grantees or *sukhlambars*, as they were called, did not in many cases take up their grants for many years. Most of them were natives of the Doab, and did not relish the idea of settling in a wild and desert country, and even now most of their descendants are non-residents.

The dispute with Patiala.

The following account of the dispute with Patiala is abridged from pages 163—180 of Griffin's "Rajas of the Punjab." :—

It was not till 1835, when Sir C. Metcalfe was Lieutenant-Governor of the North-Western Provinces, and Mr. William Fraser, Resident at Delhi, that it was determined to bring the matter to a settlement. The Collector of the district, Mr. Ross Bell, was selected for the duty, and certain principles were laid down for his guidance. These were that whatever belonged to Patiala at the time of British conquest of Hariana in 1803 should be adjudged to that State, and whatever belonged to the Government which the English had superseded should be adjudged to the latter. With regard to the district of Fatehabad and the portion of the Bhatti country conquered in 1810 and to the remaining portion of that country conquered in 1818, the same principle was to hold good, and the status of those years to be maintained, the Sikhs retaining all they held in these two portions of the country, respectively, prior to 1810 and 1818. Mr. Bell's report bears date 15th September 1838. His conclusions may be summarized as follows :—Hariana, including the Bhatti territory (or Bhattiana) was made up of 19 districts, all of which were nominally subject to the Mahrattas in 1803 : Beri, Rohtak, Mahm, Hansi, Hissar, Agroha, Barwala, Siwani, Bahal, Ahrwan, Fatehabad, Sirsa, Rania, Bhatner, Safidon, Dhatrat, Jamalpur, Tohana and Kasuhan. Of these the first 10 were considered by Mr. Bell to have passed into British possession from the Mahrattas in 1803, and were at once adjudged to the English Government. Sirsa, Rania and Fatehabad required subsequent reconquest from the Bhattis, and the question of the right to these was to be decided according to the status of 1810 and 1818. Bhatner never came under British rule, and was not included in the present controversy. It now forms an integral portion of Rajputana. Safidon and Dhatrat had been made over to Bhag Singh of Jind by the Mahrattas, and were accordingly adjudged to that State. Jamalpur, Tohana and Kasuhan, together with the forts of Badriki and Kankauri, alone remained for adjudication. Of districts affected by the conquest of 1803, Kasuhan originally belonged to Patiala. It was wrested from him by George Thomas in 1798, and from George Thomas in turn by General Perron in 1802, but on the cessation of hostilities was again made over to Patiala. This tract was accordingly adjudged to Patiala. A strip

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of country adjoining Kasuhan and known as the Gorakhpur *ilaka*, which had been in turn held by Thomas and Bourquin, and had in 1803 been made over to three Chiefs by the British, was claimed by the Raja of Patiala on the strength of four letters from General Perron, ordering it to be made over to him. As, however, there was no evidence of a transfer of possession from Bourquin to Patiala, Mr. Bell rejected the claim. The forts of Badriki and Kankauri were adjudged to Patiala on the same grounds as the Kasuhan district. Jamalpur and Tohana were in the possession of Patiala at the time of Mr. Bell's investigation, but it was clear that that State could not have acquired possession prior to 1809, for they were in the hands of Mahrattas in 1803, and the Bhattis held territory till 1809, which intervened between them and the Patiala frontier. These Mr. Bell adjudged to the English Government.

There remained for consideration the effect of the reconquest of Fatehabad, Sirsa and Rania in 1810 and 1818. In Fatehabad, Mr. Bell found 25 villages in the possession of Patiala and 21 in possession of Kaithal. Raja Amar Singh of Patiala had conquered Fatehabad, Sirsa and Rania from the Bhattis, but the famine of 1783 having completely devastated the country, the Bhattis recovered possession in 1784, and retained it until subdued by the British. The possession of Sikh Chiefs in Fatehabad dated accordingly from a period subsequent to the conquest in 1809, and the district was adjudged to the English Government. Sirsa, in the same manner, was in the possession of the Bhattis until 1818 and though in 1836 the whole was in the possession of the Sikh States of Patiala, Kaithal and Nabha, their claims were rejected, except as to four villages. In Rania the Sikh possession was ascertained to date from 1821, subsequent to the conquest of the Bhattis, and the claims of the Chiefs were absolutely rejected.

This decision having given to the British Government a tract more than a hundred miles long and from ten to twenty miles broad, a large part of it, including Sirsa, Rania and Abohar, was separated from Hissar and formed into a new district, which was administered by an officer bearing the title of Superintendent of Bhattiana, subordinate to the Political Agent at Ambala. The Government, however, while accepting Mr. Bell's conclusions as generally correct, declared itself willing to take a liberal view of any

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doubtful points, and the Court of Directors at home, adopting a still more lenient line of argument, sent out directions which ultimately led to the re-opening of the whole question. The position taken by the Court of Directors was the less called for by reason of the fact that the Patiala and other Sikh Chiefs had forfeited by their conduct all claims to the consideration. The Raja of Patiala had refused to acknowledge the right of Mr. Bell to make enquiries; he had forbidden the cultivators of the disputed villages to give any information as to the time when they were settled; he had thrown every obstacle in Mr. Bell's way and he thwarted him to the best of his power. The fact was that the Chiefs being in possession of the whole of the disputed land could only lose by the enquiry, and they resolved to protract the struggle to the utmost. Mr. Bell, however, received orders to decide on such evidence as he could obtain. He did so, with the results already detailed. But the remonstrances of Patiala had their effect on the Government at home, and on 1st January 1840 instructions were issued to Mr. Conolly to effect some sort of compromise, not in any way surrendering the principle which had been originally laid down, but pressing it against the Sikhs less rigorously. Mr. Conolly submitted his report in May of the same year. He proposed to give up the most valuable portions of the Hissar District, lying principally in the neighbourhood of the Ghaggar, and his proposals were accepted by the Government of the North-Western Provinces. The marginal tabular statement shows the financial result of Mr. Conolly's decision as far as the Hissar district was concerned.

	No.	Cultivation in acres.	Total area in acres.	Approximate annual value in rupees.
Villages to be restored.	119	99,403	272,415	90,000
Villages to be retained	147	68,788	623,255	60,000
Total ..	266	168,191	528,038	1,50,000

Mr. Conolly reported also upon the Bhattiana or Sirsa frontier. Here he was inclined to give up 40 or 50 villages; but the want of an accurate map prevented him from making definite proposals. The Maharaja of Patiala, though he had obtained so much, still, with characteristic obstinacy, held out, and asserted his right to the whole tract. On receiving, however, a peremptory warning that

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he must either accept what Mr. Conolly gave or nothing, he came to his senses, and consented to take over the villages assigned to him in Hissar, and was paid their revenue, less 20 per cent. for the cost of management from the time they had been in English possession. This final transfer was made in 1812. The adjustment of the Bhattiana border was postponed, pending a survey of the country. This being completed, a report, based upon the scheme suggested by Mr. Conolly, was drawn up in 1842, recommending the restoration of 42 villages to Patiala. No action, however, was taken upon this report. The Raja again and again protested against what he considered a deprivation of territory. The Sikh War of 1846, followed by the transfer of the Political Agency to Lahore, and then the second Sikh War and the annexation of the Punjab, combined to postpone a settlement of the question, and it was not until 1856 that final orders were passed. In that and the preceding year the matter was taken up by Mr. G. Barnes, Commissioner of the Cis-Sutlej States, who proposed the restoration of 20 villages only, urging that the offer of 42 villages made in accordance with Mr. Conolly's proposal had been rejected by Patiala, and had fallen to the ground. The Punjab Government, however, supported by the Imperial authorities, decided that Mr. Ross Bell's decision having once been re-opened, and Mr. Conolly's award endorsed by the Government, it was necessary to abide by the latter. Government accordingly in July 1856 directed 41 villages to be given to the Raja with arrears of revenue from 1843 to 1856. This arrangement, with the exception of the substitution of a few villages for others, was shortly afterwards carried out. Twenty-six villages were made over by the Superintendent of Bhattiana, and five villages, yielding a revenue equal to that of remainder, were transferred by the Bhadaur Sardars, who received as compensation an assignment on the revenues of Government villages. Thus ended this long dispute memorable on account of its intricacy, and the magnitude of the interests at stake. The origin was in 1803, and its conclusion in 1856, every step being marked by importunity or obstinacy on one side and concession after concession upon the other. The pertinacity of the Sikh almost deserved success ; and if the English Government obtained far less than was its clear right, it could at least afford to be magnanimous.

Encroachments from Bikaner.

Encroachments were also attempted from the Bikaner side. Within ten years after the British annexation, Bagri

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Encroachments from Bikaner.

Jats of the Bahniwal clan from Bikaner had fully occupied the sandy tract south of the Ghaggar, now in Sirsa Tahsil, and the Raja of Bikaner laid claim to this territory. In 1828, however, Mr. E. Trevelyan, who had been deputed to settle the dispute, decided that it had not belonged to Bikaner, but had been successively under the Delhi Government and in the hands of the Bhattis. This tract, consisting then of 40 villages, was finally declared to be British territory, and the claim of the Bikaner Raja to the Tibi villages between Bhatner and Rania was rejected.

Changes in the boundary of the district.

In 1837 the tract of country included in the former Sirsa Tahsil with other territory subsequently ceded to Patiala was separated from Hissar and created into a separate jurisdiction, called Bhattiana, which was placed under a separate Superintendent. In 1838 the *pargana* of Darba, including the sandy tract now in the Sirsa Tahsil to the south of the Ghaggar, was transferred from Hissar to Bhattiana. In 1847 the small *pargana* of Rori, confiscated from the Raja of Nabha for lukewarmness in the Sutlej campaign, was confiscated and attached to the tract.

In 1858 the districts of Bhattiana and Hissar with the rest of the Delhi territory were transferred to the Punjab, and the district of Bhattiana was henceforth known as that of Sirsa.

In 1861, 24 villages of the Meham Bhiwani Tahsil of Rohtak were transferred to the Hissar District, 18 including the town of Bhiwani, the present Bhiwani Tahsil and 6 to Hansi. In addition to this, 5 villages confiscated from the Nawab of Jhajjar, for misconduct in the mutiny, were in the same year added to the Bhiwani Tahsil, and 12 villages received from the Maharaja of Jind in exchange for certain villages in the Thanesar (Karnal) District were added to the Barwala Tahsil. The Tibi villages, 42 in number, were also made over to Bikaner in recognition of mutiny services.

In November 1884 the Sirsa District was abolished and the whole of the Sirsa Tahsil, consisting of 199 villages and 126 villages of the Dabwali Tahsil, were added to the Hissar District and form the present Sirsa Tahsil. With effect from March 1st, 1889, 15 villages, forming a detached block of British territory, and known as the Budlada *ilaka*, were transferred from the Kaithal Tahsil of the Karnal District and added to the Fatehabad Tahsil of the Hissar District. No transfers of territory to or from the district have taken place since that date.

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Changes in the boundary of the district.

The Barwala Tahsil containing 139 villages was abolished with effect from January 1st, 1891, and its area was distributed between the three contiguous tahsils, 13 villages going to Hansi, 24 to Hissar and 102 to Fatehabad. At the same time 13 villages were transferred from the Hissar to the Bhiwani Tahsil, and a sub-tahsil was established at Tohana in Fatehabad.

In 1905 a small village was transferred from the Fatehabad Tahsil to Bikaner, and another in 1906 from the Sirsa Tahsil. These transfers were made in consideration of concessions given elsewhere by the Maharaja.

The short account of the history of the district, which has been given above, has shown the political and economic condition of the tract when it came into our hands. The whole of it, and perhaps more especially the portion now included in the Sirsa Tahsil, had been reduced to an uninhabited waste by the famine of 1783 and by the struggles of contending armies and predatory bands. With the pacification and political settlement of the district under British rule an immense stream of immigration from the surrounding Native States forthwith set in, and has continued, especially in Sirsa, to within recent years. It has however now ceased.

History during recent years.

Of late years the history of the district has been tranquil, and calls for little remark. Its most salient points have been the failures of crops to a greater or less extent that have occurred at intervals, and some of which have amounted to famine. These, however, form part of the economic history of the district, and are consequently dealt with in Chapter II

CHAP. I, G.

Organization of Tribes and Castes.

Character and disposition.

crime, especially cattle theft. Among other tribes the Pachhada is known as Rath or hard-hearted.

The Bishnoi is a class of Hindu agriculturist who has acquired for himself a distinct place in the ethnology of the district. He is an admirable cultivator, shrewd, intelligent, thrifty and prudent, keen in the pursuit of his own wealth and advancement, and not very scrupulous in the methods which he employs to attain it. The tribe or caste is probably the most quarrelsome and litigious in the district, and it is rare to find a Bishnoi village in which there are not deadly internal feuds. The Bishnoi, though a strong proprietor, is a most troublesome tenant. The caste is, as a whole, the most prosperous in the district, not excepting even the Jat.

The Sikh Jats of Sirsa are by no means unworthy members of a fine nation. They are thrifty, industrious and intelligent, and, though apt to be violent when their passions are aroused, withal generally orderly and quiet. They are especially addicted to opium-eating, a practice which prevails also more or less all along the western border of the district. Of late years they have also become accustomed to consume much country spirit.

The Bagri Jat is probably behind all the other tribes in intelligence, and there is a certain coarseness about his manner which seems to mark his intellectual inferiority to most of the other tribes of the district--a result no doubt of the hard conditions of life in his native sand-hills in Rajputana. He makes up for his want of intellect, however, by thrift and industry.

Indulgence in spirits and drunkenness used to be practically unknown in the district, but, as just said, this can no longer be said of many of the Sikhs. Still even they drink very much less than their brethren in the Central Punjab. Opium is consumed in fairly large quantities by them and by Hindu Rajputs. The Bishnois are not allowed by their religion either to eat opium or smoke tobacco or drink spirits. The sexual and moral relations in the villages are far purer than one would expect, looking to the obscenity of the language sometimes used.

Leading families.

The agricultural portion of the population of the district can boast of few or no families of note. The family of the late Colonel James Skinner, C. B., is collectively the largest land-holder in the district.

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History of Colonel Skinner.

Colonel Skinner, the founder of the family, was born in 1778. His father was a native of Scotland in the service of the East India Company, and his mother a Rajputani, from the neighbourhood of Benares. In 1796, through the influence of Colonel Burn, he received an appointment in the army of the Mahratta chief, Sindhia, under his commander, the Frenchman DeBoigne, and was stationed at Mathura.

He almost immediately began to see active service in Sindhia's army against the chiefs of Rajputana. In 1798 he was severely wodnded at the battle of Uncararah and taken prisoner by Sindhia's forces, but he was subsequently set at liberty.

As has been already related, the increasing power of George Thomas in 1800 and 1801 excited the jealousy of Sindhia's commander Perron, and led to a fierce struggle in which Thomas was overthrown at Hansi. In this campaign Skinner took an important part, and made his first acquaintance with the Hariana country with which he was to be so prominently connected in the future. In the beginning of 1803 Skinner received command of a regiment in Sindhia's army. In the latter part of that year war broke out between the Mahratta chiefs and the British, and ten of the British officers serving under Perron refused to use arms against their countrymen. This led to the dismissal of all Sindhia's English officers including Skinner. This was a blow to Skinner who at this time appears to have had no int ntion of taking service under the British, nor any objection to fighting against them. Perron was, however, obdurate, and shortly before the battle of Aligarh, Skinner, still unwilling to desert his former master, was forced reluctantly to come into the British camp. There, on condition that he should not be employed against his former master, he received command of a troop of native cavalry, the nucleus of the famous Skinner's Horse, who had come over from Sindhia. In 1804 Skinner, with the rank of Captain, was sent with his regiment towards Saharanpur to oppose the Sikhs, which he did successfully, and with much credit to himself. In the same and following year Skinner was actively employed in the war against Holkar. In 1806 on the introduction of the economizing regime of the Sir George Barley the reduction and disl andment of Skinner's Corps, the "Yellow Boys," as they were called, took place. Skinner himself was retired with the

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rank and pension of a Lieutenant-Colonel. He then resided for a time at Delhi, and after his pension had been commuted into a *jagir* he employed himself in the improvement of his estate.

Meanwhile the disturbed state of Hariana, the nominal head-quarters of which were at Hansi, was attracting the attention of Government. As has been already related, the Honourable Edward Gardiner was in 1809 despatched thither to restore order and the services of Skinner, with the rank of Captain and with 300 sowars of his old regiment who had been continued in employment as Civil Police, were placed at Mr. Gardiner's disposal. The strength of the corps was increased to 800. Skinner with his horse was present at the capture of Bhiwani, and he remained stationed in the district from 1809 to 1814, and assisted in the restoration of order. It was at this period that the foundation of the family estates was laid. Skinner received considerable grants of waste land from Government on which he founded villages and settled cultivators; others he took up on farm for arrears of revenue, and others again were voluntarily transferred by the original cultivators who preferred to be his tenants, and under the protection of his name, to having the doubtful privileges of proprietors.

Skinner's corps was meanwhile increased to 3,000 men and he himself received the rank of Lieutenant-Colonel. He took part with his corps in the Pindari campaign. After its conclusion in 1819 the corps was reduced by 1,000 men. Of the remainder 1,000 were stationed at Hansi under Colonel Skinner, and 1,000 at Neemuch in Central India under his brother Major Robert Skinner. In 1819 the *jagir* which had been granted in the neighbourhood of Aligarh to Skinner in lieu of pension as a retired officer of the Mahratta army was made perpetual.

Between 1822-24 Skinner's corps was slightly reduced and was employed in quieting outbreaks in Bhattiana. In 1824 the strength of the corps was again increased, and it served under Lieutenant-Colonel Skinner with Major Fraser as his second in command in Lord Combermere's army at the siege of Bharatpur. In 1829 Skinner received a commission in the British army with the rank of Colonel, and was at the same time made a Companion of the Bath. He thereafter spent his time mostly at Hansi employed in the management and improvement of his estate. Under the name of "Bara Sekunder," the latter word being a corrup-

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tion of his name, he was widely feared, and at the same time much respected by the native population. He died in December 1841, leaving 5 sons, Joseph, James, Hercules, Alexander and Thomas. By his will the property was left undivided to be managed by one member of the family on behalf of the others. Mr. Alexander Skinner, the last surviving son of Colonel Skinner, was the manager of the Skinner estate so long as it remained unpartitioned. The management was principally conducted at Hansi.

Present condition of the Skinner Estate.

In 1887 the family agreed to partition the estate, and this was accordingly done in the Court of the District Judge of Delhi by order dated August 30th, 1888. The numerous villages in this district which formerly were part of the joint estate are now held separately by the various members of the family. The largest proprietors are Mr. Robert Hercules Skinner, Captain Stanley Skinner, and other minor children of Mr. Alexander Skinner, son of Colonel James Skinner, and Mr. Richard Ross Skinner, son of Mr. Thomas Skinner.

Except in a few instances, the system of management has deteriorated much since the partition, and the proprietors, who are mostly absentees, leave everything in the hands of their *karindas* or local agents. Many of the villages have also been sold in recent years to Banias.

The Bhai of Sidhowal.

The chief native gentleman of rank in the district is Bhai Zabarjang Singh of Sidhowal in the Karnal District, who holds a *jagir* of 14 villages in the Budhlada tract, transferred to this district from Karnal in 1888. Of the *jagir* itself particulars are given later.

The district of Kaithal, as it was constituted when it passed into the hands of the British, had been acquired for the most part by Bhai Desu Singh, the fourth son of Bhai Gurbakhsh Singh, himself a descendant of a Rajput *zamindar* of Jaisalmer. Desu Singh died in Sambat 1835-36, while his son Lal Singh was a hostage at the Delhi Court. Bhal Singh, another son, succeeded to the rule of his father's possessions. Lal Singh was, however, released, and on his return drove his brother away. The latter at this time acquired the Budhlada tract, but was soon afterwards murdered at his brother's instigation.

The treaty of Sarji Anjangaon in 1803 and the subsequent treaty of Poona made the British nominal masters of territories to the west of the Jumna. Immediately after the battle of Delhi in 1803, the chief of Kaithal, Bhai Lal Singh, with other Sikh chieftains, had made his submission

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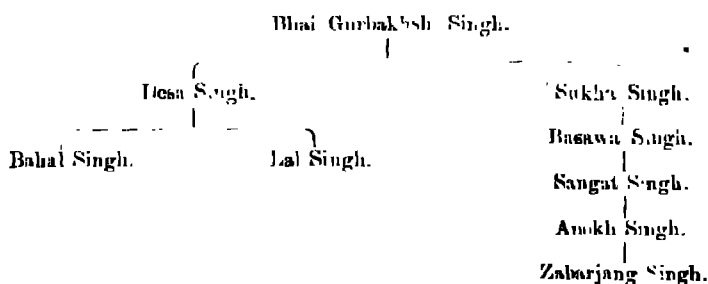
to the British. Under the policy of withdrawal inaugurated by Lord Cornwallis, Lord Wellesley's successor, the tract west of the Jumna was parcelled out among the Sikh chiefs, partly in the form of *jagir* grants and partly in full sovereignty. But the increasing power of Ranjit Singh subsequently drove them into the arms of the British, and they were taken under protection in 1809, while in 1810 the *jagir* grants of 1805-06 were declared grants for life only. They were gradually resumed at the death of their holders.

Bhai Lal Singh of Kaithal died in 1806, and was succeeded by Bhai Ude Singh, his minor brother, under the regency of his mother. His rule was oppressive and tyrannical. He died in 1843, leaving no issue, and his state was held to have lapsed to the protecting power. After considerable opposition Kaithal was occupied and the administration of the lapsed state taken in hand by Major (afterwards Sir H.) Lawrence. It was ruled that the collaterals of Bhai Ude Singh could only succeed to the acquisitions of Bhai Gurbakhsh Singh, the founder of the family, and to those of Gulab Singh, second cousin of the deceased Bhai, and claimant of his estates. The extent of these was not determined till 1844. They included a *jagir* of the Budhlada tract, and were made over to Gulab Singh, the head of the Arnauli branch of the family.

The Bhais of Arnauli came under the reforms of 1849, and have since then ceased to exercise any administrative functions. The Budhlada *jagir* of 14 villages is now held by Bhai Zabarjang Singh, a member of the Arnauli family.

The following genealogical table shows his connection with the Bhais of Kaithal :—

The present *jagirdar* was born in 1888. His estate was during his minority under the Courts of Wards of the Karnal District. It was released on his coming of age. But the Court of Wards had again to assume charge of the estate

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Social Life.

early in 1911, as it was found that some two lakhs of rupees had been spent during 1910.

The Bhai of Sidhowal.

The following is a list of the native gentlemen who are entitled to a seat at Divisional Durbars :—

Baba Bashuda Nand, Sadh of Rori, a descendant of Baba Janki Dass who was rewarded with a small *muafi* grant for his services to English Officers in the Mutiny. This gentleman mainly lives at Lyallpur. Lala Narsingh Dass, banker of Bhiwani ; Sheikh Ghulam Ahmad, Sub-Registrar of Hansi ; Khan Bahadur Mir Abid Hussain of Bhiwani ; Khan Yaqin-ud-din Khan of Sirsa ; Mirza Ghaffar Beg of Hansi ; Rai Sahib L. Tara Chand of Bhiwani ; Seth Sukh Lal of Sirsa ; and Lala Sri Ram of Sirsa. Besides these there is an increasing number of retired Indian Commissioned Officers, all of whom are entitled to a seat in Durbars. The most distinguished of these is Risaldar Major Umdah Singh, late of the 22nd Cavalry, who lives at Bapura in the Bhiwani Tahsil, and has served as aide-de-camp to His Majesty the King.

There are no provincial Durbaries in the district which is, on the whole, sadly lacking in gentlemen combining wealth, enterprise and public spirit.

E. - Arts and Manufactures.

Hand industries.

Practically the only hand industry of importance is the weaving of coarse cotton cloth. This is done by Dhanaks, Chamars and Julahas, the customary price being 80 *haths* for the rupee. The Jat and Bishnoi women usually embroider their own *chaddars*, using wool instead of silk.

Factory industries.

The main factory industry is the cleaning and pressing of cotton. There are at present 22 factories in the district of which 13 are at Hansi, 5 at Bhiwani, 2 at Hissar, 1 at Narnaund in the Hansi Tahsil and 1 at Uklana in the Hissar Tahsil. Details regarding the hands employed are given in Table 28, Part B. About 400,000 maunds of cotton are cleaned and pressed annually, the combined profits of the companies amounting to about a lakh and half of rupees. The cotton cleaning industry is of comparatively recent origin. It has led to a great increase in the area under cotton, and if only care is taken to select the seed distributed to *zamindars* carefully there is every reason to hope for further developments.

A spinning and weaving mill was opened in 1913 at Bhiwani. It is managed by a Bombay firm, and is on a fairly large scale. So far it has had a fairly prosperous career. It deals more with yarn than cloth.

Miscellaneous manufactures

Bhiwani is the centre of a fairly important brass and bell metal (*kansi*) trade. The articles manufactured are the ordinary cups and platters required in an Indian household. These are fairly well finished but quite without ornament. The brass used is chiefly old broken brass (*puht*).

The embroidered woollen *orhans* or *chaddars* of the district are worthy of mention, for though nothing could be more homely than the materials, or more simple than the design, they are thoroughly good and characteristic in effect. Two breadths of narrow woollen cloth are joined and covered with archaic ornaments in wool and cotton thread of different colours, needle wrought in a sampler stitch. The cloth is a fine red, though somewhat harsh and coarse in texture and all the designs are in straight lines. The price of these *chaddars* was originally about Rs. 4, but since a demand has arisen among amateurs interested in Indian fabrics, the rate has doubled. It is scarcely likely that the woollen *phulkari* will grow, like the silk and cotton one, from a domestic manufacture for local use into a regular production for export trade.

CHAP. IV.

Places of Interest.

CHAPTER IV.—PLACES OF INTEREST.

Hissar town.

The town of Hissar lies in north latitude 29°-5′-51″ and east longitude 75°-45′-55″, and contains a population of 17,162 persons, a decrease of 3 per cent. on the population of 1901. It is situated on the Western Jumna Canal 102 miles west of Delhi, and is a station on the Rewari-Bhatinda branch of the Rajputana Malwa Railway. Here also terminate the Jakhal-Hissar (broad gauge) branch of the North-Western Railway, and the Degana-Hissar (metre gauge) branch of the Jodhpur-Bikaner Railway. The country in the immediate neighbourhood is well wooded, and numerous fruit gardens surround the town. The town itself is completely surrounded by an old wall with four gates, *viz.*, the Delhi and Mori to the east; the Talaki to the west; and the Nagori to the south. The streets are wider and less tortuous than in most native towns. The houses of the trading class inside the town are generally well built, and one of the main streets together with a square, called the *Katra*, present quite an imposing appearance.

Straggling suburbs stretch irregularly beyond the wall, towards the east and south-east, and are mostly composed of houses of an inferior description. The three main ones are known as the Dogars', Malis', and Ghosis' Mohallas from the names of the castes who inhabit them. The canal runs a short distance to the south of the town walls, and is crossed by four bridges, three of masonry, and one wooden. To the south of the canal itself runs the Railway.

The Civil Station, containing the residences of the District officials stationed here, is long and straggling, and lies to the south of the Railway; but a few of the European residents live in or near the city. The district katchori and the church are in the middle of the Civil Station and the Railway Station is near them. Some very fine trees have been in former days planted along the station roads with the help of canal water, and operations in the same direction are being carried on vigorously at the present time.

The Police Lines are at the extreme east end of the Civil Station, the western end of which is situated within the limits of the Government Cattle Farm. There is a good

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Places of Interest.
Hissar town.

water-supply from wells in the city and there are numerous ghats for bathing and washing on the canal bank. The main town is well above the level of the canal water, and the climate is on the whole salubrious.

Antiquities.

Within the walls the chief objects of antiquarian interest are the Jama Masjid and the remains of Feroz Shah's palace on which the residence of the Superintendent, Government Cattle Farm, now stands. From an inscription in the Jama Masjid it would appear to have been built by one Amir Muhammad in 1535 A. D. in the reign of the Emperor Humayun.

The underground apartments of Feroz Shah's palace still exist in a good state of preservation. It is said that these apartments were so arranged that a stranger wandering among the dark passages, which connected them, would inevitably be drawn towards a small dark room in the centre : to which, if he tried to extricate himself, he would invariably return.

Within the compound of the Superintendent's house is a mosque of Feroz Shah's time, now used as a farm godown ; pillars found in it are said to be of Jain or Hindu origin, and like many more of the Emperor's building materials, were probably brought from Agroha. There is also a brown sandstone pillar or " lat " in the fort ascribed to Feroz Shah. The only inscription on it is in Sanskrit at the top of the lower stone of the pillar ; the letters are cut at the junction of the stones so that the pillar would appear to be an ancient Hindu one, which was recut and erected by Feroz Shah.

The most interesting relic of antiquity in Hissar is perhaps the *barahdari* in the Gujari Mahal outside the fort. The Mahal was apparently an outlying portion of the latter, and tradition says it was built by Feroz Shah as a residence for a Gujari mistress. The only portions of it now left are the *barahdari*, a bastion on which an English bungalow has been built, and a portion of the north wall adjoining the bastion. The walls of the *barahdari* are thick and sloping with 12 doorways each with a window over it. Inside are four old pillars of undoubted Hindu or Jain origin which support a roof of domes. The inner side of the jambs of doorways are covered with what are evidently Hindu carvings. Below the building are three *taikhanas*, two of which are merely rooms, while the central one contains a small *hauz* or tank

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Places of Interest.

Hissar town—Antiquities.

filled with pipes and was evidently used as a bath. There appears to be no doubt that the building was erected with the materials of a pre-existing Hindu temple. The place had fallen into ruin, but is now being restored under the orders of Government.

Another interesting relic is the Jahaj or Jahaz. It was apparently once a Jain temple, which was subsequently converted into a mosque. It was used as a residence by George Thomas, whose Christian name, corrupted by the natives into Jahaj, gave its present name to the place. It was till recently in the use of the Canal Department, but has now been made over to the Archæological authorities.

There is an interesting and handsome group of tombs on the Hansi road east of Hissar. They are adorned with blue encaustic tiles, and the inscriptions on them appear to show that they are the tombs of officers slain in Humayun's campaign in Gujrat in 1535.

The mosque and tomb of Bahlol Shah is about one mile east of Hissar on the Hansi road. It was built in 1694 A. D. on what was probably the site of an old temple. The place is now called Danasher. Sher Bahlol is said to have been a *fakir* who foretold to Ghayas-ud-din Tughlaq that he would one day be a king.

Another interesting relic is the tomb of the *Chalis hafiz* on the road to Fatehabad to the north of the town. It is said to be the sepulchre of 40 *fakirs* who lived in the time of Tughlaqs.

There are numerous other mosques and tombs in and around the town of Hissar which are interesting to the antiquarian, but perhaps scarcely merit a description here. On the whole the town and its neighbourhood are remarkably full of antiquities. The majority of them have been declared protected "monuments" within the meaning of Act VII of 1904, and are now under the care of the Archæological Department. The work done by that Department has been entirely confined to practical repairs.

An account of the founding of Hissar by Feroz Shah Tughlaq has already been given. Prior to its foundation Hansi had been the principal town of neighbourhood. The new town, however, becoming the political and fiscal centre of the district, soon supplanted Hansi in importance, and for many years continued to be the favourite resort of the

Emperor, who made it the starting point for his hunting expeditions along the banks of the Ghaggar. The *debris* of Feroz Shah's town are still visible in the mounds and broken bricks and tiles which lie scattered profusely on the plains to the south of the modern city; and tombs and temples still remain standing to tell of by-gone splendour. These remains cover a wide area. During Muhammad Shah's reign at Delhi, Shahdad Khan, resident of Kasur, was Nawab of Hissar Ferozah, for 30 years, *i.e.*, from 1707 to 1737 A.D. He was succeeded by three others, who ruled 22 years, *i.e.*, till 1760.

In 1747 disturbances arose which attracted the attention of the Sikhs to this portion of the Punjab. They plundered the town on several occasions between 1754 and 1768. In 1769 Nawab Taj Muhammad Khan became ruler of Hissar, which he governed for three years, being succeeded by Nawab Najaf Khan. The Muhammadans were defeated at the battle of Jind by Raja Amar Singh of Patiala, who established his rule at Hissar and erected a fort now known as the old Jail.

In 1783 the terrible *chalisa-kal* or famine completed the ruin which the inroads of marauding Sikhs had begun, and depopulated the town, which did not recover its prosperity for some twenty years after. About this time the Muhammadan rule at Delhi lost its vitality, and the Mahrattas appeared on the scene. This period was one of the constant strife in which the famous adventurer George Thomas, the Sikhs and the Mahrattas alternately gained the upper hand.

In 1802 Hissar passed to the British. Since then its history has been uneventful except for the terrible dark tragedy which occurred here in the mutiny.

There is a monument to the memory of the victims of Mutiny in the District Board gardens near the *katchery*.

An important feature of the town are two cotton ginning factories. For the rest the trade is not extensive, nor has it been fostered by the Railway. In fact the latter, by promoting the through transit of goods between east and west, has tended to destroy whatever importance Hissar may have had as a centre of the previous traffic along the Delhi-Sirsa road..

The most important public institution at Hissar is the cattle farm which has already been described.

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Hissar town—Antiquities.

There are also a dispensary and an Anglo-Vernacular High School. The town itself contains the usual tahsil and thana buildings. The District Jail is situated between the town and the Railway.

There is a small dâk bungalow to the south of the town, and also a Public Works Department rest-house.

Hansi town—Description.

Hansi is a town of 14,576 inhabitants, situated in latitude 29°-6′-19″ north and in longitude 76°-0′-19″ east. Its population has decreased by 12 per cent. since the census of 1901. This decrease is mainly due to plague.

It lies on the Western Jumna Canal and on the Delhi-Sirsa road, 16 miles to the east of Hissar. Canal irrigation has promoted the growth of trees, and the land immediately round the town is well wooded. The town is surrounded by a brick wall with several gates and loopholed and bastioned for defence. The houses are mostly of bricks, but the buildings generally are not equal to those of Hissar. There are two wide streets running through the town and crossing one another at right angles. The other streets are narrow and winding.

To the north of the town lies the fort on a huge mound. It was dismantled in great part after the mutiny and the materials sold by auction.

History.

The fort and the ancient town are probably two of the oldest places in India. As already stated it was an important stronghold in the time of the early Musalman invasions of India and was held by the advanced posts of the Chauhans of Ajmer and Sambhar.

Rai Pithaura is locally said to have been the founder of the fort, but although he probably made it an important place and greatly strengthened it, it was certainly in existence long prior to his time.

Prior to the foundation of Hissar in 1354, Hansi, under Hindus and Muhammadans alike, was a centre of local administration and the chief town of Hariana. In the famine of 1783 it shared the fate of the rest of the district, and lay almost deserted and in partial ruin for several years. In 1795 it became the head-quarters of the adventurer George Thomas, who had seized upon the greater part of Hariana. From this period the town began to revive. On the establishment of English rule in 1802, the town was selected as a site for a cantonment, and for many years a considerable force, consisting principally of local levies, was stationed

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there. In 1857, however, these levies broke into open mutiny, murdered every European upon whom they could lay hands, and combined with the wild Rajput tribes of the district in plundering the country. On the restoration of order, it was not thought necessary to maintain the cantonment, the houses of which have since fallen into decay.

Antiquities.

The principal events in the history of the fort have already been touched upon. It is now a mound of earth measuring 370 yards from north to south and 345 yards from east to west. Some of the curtain wall on the north side is left and is in places 52 feet high and 37 thick. The fort was almost entirely dismantled after the mutiny, and its materials sold, but the gateway and guard house are still standing. Inside the fort are a godown of modern erection, two wells and an enclosure containing two mosques and the tomb of Sayyad Niamat Ullah, who was killed in Muhammad Bin Sam's attack on Hansi.

The fort appears to be built upon a mound consisting mostly of large size bricks, the remains of a former Hindu city ; and many of the materials which have been used in the erection of buildings in the fort and in Hansi generally are of undoubted Hindu origin, as shown by the carvings on them, and belonged probably to a large palace or temple. The enclosure and tomb of Niamat Ullah was probably erected soon after Muhammad Ghori's conquest of Hansi, and Hindu materials appear to have been freely used in its construction.

The mosque and tomb of the four Qutbs are an interesting relic situated on the west side of the town. The place consists of three enclosures, in one of which is the mosque with a tank built in 1491 by one Abu Bakar Jawani. The second enclosure contains the graves of Qutb Jamal-ud-din and his three successors. The domed edifice in which the graves are situated is of modern erection, as also are two pavilions on either side. Jamal-ud-din is said to have accompanied Muhammad Ghori in his attack on Hansi, but subsequently abandoned wordly cares, and as a follower of Baba Farid Shakar Ganj of Pakpattan made the study and practice of religion his sole occupation. He was succeeded by three other Qutbs—Burhan-ud-din, Manawar-ud-din, and Nur-ud-din. The enclosure also contained the beautiful tomb of Ali-Tajjar, a disciple of Qutb-ud-din, and chief farmer or purveyor to Sultan Jamal-ud-din. It is said by Archæological authorities to be one of the best built tombs

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Places of Interest.
Hansi town—Antiquities.

in the Punjab. The third enclosure contains the graves of the four Diwans or successors of the Qutbs. They are under four cupolas supported by ten pillars.

Some of the monuments at this town are now under the Archæological Department.

A mound and mosque, three miles from Hansi, is known as Shahid Ganj. Tradition says that 150,000 Musalmans were slaughtered there. It is probably the scene of Masaud's defeat on his first attempt to take Hansi.

Trade.

The town has within the last ten years become a great centre of the cotton trade. Twelve cotton-ginning factories have been established here and Messrs. Ralli Brothers have also established an agency. The import trade consists only of articles needed for local consumption.

Public buildings.

The public buildings consist of tahsil, thana, dispensary, serai and school. This has recently been raised to an Anglo-Vernacular Middle standard. There are also two rest-houses, one civil and one belonging to the Canal Department.

Bhiwani town—Description.

The town of Bhiwani lies in latitude 28°-46′-40″ north and longitude 76°-11′-45″ and is situated at a distance of 36½ miles south-east of Hissar. It has a population of 31,100, a decrease of 14 per cent. on the 1901 figures. This decrease is partly due to plague: partly to the bad years the tahsil had undergone of late. The city may be said to be a creation of the British. At the beginning of the present century, when the Delhi Territory came under British rule, Bhiwani was an insignificant village. The traditions run that one Nim, a Rajput, founded the village in honour of his wife Bahni, who had saved his life from treachery, and called it by her name.

Bhiwani was the first place taken by the force which accompanied the Hon'ble Edward Gardiner when he was deputed to restore order in Hariana in 1810 A. D.

In 1817 Mr. William Fraser, Political Resident at Delhi, selected the village for the site of a *mandi* or free market. Up to that time the seat of the commerce of the neighbourhood had been the town of Dadri, a few miles south-east of Bhiwani, and at that time under the rule of an independent Nawab. The estates of the Nawab were confiscated in 1857 on account of his rebellion at the time of Mutiny, and were bestowed upon the Raja of Jind as a reward for fidelity. The exactions and excessive duties

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Places of Interest.
Bhiwani town—Description.

extorted by the Nawab were a source of constant fear and annoyance to the resident traders; and upon the establishment of a mart at Bhiwani all the principal firms at once transferred their business thither. The rise of the city to importance was rapid. It was, till recently, the main channel through which all the trade from Bikaner, Jaisalmer, Jaipur, and other States of Rajputana had flowed into Hindustan, and the principal mercantile firms of every part of Southern India had agents or *gumashtas* there. The opening of the Rajputana Railway diverted its trade to some extent, and decreased its commercial importance.

The town stands in a depression in the midst of a loamy plain rising into sand-hills on the west.

Owing to the rapidity with which it is increasing in size, it became necessary some years ago to throw back the old enclosing wall for a considerable distance, so as to allow room for extension. The new wall is passed by twelve main gateways. The vacant space between the new and old walls is rapidly being covered with mud hovels and enclosures, huddled together with no order or arrangement. The houses in the older part of the town are built of brick and are frequently several storeys high. Some of the *havelis* belonging to the merchants are fine imposing looking structures. Good streets from 15 to 40 feet wide extend through the town in all directions. The larger are well metalled with *kankar*, the smaller are generally unpaved and sandy. There are open outer drains on both sides of the streets; but the situation of the town being lower than the surrounding country, great difficulties lie in the way of organising a complete drainage system. Most of the drainage at present finds its way into tanks, which are to be found both inside and outside the town, and form almost the sole supply of drinking water. The largest of these tanks is outside the old town, but inside the new walls.

Till the extension to the town of the Delhi Branch of the Western Jumna Canal the drinking water-supply was deplorably bad. Even now it is by no means good and a system of water-works to supply the town with good drinking water is badly needed. It is to be feared that some time will elapse before this badly needed reform can be effected, because the trade of the town is declining, and it is doubtful if the finances of the municipal committee will be able to bear the heavy initial expense involved.

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Bhiwani town—Trade.

Bhiwani used to be called the "gate of the desert" because all the trade of Bikaner and Rajputana States used to pass through the town: nor has the construction in the neighbourhood of the Southern Punjab Railway and the various branches of the Jodhpur-Bikaner Railway affected its trade as much as at one time seemed probable. From a business point of view piece-goods (both country and European) and food-grains are the principal articles dealt in. Of the latter gram is perhaps the most purchased: large stocks are kept, and it is exported even to Europe when prices are suitable. But most of the businessmen of the town have dealings not only locally, but have branches in Calcutta, Bombay and elsewhere in India; many of them make money in Calcutta and only spend it in Bhiwani. It is estimated that of the businessmen, agents, brokers, clerks, etc., of Calcutta no less than 4,000 hail from Bhiwani. All these are Banias by caste, save one Jat, Chhaju Ram by name, who went to Calcutta practically penniless and is now said to be worth at least 15 lakhs of rupees. Share brokerage and gunny bag dealings are the principal spheres of activity of the Bhiwani businessmen in Calcutta, the profits accruing to natives of Bhiwani in that city averaging about 10 lakhs of rupees a year. The variations from year to year in this amount are naturally very great. In Bombay the Bhiwani Bania goes in more for buying and selling on commission, coupled with a little speculation at odd times.

Bhiwani is also an important centre for negotiating *hundis*, by which useful articles so much of the business of India is carried on. A rough translation of *hundi* is the English word *cheque*, though it embraces much more than that term. There are also four cotton-ginning factories in the town: they are, however, at a disadvantage compared with those of Hansi, as but little cotton is grown in the immediate neighbourhood. A large spinning and weaving mill has also recently been erected there, by a Bombay firm of which Rai Sahib Lala Tara Chand is the local managing director. It is yet too early to say whether it will do well.

Institutions and public buildings.

The principal institutions of the town are the school, which is a fine large roomy building, and the dispensary. The remaining public buildings are the fortified tahsil outside the town, the Post Office, the Police Station, and a rest-house. The dispensary is by far the best found in the district. Many of the appliances are gifts from leading men in the town.

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Places of Interest.

Sirsa town—History.

The following account of the rise of the present town of Sirsa is taken from Mr. Wilson's Settlement report :—

"In 1837 A. D. the site of the town of Sirsa, once a populous and flourishing mart, was wholly deserted. There was no village, not even a single inhabited hut, though the brick walls of scores of houses, uninhabited since the famine of 1783, were still standing. But the traditions of its former prosperity were not forgotten, and numerous merchants residing in the neighbouring Rajputana States repeatedly urged Captain Thoresby to restore the town. Soon after resuming charge of the district he took up the scheme and applied for sanction, and the Lieutenant-Governor in according his hearty approval remarked that the recovery of the Bhatti territory from a state of waste and its conversion into a populous country was the principal object contemplated in the nomination of a separate Superintendent for that tract, and that the restoration of the old town of Sirsa was likely to greatly further this object. In January 1838 Captain Thoresby called together the merchants and others who wished to settle in the new town, and made a commencement in the uninhabited jungle to the east of where the old town of Sirsa was. This site was chosen because of the good quality of the water, the number of old masonry wells in the neighbourhood, the proximity of the old fort with its inexhaustable supply of good burnt bricks, and the associations and traditions connected with the old town of Sirsa. The high thick jungle which then covered the site was cleared away, the lines of the walls and streets were marked out by bamboos and flags, and the work was at once commenced by large gangs of convicts and numerous free labourers. The town was laid out as a square, crossed by broad streets at right angles to each other, and thus presents an appearance of regularity very seldom seen in an Indian town. A ditch and rampart were made round it in order to afford the protection which the merchants thought necessary in the state of the country; building sites were allotted to the numerous applicants, and notwithstanding such difficulties as were caused by the drought of 1838 and the visitation of cholera, within a year many hundreds of buildings had been finished and the foundations of about two thousand altogether had been laid, the total cost to Government being only about Rs. 6,000. The town continued to grow in size and importance as the surrounding country became more fully colonised. It was soon made the head-quarters of the Bhatti Territory, and

CHAP. IV. Places of Interest. Sirsa town—History.

became the great emporium for the trade of the neighbourhood, and by collecting large stores of grain made the country much safer against sudden scarcities.

Owing to the arid nature of the country and the want of irrigation there are few trees round the town or in its immediate neighbourhood. In addition to the native town there is a railway settlement on the north side of the line, containing the residence of the railway officials and subordinates.

Antiquities.

There are numerous antiquities in and around Sirsa, relics of its ancient predecessor, the town of Sarsuti. The most remarkable is the old fort, a large irregular mound to the north-west of the town, and now full of ancient bricks, the *débris* of the original fort. It is one of the oldest places in India. There are also numerous Hindu temples and Musalman mosques and tombs around the town.

Population.

The population of the town at the last census was 14,629 as against 15,800 in 1901. It has lost its importance as a trade centre owing to the construction of the Jodhpur-Bikaner-Bhatinda Railway.

Public buildings and institutions.

The principal public institutions are the school and dispensary and the Municipal Hall. The other public buildings are the Sub-Divisional Officer's *katchery* which formed the old District *katchery*; near it is the tahsil: both are north-east of the town on either side of the Railway. There is also a *thana*, a staging bungalow and a Police rest-house. Inside the town is a *gurdwara* supported by the Sikhs, and a large masonry building called the *katra*, and intended for a market. A large and handsome mosque has been recently built by the Musalmans of the neighbourhood.

Rania.

Rania is an old Bhatti village in the valley of Ghaggar. It was formerly the seat of the Bhatti Nawab and remained inhabited all through the time of the anarchy which preceded British rule. It has not much trade and is simply a large village. The majority of the inhabitants are Musalmans, chiefly Rains, Joiyas, and Bhattis enagaged in the cultivation of the rice and wheat lands of Rania and the neighbouring villages.

Fatehabad—Description.

Fatehabad is a small town of 2,786 inhabitants situated in latitude 29°-8′ north and longitude 75°-30′ east, 30 miles to the north-west of Hissar. Its population has been gradually decreasing for many years. It is situated

Fatehabad—Description.

on the ground somehwat above the level of the surrounding country, and on the east is a large swamp which is filled by the rains. The adjacent country to the north, north-east, and east is well wooded and is irrigated by artificial cuts, and by natural flow by the Joiya stream which is a few miles distant. The main town is surrounded by a wall which is to a great extent dismantled, except near the fort which forms the east end of the town. There are two main streets or bazars which are paved and run at right angles to each other. A considerable portion of the main town inhabited by traders consists of good masonry houses, the houses of the Rains, who form a considerable agricultural element in the population of the main town, are principally of mud. The drainage of the town owing to its high position is easily carried off by the side drains in the streets and the water-supply from wells is good.

History.

As already narrated the town was founded by the Emperor Feroz Shah, and named after his son Fateh Khan. There were three forts built at the same time by Feroz Shah in the neighbourhood of Fatehabad and named after his other three sons Muhammadpur, Zafarabad and Razabad : villages bearing the above names still mark the sites, but the forts have long ago disappeared. At the opening of last century Fatehabad was the seat of the Bhatti Chieftain Khan Bahadur Khan who has been alluded to elsewhere.

The Rains were originally proprietors of the land surrounding the town, but lost their status for default in payment of Government revenue. The estate now belongs mainly to Banias. The town contains the remnant of the old fort built by Feroz Shah which must have been a place of great strength originally. It stands on a slight eminence overlooking the town on the east side at the head of one of the two bazars. Fatehabad is a notified area with a small committee. The income is mainly derived from a house tax.

Trade.

Formerly Fatehabad, from its position on the direct route between Delhi and Sirsa, was to some extent a trade centre for the export of the surplus produce of the Nali tract, but the construction of the Rewari-Bhatinda Railway, which, instead of running through Fatehabad direct, runs 11 or 12 miles to the west, has almost entirely diverted the trade from the town, and it now to a large extent makes direct for the railway at Bhattu, the nearest station 11½ miles from Fatehabad.

CHAP. IV.
Places of interest.
Fatehabad—Trade.

At present it is gradually but steadily losing its commercial character. The trade is principally a retail one with the surrounding villages.

The only noticeable manufacture is that of *kupas* or leathern jars for holding oil, *ghi*, &c.

Institutions.

The principal institutions are the dispensary outside the town and the school inside the fort. There is a good rest-house and tahsil inside the fort.

Antiquities.

The fort also contains a *lat* or pillar erected by Feroz Shah and bearing an inscription in Persian giving an account of the Tughlaq family. The pillar appears to be of Hindu origin, as there is on it a portion of an inscription in Sanskrit. There are two or three Musalman mosques in the town containing sculptured stones which originally belonged in all probablity to a Hindu temple. One of them known as Hamayun's mosque and the *lat* just mentioned are now in charge of the Archæological Department.

Tosham.

The Tosham rock is situated 16 miles to the south of Hissar in the Bhiwani Tahsil. Viewed from the north it resembles a heap of grain poured from measure on to a plain surface. The summit is surmounted by an ancient fort.

Two interesting antiquities are to be seen in the neighbourhood of Tosham. One is a *barahdari* on a small hill near the town which is popularly called Prithvi Raj's *katchery*. The other is a Sanskrit inscription on a rock on the face of the hill to the west of the town. It does not appear to have been as yet satisfactorily translated. It seems to refer to a Scythian king Tushara who appears to have conquered the Gupta Galotkacha who reigned from about A. D. 50 to A. D. 79 and is referred to in the inscription. There appears to be evidence to show that the Tosham hill was a monastery of Budhist monks or Bhikshus. The date of the inscription is said to be A. D. 162—224. There are several sacred *kunds* or reservoirs on the hill; one of them, the Pandutirath, is considered so sacred that some of the neighbouring villages deposit the ashes of their dead in it instead of taking them to the Ganges.

Agroha.

Agroha lies about twelve miles to the north-west of Hissar on the Delhi-Sirsa road. This village must at one time have been a populous city. It is said to have been founded by Agar Sen, the founder of the Agarwal clan of Banias who flourished more than two thousand years ago.

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Places of Interest.
Agroha.

Near the village is a large mound which evidently consists of the *débris* of a large town. This mound is surmounted by a brick built fort with four bastions connected by curtains, said to have been built by Agar Sen. Excavations made in the mound in 1889 brought to light fragments of sculpture and images. Bricks of all sizes and coins have also been found there. In one place the walls of a substantial house have been laid bare, while a large depression near the mound, in which excellent crops are now raised, is evidently the site of an ancient tank. Agar Sen's fort, which dates from before the beginning of the Christian era, is a modern structure when compared with these remains.

Tohana.

Tohana must have been a city of considerable importance in ancient times. For the last 200 years and more, however, it has sunk to the level of a village. The Southern Punjab Railway has a station about a mile from Tohana and the place seems to be rapidly regaining its former importance. A Naib-Tahsildar is stationed here and looks after the affairs of the Tohana sub-tahsil and also of the town which has been declared a Notified Area. The public buildings here are the sub-tahsil, thana, school, and dispensary.

Budhlada.

Budhlada is another village which is rapidly becoming an important commerical centre, thanks to the Railway. The village is a notified area. The place is the head-quarter of a police station and there is also a dispensary. The Southern Punjab Railway has a station about a mile from the village. There is a fair-sized grain market near the station and a second grain market has recently been erected by the District Board. That body has also erected a very flourishing grain market at Dabwali in the Sirsa Tahsil, a place which has increased greatly in importance owing to the opening of the Bhatinda Branch of the Jodhpur-Bikaner Railway.

Dabwali.

PUNJAB STATES GAZETTEERS,

VOLUME II A.

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PART A.

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CHAPTER I—DESCRIPTIVE.

Section A.—Physical aspects including Meteorology.

Derivation of name.

(*a*) The derivation of the name Loharu cannot be given with any certainty, but tradition says that the site of the town of that name was originally inhabited by *lohars* or blacksmiths, and would therefore seem to suggest a derivation from *lohar*.

Area.

The area of the State is 224 square miles.

Boundaries and general configuration.

(*b*) The State is situated in the southeast corner of the Punjab, on the borders of Rajputana. It forms a compact area of an irregular oblong shape, bounded on the north by the Bhiwani tahsil of the Hissar district, on the east by portions of the same district, and the States of Patiala and Jind, on the south by Shaikhawati (Jaipur Territory) and on the west by Jaipur, Bikanir and the Bhiwani tahsil of Hissar.

Scenery.

The aspect of the country is uniform throughout the State. It presents a prospect dreary and desolate, a treeless waste dotted with sandhills, and sparsely covered with vegetation. No natural divisions can be said to exist and the hill system is comprised in two hills which rise in rocky isolation in the centre of the State.

Rivers.

(*c*) There are no rivers nor *nallahs*.

Brief sketch of Geology and Botany.

(*d*) The soil is chiefly composed of sand, and a poor quality of limestone is found. The trees commonly found are *kikar* (acacia arabica), *jhand* (prosopis spicigera), *siris* (acacia speciosa), and *frans*. They are generally scattered, seldom growing in clumps. The *pipal* (ficus religiosa), *nim* (melia Indica) and *shisham* (dalbergia sisoo) are also found near habitations. Over a large portion of the area are found the shrubs, *jhal* (salvadora decidua) and *kair* (capparis dela). The fruit of the *jhal*, called *pilu*, and of the *kair* called, when unripe, *taint*, and when ripe, *pinjri*, play an important part in the diet of the people. In time of drought the *kair*, which grows no leaves, is twice covered with berries, and is regarded as a special gift of Providence for the relief of the poor. Another useful shrub commonly found in the State is the *jhar beri* (zizyphus nummalria), a prickly shrub. Its fruit is used for food, its leaves when dried are given to cattle for fodder, and its thorns make excellent hedges and also serve as fuel.

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History.

Wild animals.

(e) Of wild animals, wolves, hyenas, jackals, foxes, nilgai, hares and porcupines are found. Peafowl and pigeons are common, and patridges, both grey and black, abound. Venomous snakes, hedgehogs, and scorpions are met with everywhere.

Climate.

(f) No variation of climate is to be expected in a tract so confined. Table 2 in Part B gives a table of temperature for Loharu town. In summer the heat is very severe in the day time, but, as is common in sandy districts, the nights are generally cool. Dust-storms are common. In winter the cold is severe and trees and shrubs are often blighted by frost. The rainy season is the most pleasant in the year. The rainfall, though generally not very heavy, is then quite sufficient to clothe the land in verdure.

Rainfall.

(g) The rainfall figures given in Table 14 in Part B up to the year 1904 were entirely conjectural, as a rain-gauge was only installed in Loharu in that year. After 1904 the figures are more accurate. They are not yet for a sufficiently long series of years to allow any inferences to be drawn from them They show however how greatly the rainfall varies from year to year. As was only to be expected the greater part of the annual rainfall falls in the four months June to September.

Pure air and good water make the climate of Loharu exceptionally healthy.

Section B.—History.

Of the ancient history of Loharu little is known. It once formed part of the Jaipur State, but towards the middle of the eighteenth century some adventurous Thakurs, after the fashion of the day, shook off the Jaipur authority and formed an independent State. The Raja of Khetri, a dependency of the Jaipur Raj, attempted to subdue them but was slain in battle[1] at Loharu. The State was, however, re-annexed to Jaipur for a time, but it soon regained its independence. Subsequently it acknowledged British suzerainty and the British Government ceded its territory to the Maharaja of Alwar, who had loyally aided it during the Mahratta campaign. The Maharaja in turn, with the assent of the British Government, entrusted the State to Nawab Ahmad Bakhsh Khan who had fought gallantly on

[1] To the left of the northern gate of Loharu a well, and a small but lofty platform round a *pipal* tree, mark the Raja's tomb; the platform was repaired at the cost of the Khetri Estate.

the British side in that campaign, and successfully blockaded the enemy at Baund Hazari. Nawab Ahmad Bakhsh Khan was thus the virtual founder of the present family. He was the son of Mirza Arif Jan Beg, a Bukhari Mughal, who came to India in the middle of the eighteenth century and took service under the Emperor Ahmad Shah of Delhi. Having married the daughter of Mirza Muhammad Beg, Governor of Attock, he succeeded him in that post, and his son Nawab Ahmad Bakhsh Khan, after serving the Mahrattas for some years, transferred his allegiance to the Maharaja of Alwar, who employed him as agent to Lord Lake. He accompanied the Commander-in-Chief on most of his campaigns, and in recognition of his gallantry and good services, especially in connection with the treaty effected with the Raja of Alwar, the grant of territory made by the Maharaja was confirmed by Lord Lake by a *sanad* of the year 1801. The Nawab also received the title of Fakhr-ul-Daulah, Dilwar-ul-Mulk Rustam Jang. He died in 1827 and was buried close to the Qutab at Delhi. Besides serving the Alwar Raj he had served under Lord Lake for nearly 30 years in a military capacity, and as a reward for this service was assigned a *jagir* of five *mahals* in the Gurgaon District, *viz.*, Firozpur Jhirka, Punuhana, Saunkras, Bichhor and Nagina, which yielded an income of three lakhs of rupees nearly. The sixth *pargana*, Loharu, lay between the boundaries of Jaipur and Hissar. Nawab Ahmad Bakhsh Khan had two wives, one of Indian origin, the other of pure Mughal blood, on her father's side a Bukhari and on her mother's a Badakhshani. It was not until A. D. 1855 (*i.e.*, in the time of Nawab Amin-ud-din Ahmad Khan) that her relatives in Bukhara broke off their intercourse with India, but since that year none of them have visited Loharu or held communication with it. In the quarter of Bukhara, called the "Mohalla Pista Shikan," the relations of Nawab Ahmad Bakhsh Khan and his Mughal wife lived. Nawab Ahmad Bakhsh Khan had two sons, Shams-ud-din Khan and Amin-ud-din Ahmad Khan, by his Indian and Mughal wives respectively. Of these the former was the elder and succeeded his father on his death in 1827; the latter however refused to obey his brother and quarrels arose between them. Shams-ud-din acquired an unhappy notoriety in connection with the murder of Mr. William Fraser, the Resident at Delhi. For his complicity in the crime he was executed in 1835 and the Firozpur *parganas* confiscated: but Loharu proper, originally given to Ahmad Bakhsh

CHAP. I. B

History.

Khan by the Maharaja of Alwar, was allowed to remain in possession of the family. Nawab Shams-ud-din had no male issue, and at the time when he was convicted of the murder, Amin-ud-din Ahmad Khan, his brother, was at Calcutta. Nevertheless after the Nawab's execution in 1835 only the *pargana* of Loharu, which he had held owing to the connection with Alwar described above, was given to Amin-ud-din Ahmad Khan, though he laid claim to the Firozpur *parganas* also. He married the daughter of Mirza Wali Beg, a respectable Mughal of Delhi, one of the nobles of the time of Nasir-ud-din, King of Oudh, who held the title of "Ghazanfar-ud-daulah" in the Oudh court. Nawab Amin-ud-din Ahmad Khan ruled from 1835 to 1869. He had a permanent residence in Delhi, and after the Mutiny of 1857 he always passed the summer in Delhi, and the winter in Loharu. He was a handsome man of singular courage and determination, and his rigid economy is remembered. During his reign his subjects thrice rebelled and each party lost about 10 men, but eventually the Nawab succeeded in restoring tranquility. At the time of the Sikh War the Nawab offered transport camels to the British Government. His residence in Delhi involved the Nawab in considerable loss in 1857, for his treasure and other moveables were plundered. Moreover the rebellion in Loharu was so serious that it was only with the help of British Cavalry that the Nawab restored his authority. He changed the method of levying revenue, abolished the old system of *batai* and introduced a system of cash assessments which greatly benefited the people. A British Post Office was established in his time in Loharu. A fine *bazar* was built in which Jaipur and Mansuri copper coins were minted, and this was the chief cause of its prosperity. The State had no regular Courts of Justice, cases being decided on the verbal orders of the Nazim, and the whole administration was of the old type. The Nawab's body guard of 25 horsemen, and a small force of 110 infantry, were the only trained troops in the State, but the Nawab devoted special attention to their training. After the Mutiny the Nawab was invited to the successive Viceregal Darbars at Meerut, Ambala and Lahore.

In the first Darbar he was received as an independent Chief and was addressed in the official papers as a Chief exercising sovereign powers in his territory. He received an adoption Sanad in 1862 from Lord Canning, confirming

the chieftainship in the direct line in his family. The terms of this Sanad are the same as those granted to other Native Princes in India. He died at the age of 57 of pleurisy on the 27th December 1869, and was buried at the Qutab at Delhi close to his father. His younger brother Nawab Zia-ud-din Ahmad Khan was a scholar in oriental history, well read in Arabic and Persian, and regarded as one of the leading Muhammadans of Delhi; his eldest son Mirza Shahab-ud-din Khan, who died in 1869, was for some time a City Magistrate.

Nawab Ala-ud-din Ahmad Khan succeeded his father in 1869. The State was then under the political control of the Commissioner of the Hissar Division and the Nawab was installed at Hissar by the Commissioner, Mr. James Naesmith, in January 1870, amid a large gathering of Europeans and Indian friends. His accession marked the commencement of many administrative improvements in the State. Scarcity led to a slight disturbance in 1877, but with this exception no signs of disaffection to the Nawab were manifested by the people during his reign, and that outbreak was put down without the loss of a single life. Courts of justice were established. The Jaipur mint was closed, and English money and weights introduced. Agreements for the extradition of offenders were made with the States of Jaipur, Patiala, Jind and Bikaner. The route which passes through Patiala, Jind and British territory between Bhiwani and Shaikhawati, hitherto infested with robbers, was rendered secure.

In 1874 in recognition of his good service his grandfather's title of Fakhar-ud-Daulah was restored to the Nawab, and in 1877 he was present at the Imperial Assemblage at Delhi, where he and his son, the present Nawab, received robes of honour and other presents. In 1878 two 9-pounders were presented to him by Government. A local famine in 1880 affected the financial position of the State.

Towards the close of his life the Nawab resided in Delhi, leaving the administration of the State to his heir-apparent, the present Nawab.

The Nawab was attacked at Delhi by fever and after three months' illness died on October 31st, 1884. Like his forefathers he was buried at the Qutab at Delhi. His eldest son Nawab Amir-ud-din Ahmad Khan,[1] who succeeded him,

[1] His name prior to his accession was Farrukh Mirza, his present name having been assumed on his accession in 1884.

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was born at Loharu in 1860. He received a thorough education in Persian and Arabic, but only learnt English for two years during his father's lifetime. When 30 years of age however he perfected his knowledge of English, which he now speaks and writes well. From 1874, when only 14, he began to take part in the administration of his State. In 1884 he represented his father at Lord Ripon's Darbar at Lahore. In 1882 he was appointed Manager of the State, and in the same year married his cousin, a daughter of Mirza Shahab-ud-din Khan. In 1883 Government gave him 100 police carbines for the armament of the State Police, in exchange for 100 flint-locks. After his father's death he was formally installed at Loharu by the Commissioner of Delhi, Mr. James McNabb, amid an assemblage of Punjab and Indian Chiefs, including his collaterals, who are *jagirdars* in Jaipur and other States of Rajputana. In 1888 the Nawab offered 30 Imperial Service camel-riders to Government. but acceptance of the offer was deferred owing to the financial position of the State. The Nawab was made a C.I.E. in January 1893, and in the same year was appointed Superintendent of the Maler Kotla State. In 1895 he was nominated a member of the Imperial Legislative Council and in 1889 a member of the Punjab Council, and continued in spite of two sessions passed in Calcutta to supervise the administration of Maler Kotla as well as Loharu. In 1897 the Nawab received the K.C.I.E., with an autograph letter from Lord Elgin. In 1898 his eldest daughter was married to the Nawab of Mangrol in Kathiawar, amid an assemblage numbering in all 6,000 guests, which included the Maharaja of Lunawadi, the heir-apparent of Maler Kotla, the Nawabs of Pataudi and Dojana, the Raja of Khetri, Kanwar Har Banji, brothers of the Maharaja of Morvi, the Thakur of Surajgarh and representative and collateral *jagirdars* from different parts of India, who were entertained for a week at Loharu.

The famines of 1899 and 1901 affected the State finances, and they have not yet recovered from their effects. In 1900 the Nawab lost his eldest son, Moiz-ud-din Ahmad, and his surviving son Aiz-ud-din thus became heir-apparent. The Nawab's salute was raised to 9 guns on the occasion of the Imperial Darbar at Delhi in 1903. His two eldest sons have been educated at the Aitchison College, Lahore, and the heir-apparent passed the Entrance Examination when aged 15. He is now working as Financial Adminis-

trator and Secretary to the Loharu Darbar. The Nawab is a trustee of the Anglo-Muhammadan College at Aligarh, and is keenly interested in literary matters.

In the beginning of 1906 the Nawab attended the Darbar at Agra on the occasion of the visit of His Highness the Amir of Afghanistan. In January 1911 His Honour the Lieutenant-Governor of the Punjab honoured the State and its Chief by paying his first visit and remaining a State guest for a day and a night. The Nawab was also invited and attended the Imperial Coronation Darbar in 1911, and had the honour of being received by His Majesty the King Emperor after the Chief of Suket. During the period of this Darbar His Highness the Nizam of Hyderabad received the Nawab at his camp and returned his visit at the Loharu camp. On the application of the Nawab all of his debts were paid off in 1908 by the orders of Government, a loan for the purpose being taken from the Mamdot Estate. In order that this loan may be regularly paid the Financial Administration of the State has been placed directly under the control of the Commissioner and Political Agent, and the actual working of the revenue and financial administrations has been entrusted to M. Aiz-ud-din, heir-apparent of the State. The Nawab, nevertheless, has also an indirect voice in the administration of these matters. This arrangement is only till the loan is paid off. The Nawab's second son is in the Government service, while his third son joined the Aitchison Chiefs College, Lahore, in January 1913. The Nawab's two eldest sons were married in Delhi during the years 1907 and 1909 respectively.

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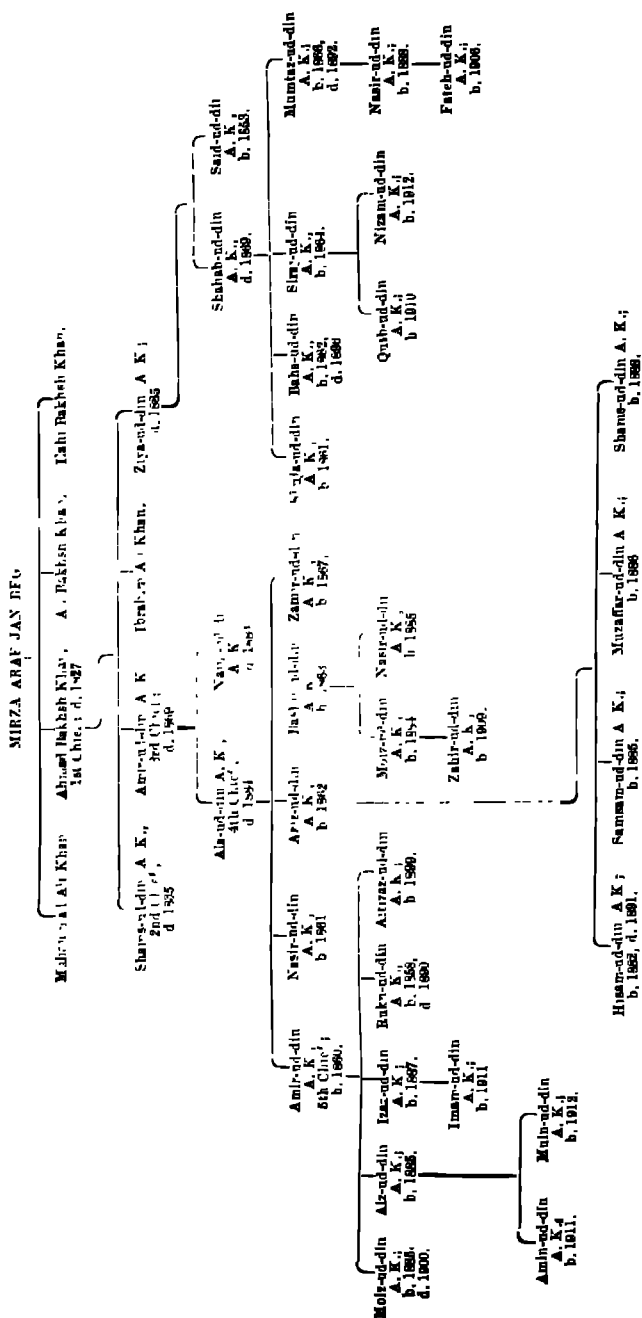
History.

CHAPTER IV.—PLACES OF INTEREST.

The only place of interest in the State is Loharu town, which is in effect a straggling village. A few yards without and even within its walls are dunes of shifting sand.

Outside the walls are one or two tombs of interest. Under a *pipal* tree and close by a well is a tall white tomb which shelters the remains of the Raja Khetri, whose assault and death have been mentioned earlier. There is also a platform to mark the spot where the warriors of Khetri and Loharu killed at the same time were buried. Most interesting of all is a small white dome marking the grave of a dog. The local tradition tells that in the *Sambat* year 1728 or 1671 A. D. Alfu Khan, Governor of Hissar, invaded Loharu by the order of the Delhi Emperor to coerce the Thakurs of Loharu who had refused to pay the revenue due from them. Madan Singh was then the Chief Thakur in Loharu: he had five sons, Maha Singh, Rup Singh, Jai Singh, Harnath Singh and Naubaranji. The small royal force under Alfu Khan entrenched itself in a large ditch, which still exists, called the Johri Masani, because the corpses of Hindus are burnt in it. The Thakurs of Loharu assembled outside the gates of the town. Madan Singh being an old man was unable to fight, but his five sons and their allies opposed the royal troops. Just as the fight was beginning a slave, called Bakhtawar, went out to Maha Singh and his brothers with opium and water. The slave, who had always lived among women, was wanting in courage, but he was armed with a sword and was accompanied by his dog. Before he had reached the scene of the fight the royal forces had defeated the Thakurs, and Bakhtawar's retreat was cut off. Seeing that he could not escape he began to defend himself, his dog killing every one whom he had wounded. According to the local legends between them they killed 28 of the royal troops before they were themselves slain; by this time the Thakurs had rallied and in a final struggle succeeded in repulsing the royal troops. Maha Singh and Naubaranji were however slain, and a big tomb now only partly visible marks their grave. Over all the other dead bodies was built a small pacca platform still intact, and close by is the tomb of Bakhtawar's dog. The dog, it is said, was buried on this spot with beat

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Places of Interest.

of drum, and his grave is still an object of veneration and worship. All those killed in the battle including the dog are called *jhajhar* (brave), and a newly-married Hindu couple always goes to worship at the graves. There also exists a small dome called "Sat-ki-Mandhi" which marks the spot where the wife of Bakhtawar immolated herself on her husband's pyre. The Hindu women of the town worship at the Mandhi and scarifices are offered there for the cure of boils. Another tradition would make the dog the hero of the Khetri battle, but the better authenticated one would seem to be that which attributes its part to the battle against Alfu Khan. Inside the town is a Hindu temple said to have been built in the *Sambat* year 1710 or 1653 A. D. and tracing its origin to the days of Shaikhawati rule. It is the place of worship of the Vaishnavi Hindus, and is repaired at the expense of the Hindus of the State. In the middle of the town is a beautiful mosque in the Persian style with a tall dome and minarets and a fountain in the middle of the court. It was built in 1861 by Mirza Nazar Muhammad Beg at a cost of Rs. 90,000, and bears on its facade an inscription giving the date of its building in the *Hijri* era. Close by the mosque is a sarai built by the same gentleman's munificence. A "Dharamsala" was also built in 1895 at a cost of Rs. 10,000 as a resting place for travellers. But the chief feature of the place is the Loharu fort which is said to have been built in A. D. 1570 by Arjan Singh. Inside it are the Nawab's palace, the Darbar Office, the Tahsil, the Nazim's Court and the Jail. The walls alone date from Rajput days. Since the time it came into the possession of Nawab Ahmad Bakhsh Khan it has undergone constant alterations and each succeeding Chief has added to its main buildings. Near the inner gate is the seraglio, then comes the palace built in 1890 at a cost of Rs. 40,000. The building is a mixture of oriental and western styles: it stands on a raised terrace, with a fountain and a tank in its centre. Towards the western gate of the town a tank paved with stone was built in 1902 at a cost of Rs. 20,000.

The guest house was built just outside the eastern gate of the fort in 1908, and a new dispensary building was erected in 1910 near the northern entrance of the town.

PUNJAB

STATES GAZETTEERS

VOLUME XVII. A.

PHULKIAN STATES.

PATIALA JIND AND NABHA.

WITH MAPS.

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INTRODUCTION.

THE PHULKIAN STATES.

THE three Native States of PATIALA, JIND and NABHA in the Punjab are collectively known as the Phúlkián States. They are the most important of the cis-Sutlej States, having a total area of 7,599 square miles, with a population (1901) of 2,176,644 souls, and a gross annual revenue of Rs. 88,00,000. The main area of this group of States lies between 74° and 77° E. and 29° and 31° N. It is bounded on the north by the District of Ludhiána, on the east by Ambála and Karnál, on the south by Rohtak and Hissár, and on the west by the Ferozepore District and the Farídkot State. This area is the ancestral possession of the Phúlkián houses. It lies mainly in the great natural tract called the Jangal 'Desert or Forest,' but stretches north-east into that known as the Pawádh, or 'East,' and southwards across the Ghaggar into the Nardak, while its southernmost tract, round the ancient town of Jínd, claims to lie within the sacred limits of the Kurukshetra. This vast tract is not however the exclusive property of the States, for in it lie several islands of British territory, and the State of Máler Kotla dovetails into the centre of its northern border. On the other hand the States hold many outlying villages in British territory. Nevertheless the three States, as a group, hold a comparatively continuous area, though individually each resembles Brunswick or the County of Cromarty, its territory being scattered and inextricably intermingled with that of its sister States. Besides its share in the ancestral possessions of the Phúlkián houses, Patiála holds a considerable area in the Simla Hills acquired in 1815. In addition to these possessions, the three States hold a fairly compact block of outlying territory in the sou[illegible] the Punjab, between 75° and 76° E. and 27° and 28° N. This block is bounded on the north by Hissár, on the east by Rohtak and Gurgaon, and on the south and west by Rájpútána. Each of the States received a part of this territory as a reward for its services in the Mutiny.

The ruling families of the Phúlkián States are descended from Phúl, their eponym, from whom are also descended the great feudal, but not ruling, families of Bhadaur and Malaud, and many others of less importance. Collaterally again the descendants of Phúl are connected with the rulers of

Farídkot, the extinct Kaithal family and the feudatories of Arnaulí, Jhumba, Siddhúwál, and, north of the Sutlej, Atarí. These numerous branches of a vigorous stock belong to the great Siddhú-Barár tribe, the most powerful Jat tribe south of the Sutlej, and claim descent from Jaisal, a Bhattí Rajpút, who, having founded the State of Jaisalmer in 1180 A.D., was driven from his kingdom by a rebellion and settled near Hissár. Hemhel, his son, sacked that town and overran the country up to Delhi, but was repulsed by Shams-ud-Dín Altamash. Subsequently however in 1212 A.D. that ruler made him governor of the Sirsa and Bhatinda country. But his great-grandson Mangalrao having rebelled against the Muhammadan sovereign of Delhi was beheaded at Jaisalmer. His grandson sank to Jat status by contracting a marriage with a woman of that class, and though the great Siddhú-Barár tribe in the ensuing centuries spread itself far and wide over the Malwá country up to and even beyond the Sutlej, the descendants of Khiwa fell into poverty and obscurity, until one of them, Sanghar, with a few followers entered the service of the Emperor Bábar. Sanghar himself fell at Pánipat in 1526 A.D., but the emperor rewarded his devotion by granting his son Baryám the *chaudhriyat* or superintendency of the waste country south-west of Delhi, and thus restored the fortunes of the family. This grant was confirmed by Humáyún, but Baryam in 1560 fell fighting against the Muhammadan Bhattis, at once the kinsmen and hereditary foes of the Siddhú tribe. Baryám was succeeded as *chaudhri* by his son Mahráj and his grandson Mohan, who were both engaged in constant warfare with the Bhattis until the latter was compelled to flee to Hansí and Hissar, whence he returned with a considerable force of his tribesmen, defeated the Bhattis at Bedowal, and at the advice of the Sikh Guru Har Govind founded Mahiraj in the Ferozepore District.

But the unceasing contest with the Bhattis was soon renewed and Mohan and his son, Rúp Chand, were killed by them in a skirmish about 1618. His second son, Kala, succeeded to the *chaudhriyat* and became the guardian of Phúl and Sandálí, the sons of Rúp Chand. Phul, whose name means 'blossom,' was blessed by the Guru Har Govind, and from him many noble houses trace their descent. He left six sons, of whom Taloka was the eldest, and from him are descended the families of Jind and Nabha. From Ráma, the second son, sprang the greatest of the Phúlkián houses, that of Patiála. The four other sons only succeeded to a small share of their father's possessions.

Phúl had in 1627 founded and given his name to the village which is now an important town in the Nabha State. His two elder sons founded Bhaí Rúpa, still held jointly by the three States; and Ráma also built Rámpur. The last named successfully raided the Bhattis and other enemies of his line. He then obtained from the Muhammadan Governor of Sirhind the superintendency of the Jangal tract, his cousin Chain Singh being associated with him in the office, but Ráma could brook no rival and caused his cousin to be assassinated, only to fall in his turn a victim to the vengeance of Chain Singh's sons. The blood-feud was duly carried on by Alá Singh, Ráma's third son, who killed all but one of the sons of Chain Singh. Alá Singh, now quit of his nearest enemies, established a post at Sanghera, to protect its people against the chiefs of Kot and Jagráon. In 1722 he entrusted Bhadaur to his elder[1] brother, and re-built Barnala, where he took

[1] In Griffin's 'Punjab Rájas' he is said to have been the elder brother while in the 'Jugráfia Patiála' he is called the younger. See also 'Táríkh Patiála,' foot-note on p. 40, where he is described as the younger brother

up his residence. Shortly afterwards his son Sardúl Singh attacked and destroyed Níma, the possession of a Rájpút who was related to the powerful Rái Kalha of Kot. This roused the Rái to a determined attempt to destroy the rising power of Alá Singh, and collecting a large force led by the Rájpút chiefs of Halwára, Malsin, Thattar and Talwandí, and the famous Jamál Khán, Raís of Máler Kotla, and strengthened by an imperial contingent under Sayyid Asad Alí Khán, general of the Jullundur Doáb, he attacked the Sikhs outside Barnála. The imperial general fell early in the day, and his troop abandoned the field. The troops of Máler Kotla and Kot followed their example and the Sikhs obtained a complete victory, routing the Muhammadan forces and taking many prisoners and much booty. This victory raised Alá Singh to the position of an independent chief and the Sikhs flocked to his standard. But the next 10 years were consumed in desultory warfare with the Bhattís, and Alá Singh was driven to ally himself with the imperial governor of Sirhind against the chief of Kot, who was forced to abandon his principality. Alá Singh however soon quarrelled with his ally, and was in consequence thrown by him into prison, where he would have perished but for the self-sacrifice of a follower, a relative of Chain Singh, his hereditary foe. Thus freed, Alá Singh built the fort of Bhawánígarh, 22 miles west of the present town of Patiála. Three years later his general, Gurbaksh Singh, Kálekà, subdued the territory of Sanaur or Chaurásí in which the town of Patiála lies, and fortified the latter place to hold the conquered territory in check. Meanwhile the Díwán of Abd-us-Samad Khán known as Samand Khán, governor of Sirhind, had fled for protection to Alá Singh, who refused to surrender him. Samand Khán thereupon marched on Sanaur, but only to meet with a severe defeat. Bhái Gurbaksh Singh, the founder of the Kaithal family, next invoked the aid of Alá Singh in subduing the country round Bhatinda, which was then held by Sardár Jodha of Kot Kapúra. Alá Singh despatched a considerable force against this chief, but effected nothing until the Sikhs from the north of the Sutlej came to his aid, overran the country and placed Bhái Gurbaksh Singh in possession of it. Ala Singh next turned his arms against two neighbouring chiefs, who having called in vain upon the Bhattis for help were slain with several hundred followers and their territories annexed. With his son Lál Singh, Alá Singh now proceeded to overrun the country of the Bhattí chiefs, who summoned the imperial governor of Hissár to their aid, but in spite of his co-operation they were driven from the field. This campaign terminated in 1759 with the victory of Dhársúl which consolidated Alá Singh's power and greatly raised his reputation.

1731 A.D.

1741 A.D.

1749 A.D.

1753 A.D.

The invasion of Ahmad Shah.

On his invasion of India in 1761 Ahmad Shah Durrání had appointed Zain Khán governor of Sirhind, but the moment he turned his face homewards, the Sikhs, who had remained neutral during his campaigns against the Mughal and Mahratta powers, attacked Sirhind which was with difficulty relieved by Jamál Khán of Máler Kotla and Rai Kalha of Kot. In 1762 Ahmad Shah determined to punish the Sikhs for this attempt on Sirhind, and though a great confederacy of the Phúlkián chiefs and other Sikh leaders was formed and opposed his advance near Barnála, the Durrání inflicted on them a crushing defeat, their loss being estimated at 20,000 men. Alá Singh himself was taken prisoner, and Barnála occupied by the Afgháns. The chief's ransom of four lakhs was paid with difficulty, and he was released, but Ahmad Shah, in pursuance of his policy of employing the Sikhs against the Mughal power, gave Alá Singh a robe of honour with the title of Rája and authority to coin money in his own name. These gifts however raised the suspicions of the Sikhs, and Alá Singh only recovered his position in their eyes when in 1763 he headed the great force of confederated Sikhs which

1762 A.D.

1763 A.D.

took Sirhind after Zain Khán had been defeated and slain outside its walls. In this battle the nascent State of Jínd was represented by Alam Singh, a grandson of Taloka, and that of Nábha by Hamir Singh, his great-grandson. After the victory the old Mughal District of Sirhind was divided among its conquerors. Sirhind itself with its surrounding country fell to Alá Singh, Amloh to Nábha, and a considerable area to Jínd. In this year Jínd and Nábha may be deemed to have come into being as ruling States, and henceforward their histories diverge.

PATIALA STATE.

PATIALA STATE.

CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

CHAP. I, A.
Descriptive.
PHYSICAL ASPECTS.
Development
Table I of Part B.

THE most eastern of the three Phúlkián States—Patiála, Jínd and Nábha—Patiála derives its name from its capital city which was founded by Rája Alá Singh, the first independent ruler of the State, about 1762 A D. With a total area of 5,412 square miles, it is considerably the largest and most wealthy of the Native States in the Eastern Punjab, and is more populous than Baháwalpur, which has nearly three times its area. Most of its territory lies in the eastern plains of the Punjab, which form part of the great natural division called the Indo-Gangetic Plain West. Owing however to its political history the territories of the State are somewhat scattered. They comprise a portion of the Simla Hills and a tract called the *iláqa* of Nárnaul, which now constitutes the *nizámat* of Mohindargarh in the extreme south-east of the Province on the borders of the Jaipur and Alwar States in Rájpútána. Moreover, the territory of the State is interspersed with small tracts and even single villages belonging to the States of Nábha, Jínd and Maler Kotla, and to the British Districts of Ludhiána, Ferozepore and Karnál, while on the other hand the State includes several detached villages or groups of villages which lie within the natural borders of these States and Districts.

The scattered nature of the Patiála territories makes it impossible to describe its boundaries clearly and succinctly, but the map gives full details and renders any lengthy description superfluous. Briefly the State may be described as consisting of three main portions, each of which is bounded by the territories noted below :—

The main block, between N. lat. 29° 23′ and 30° 55′ and E. long. 74° 40′ and 76° 59′, comprising the plains portion of the State west of the Jumna Valley and south of the Sutlej, is bordered thus.—

North.—Ludhiána and Ferozepore Districts.

West.—Hissár District.

South.—Hissár and the State of Jínd.

East.—Karnál and Ambála Districts.

Thus the main portion of the State forms roughly a parallelogram 139 miles from east to west and 125 miles from north to south, with an outlying tract to the south of the Ghaggar river, which forms part of the *nizámat* of Karmgarh. The second block lies within the Simla Hills between 30° 40′ and 31° 10′ N. lat. and 76° 49′ and 77° 19′ E. long., and is thus comprised within the Himálayán area. The State here comes into contact with several of the Simla Hill States, for it is bounded on the north by Kotí, Bhajjí and Bhágal, on the west by Nálágarh and Mahlog, and on the east by Sirmúr and Keonthal, while on the south it is separated from tahsíl Kharar of the Ambála District by the watershed of the Siwálik Range. This block has a maximum length of 36 miles from north to south and a breadth of 29 miles from east to west. It forms part of the *nizámat* of Pinjaur. The third block is the *iláqa* of Nárnaul which is remote from the main territory of the State, lying 180 miles from its capital, between N. lat. 27° 47′ and

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28° 28′ and E. long. 75° 56′ and 76° 17′. It is bounded on the north by the Dádrí *iláqa* of the Jind State, on the west and south by Jaipur State territory, and on the east by the State of Alwar and the Nábha *iláqa* of Bawal Kántí. It is 45 miles from north to south and 22 from east to west.

Development.

The plains part of the State does not differ materially from the surrounding Districts of Ludhiána, Ambála and Karnál, though the tract irrigated by the Sirhind Canal in the north stands out in a pleasing verdant contrast to the sandy tracts of the south-west. In the hills the scenery is varied and picturesque.

Rivers.

The Patiála State as a whole is badly watered. No great river runs through it or near its borders, and the chief stream which traverses the State is the Ghaggar, which runs from the north-east of its main portion in a south-westerly direction through the Pawádh, and thence in a more westerly direction separating the Pawádh from the Bángar, after which it leaves the territory of the State. Its bed is narrow and ill-defined in Rájpura and Banúr, but in Ghanaur the banks are low and the stream floods easily Lower down it narrows in places, but generally speaking is not confined in the rains to any clear or well-defined channel.

Sirhind *choá*.

The slope of the main block of the State is from north-east to south-west, and in the rainy season the surface drainage of the country near Rúpar enters the State near Sirhind and flows through the Fatehgarh, Bhawánígarh and Sunám tahsíls and spreads over the country about Jakhepal and Dharmgarh. This stream is known as the Sirhind, Mansúrpur or Sunám *choá*, and probably follows the alignment of the canal, which was cut about 1361 A. D. by Fíroz Shah III, when he constituted Sirhind into a separate district.[1]

Jhambowálí *choí*.

South of this stream runs the Jhambowálí *choí* which rises near Chinárthal, runs through Bhawánígarh and Karmgarh thánás and joins the Ghaggar near Bhainí. A third torrent, the Patiálewálí Nadí, rises near Maní Májra, and carrying with it the water of several other torrents flows past Patiála, and falls into the Ghaggar near Patársí.

The Ghaggar.

Centuries ago, it is said, the Sutlej flowed through the Govindgarh tahsíl, and though it is probable that the river changed its course early in the 13th century, the old depressions are still to be seen, with ridges of high sand running parallel to them. In the Himálayán area the principal stream is the Koshallia which, after receiving the waters of the Sukna, Sirsalá, Jhajra, Gambhar and Sirsa, debouches on to the plains near Mubárikpur, and is thenceforward known as the Ghaggar.

Mohindargarh.

In the Mohindargarh *nizámat* the two main streams are the Dohán and the Krishnáwatí, with its tributary the Gohlí. The Dohán rises in the Jaipur hills, and traversing the *parganas* of Nárnaul and Mohindargarh flows into the Jínd territory to the north. The Krishnáwatí also rises in Jaipur territory and enters the *nizámat* on the south at Mathoka, and passing Nárnaul enters the Nábha territory on the east. The Gohlí or Chhalak rises near Bírherí in *pargana* Nárnaul and falls into the Krishnáwatí near Nárnaul town.

GEOLOGY.[2]

Mr. Hayden writes—

Geology.

"The Phúlkián States are situated chiefly in the Indo-Gangetic alluvium, but their southern portions, in the neighbourhood of Gurgáon District, contain outliers of slate and quartzite belonging to the Delhi system."

[1] Elliot's History of India, IV, p. 11.
[2] Compiled from the Geology of India and other sources.

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Descriptive.
PHYSICAL ASPECTS.
Geology.

The Patiála State may be divided for geological purposes into (1) the Patiála Siwáliks, (2) the outliers of the Arávallí system in the Mohindargarh *nizámat*, and (3) the plains portion of the State west of the Jumna valley and south of the Sutlej.

The Patiála Siwáliks lie between 30° 40′ and 31° 10′ N. and 76° 49′ and 77° 19′ E., forming part of the Siwálik Range. From a physical point of view, they may be further sub-divided into Dún and Hill. Of these the first extends along the foot of the hills from Rámgarh in Ambála District on the south-east to Nálágarh on the north-west. On the south-west it is bounded by Maní Májra, also in the Ambála District, from which it is separated by the range of Siwálik hills known as the Dún Khols. These Khols present a tangled mass of small ravines, fissures and scarped walls, throughout which degradation has set in to such an extent that every year during the rains a large quantity of detritus is carried down by the streams into the Ambála plains, and it seems hopeless to expect that this action can now be stopped altogether, though much might be done by replanting and restricting grazing. In great measure the erosion must be ascribed to the laying bare of the soft sand-stone formation by the destruction of the forests, for there is no doubt but that at one time this tract was clothed with dense forests of trees, of the species found in the low hills, as is evident from the old roots and petrified stems still found in many places. East of the Ghaggar river near Chandí is another range of low hills, and the portion belonging to Patiála, called the Ráitan Khols, extends from the Mír of Kotahá's *iláqa* to Rámgarh. The other features of the Dún are (1) the Ráitan plateau, situated between Pinjaur and the Ghaggar river, some 12 square miles in extent; (2) the small isolated hills that rise out of the Dún. The Ráitan plateau is of alluvial formation and is traversed by several streams which have cut deep into the stony soil on their way to the Ghaggar.

The hill division includes two separate tracts. The smaller one about 9 square miles in extent occupies the northern portion of the Jabrot valley, south of the Phágú-Mahású ridge, and is surrounded by the Koti and Keonthal States. The larger tract extends through about 300 square miles of the mass of hills south of the Dhámí and Bhajji States as far as the Pinjaur Dún, and is bounded on the east by Keonthal, Kotí, Simla, the Girí river and Sirmúr, on the west by Bhágal, Kuniár, Bhaghát, Bharaulí in Simla District, Bíja and Mahlog States. The whole territory is divided by the Jumna-Sutlej water-shed. The chief physical features are (1) the main ridge or water-shed, marked by the Jakko, Krol, Dagsháí and Banásar peaks, (2) the western off-shoots on which are the Sanáwar, Garkhal and Karárdeo (Kasaulí) peaks, and (3) the main valleys drained by tributaries of the Sutlej, Girí, Ghaggar and Sirsa rivers.

Metamorphic rocks.
Azoic[1] period.

Tára Deví hill is a well known peak. The area which drains into the Sutlej belongs to Patiála, that which drains into the Jumna belonging to Keonthal. It seems to be composed of (1) limestone and shales, (2) sand-stone, (3) shales and clay, (4) quartzite and granite, the granite nodules being actually seen in a tunnel of the Kálka-Simla Railway for a distance of about 13 chains. Hexagonal shaped pieces of granite are said to have been found in the tunnel and sold by the Pathán coolies at Simla. The rock occurs in intrusive masses and veins, ramifying throughout the rock gneiss and schists and even penetrating the slates.

At Jabrot all the uppermost beds forming the summits of the southern face of the Mahású ridge are composed of mica schist with abundant quartz veining at intervals, while the base of the hill consists of slaty

[1] All hard and crystalline rocks being destitute of fossils.

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rock with little or no crystalline metamorphic rock, the other beds being of the infra-Krol group resting on the Blainí bands and the Simla slates. Traces of copper are seen above Maudh village.

Good roofing and flooring slates are quarried at Kemlí near Jatogh and in Bágrí Kalán. There are some sand pits in Nágilí, a village in *pargana* Bharaulí Khurd. In *pargana* Keotan Kalán there was a copper mine, but its working was stopped by a change in the course of the Súrajmukhí, a tributary of the Girí. Limestone is found in Malla (5 *kos* east of Pinjaur), and in the vicinity of Pinjaur. At Taksál (2 miles north of Kálka) white limestone is quarried from the Kálí Mattí kí Chof. Particles of gold mixed with dark sand are collected from the Sirsa river.

Transition system. "*Geology of India*," page 66.

Accepting the validity of a distant Arávallí system of transition stage it may be described as consisting of quartzites, limestones, mica and felspathic schists, and gneisses. In the *nizámat* of Nárnaul some outliers here and there seem to belong to the Arávallí system striking nearly from south-west to north-east in Rájpútána. In many places on sinking wells to a depth of about 20, 30 or 40 *háths*[1] sandstone formations are likely to be met with. It is impossible to tell what beds may be concealed beneath the Nárnaul plain, which is a portion of the Indo-Gangetic alluvium.

Industrial products.

Limestone is quarried near Mandí (3 miles south of Nárnaul). It is turned into quicklime—for whitewash—and exported to Patiála and other places at a distance. At Manderí, near the Police Station of Narnaul, a rough building stone is obtained. At Khárda a kind of white stone used for building material and for making pillars is quarried. At Antrí, 8 miles south of Narnaul, is an outlier where iron ore is mined, and in its neighbourhood fine white slabs are found. Near Báil, 16 miles south of Nárnaul, is a hill where there are copper mines, but owing to the scarcity of fuel they are not worked. Here are also found small round diamond-shaped cornelians set in large blocks of stone. Rock crystals, quartz, mica schists and sandstones used for building purposes are found at Masnauta (south-west of Narnaul), Pánchnauta, Antrí, Biharípur, Danchaulí, Golwa, Islámpur, Sálárpur and Mandlána. Fine slabs are found at Sarái, Sarelí and Sálárpur. The limestone quarries at Dhání Bathotha are noted for the good quality of their stone. Crude beryl is found at Taihla 2 miles from Nárnaul. Concrete (*kankar, ror*), called *morind* by the people, is found in many places in the surface alluvium.

In tahsīl Mohindargarh near Mádhogarh, 6 miles west of Kánaud, a gritty sandstone used for mill-stones is found. Near Sohila, 7 miles from Kánaud, there is an outlier where roofing slate is quarried, and near the same place sand, used for manufacturing glass (*kanch*) bracelets, is obtained. Dhosí is the loftiest hill in the *nizámat*. The soil in the tahsíl of Nárnaul is *roslí*, while *bhut* or sand is abundant in Kánaud.

Carbonaceous system of the Simla Himálayás. "*Geology of India*" pages 133-34.

The boulder beds are overlaid by a series of shales or slates, characterised by the greater or less prevalence of carbonaceous matter, which underlie the limestone of the Krol mountain. The carbonaceous impregnation to these shales is very irregularly distributed, being often extremely conspicuous, especially where the rock has undergone crushing but at other times wanting at any rate near the surface. Not infrequently the blackest and most carbonaceous beds weather almost white by the removal of the carbonaceous element. Above these beds there is usually a series of quartzites of very variable thickness, varying from about twenty feet in the

[1] One *hath* = 1½ feet.

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sections south of the Krol mountain to some thousand feet in Western Garhwál. They are very noticeable at Simla, forming the whole of the Boileauganj hill and the lower part of Jatogh, where they have been called Boileauganj quartzites.

Carbonaceous system of the Simla Himálayás.

In the Krol mountain the uppermost beds are blue limestones with associated shaly bands, mostly grey in colour, though there is one distinct zone of red shales, but as no carbonaceous beds are associated with them, and as the underlying quartzite exhibits remarkable variations in thickness, it is uncertain whether these limestones of the Krol group are the equivalents of carbonaceous or graphitic limestones or belong to a later unconformable system. The beds of the carbonaceous system contain, in most of the sections, interbedded basaltic lava flows, and more or less impure volcanic ashes either recognisable as such, or represented by hornblende schists, where the rocks have become schistose. The range of the volcanic beds varies on different sections. Their usual position is in the upper band of carbonaceous shales, but they are also found among the quartzites and in the upper part of the infra-Krol,[1] though they never, so far as is known, extend down as far as the Blainí group (the group so named from the village and *khad* of Blainí or Baliání in the *pargana* of Bharaulí Khurd).

"Geology of India," page 136.

There is a great similarity between sections in the Kashmír and Simla areas. In both boulder-bearing shales of presumably glacial origin are overlaid by a series of slates and quartzites, characterised by a carbonaceous impregnation and by the presence of contemporaneous volcanic beds, and in both the uppermost member is a limestone. The resemblances are not mere lithological ones between rocks, such as have always been in process of formation at every age of the earth's history. They are exhibited by the rocks which owe their origin to wide reaching causes, which have only occasionally acted, and it is difficult to resist the conclusion that they are evidence of the contemporaneous origin of the two rock series and not merely accidental.[2] Small concretionary globules (nodules) often occur in the Krol limestone and are taken by some for organic remains. Pandit Mádho Rám, Náib Názim of Patiála Forests, says that traces of a coal mine[3] have been recently found by him near Kandághat. In tunnelling the Barog hill section of the Kálka-Simla Railway a coal seam was also seen.

Tertiaries of the Himálayás. "Geology of India," page 464.

From a stratigraphical point of view the Himálayán mountains may be divided into three zones which correspond more or less with the orographical ones. The first of these is the Tibetan, in which marine fossiliferous rocks are largely developed, whose present distribution and limits are to a great extent due to the disturbance and denudation they have undergone. Except near the north-western extremity of the range they are not known to occur south of the snowy peaks. The second is the zone of snowy peaks and lower Himálayás, composed mainly of crystalline and metamorphic rocks and of unfossiliferous sedimentary beds, believed to be principally of

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[1] The beds between the Krol and the Blainí group classed as infra-Krol shales are often carbonaceous and have been taken for coal.

"Geology of India," page 138.

[2] The correlation by Dr. Stoliczka of the quartzites of Boileauganj with the Kuling, and of the Krol with the Liling limestone of Spiti, are probably correct, and curiously enough an apparent confirmation was published, about the same time as his Memoir, in Professor Gümbel's description of a specimen from the Schlagintweit collection (said to have been obtained at Dharmpur in this State), containing 3 fossils, *Lima lineata* and *Natica gaillardoti* found also in the Muschelkalk of Europe, and the new species *N. Simlensis*. Dharmpur is, however, a well known locality on the tertiary rocks, and the specimen in question must have come from a totally distinct ground, probably in Tibet.

[3] *Civil and Military Gazette* of 21st November 1903.

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Tertiaries of the Himálayás.
"Geology of India," page 465.

palæozoic age. The third is the zone of the sub-Himálayás, composed entirely of tertiary and principally of upper tertiary deposits, which forms the margin of the hills towards the Indo-Gangetic plain, and has so intimate a connection with, and so important a bearing on, the history of the elevation of the Himálayás that it will require a more detailed notice here than the others.

The stratigraphy and palæontology of the rock, composing this tertiary fringe (Patiála Siwaliks[1]), are indicated in the following table :—

1. Upper tertiary or Siwálik series: Upper, Middle and Lower Siwálik.
2. Lower tertiary or Sirmúr series: Kasaulí, Dagshái and Sabáthú groups.

"Geology of India," pages 349-50.
Lithography: Sabáthú group.

The lowest of the three groups into which the lower tertiary has been divided is named after the military station of Sabathú, near which it is well exposed. It consists principally of greenish grey and red gypseous shales with some subordinate lenticular bands of impure limestone and sandstone, the latter principally found near the top of the group. The beds are everywhere highly disturbed and the bottom bed of the Sabáthú group is a peculiar ferruginous rock, which is very well seen at Sabáthú itself, and in the shaly beds immediately overlying it there is a seam of impure coal. The coal is too impure and too crushed to be of any economic value.

Dagshái group.

The beds of the Dagshái group proper consist almost exclusively of two distinct types of rock. One is a bright red or purple, homogeneous clay, weathering into small rounded nodular lumps; the other a fine-grained hard sandstone of grey or purplish colour. The passage from the Dagshái to the Kasaulí group is perfectly transitional: indeed the distinction of the two merely depends on the absence of the bright red nodular clays of the Dagshái group.

Kasaulí group.
"Geology of India," page 351.

The Kasaulí group is essentially a sandstone formation in which the argillaceous beds are quite subordinate in amount. The sandstones are mostly of grey or greenish colour and are as a rule more micaceous and at times distinctly felspathic. The clay bands are gritty, micaceous, and but seldom shaly. At the upper limit of the Kasaulí group some reddish clay bands are seen on the cart road to Simla. These clay bands are softer and paler than those of the Dagshái group and resemble the clay of the lower portion of the upper tertiaries near Kálka.

Palæontology.

The Sabáthú group is most palpably of marine origin and of nummulitic age as is shown by the numerous fossils it contains. The Dagshái group has yielded no fossil, except some fucoid markings and annelid tracks, which are of no use for determining either the age or mode of origin of the beds. Fossils of oak leaves and branches have been found near Dagshai by Pandit Madho Rám of the Forest Department, Patiála, but the great contrast of lithological character suggests a corresponding change of conditions of formation, and it is probable that they were deposited either in lagoons or salt-water lakes cut off from the sea or were of sub-aërial origin. The Kasaulí group has so far yielded no fossils, but plant remains, and this, taken in conjunction with its general similarity to the upper tertiary deposits, renders it probable that it is composed of fresh-water, if not sub-aërial deposits.

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[1] In Sanskrit Siw = the name of the god of Hindu mythology and *álah* or *álá* = abode. Mythologically supposed to be the abode of Siwa the name Siwálik has been applied by geographers to the fringing hills of the southern foot of the Himálayán range, and has been extended by geologists to that great system of sub-aërial river deposits which contains remains of the "Fauna Antiqua Sivalensis."

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The upper tertiaries are like the lower divided into three groups. The lowest of these, known as the Náhan, consists of clays and sandstones, the former being mostly bright red in colour and weathering with a nodular structure; the latter firm or even hard, and throughout the whole not a pebble of hard rock is to be found.

"Geolog. India," 465-66.

The middle Siwáliks consist principally of clays, and soft sandstones, or sand rock, with occasional strings of small pebbles, which become more abundant towards the upper part till they gradually merge into the coarse conglomerates of the upper Siwáliks. The above classification, being dependent on the lithological characters, not on the palæontology, of the beds, is not strictly accurate; however it seems certain that the three successive lithological stages do represent successive periods of time, though part of the conglomerate stage on one section was certainly represented by a part of the sand rock stage on another.

At Cháil the uppermost group has been identified as consisting of similar ingredients to those in the uppermost group of Simla. Shales, dark clay, in some places red clay, are the main compounds of this group, the underlying strata being similar to those of Krol. Iron ore is found in the Asni stream bed.

At Rájgarh in *pargana* Keotan the uppermost group is composed of black sandstone, and the underlying series of strata closely resemble those of the Siwáliks. At Banásar in the *pargana* of Nálí Dhátí the uppermost group consists of hard gravel and sandstones, and the underlying strata appear similar to those of the Siwáliks.

FLORA.

Trees.

Kíkar grows abundantly in the Pawádh and Dun, and is used for various agricultural purposes. *Berí* is planted on wells and fields, and in Mohindargarh *nizámat*, Sunám, Samána and Sanaur there are groves of it. Banúr and Sirhind, the eastern parts of the Pawádh, are noted for their mangoes. The *pípal*, *barotá* and *ním* are planted on wells and ponds near villages, principally for their shade. The *ním* is common in Mohindargarh; its wood is useful. Avenues of *shísham* have been planted along the canals and of *siras* on the roadsides. *Fráns* is common near village sites and is useful for roofing. The *dhák* is found in marshy lands and *bírs*. The *jand*, *karír*, *rerú* and *jál* are common in the Jangal, Bángar and Mohindargarh tracts. The *khair*, *gugal* and *indok* are common in Mohindargarh, and the *khajúr* (date-palm) in the Pinjaur Dún and in the Bet (Fatehgarh *tahsíl*). A comprehensive list of the flora of the State is given below:—

CHAP. I, B, Descriptive. HISTORY.

Section B.—History.

1763 A.D.

The earliest history of Patiála is that of the Phúlkián States, and its history as a separate and ruling State nominally dates from 1762, in which year Ahmad Sháh Durrání conferred the title of Rája upon Alá Singh, its chief, but it may be more justly regarded as dating from 1763, when the Sikh confederation took the fortress of Sirhind from Ahmad Sháh's governor and proceeded to partition the old Mughal province of Sirhind. In this partition Sirhind itself with its surrounding country fell to Rája Alá Singh. That ruler died in 1765 and was succeeded by his grandson Amar Singh, whose half brother Himmat Singh also laid claim to the throne and after a contest was allowed to retain possession of the Bhawánígarh *pargana*. In the following year Amar Singh conquered Páil and Isru from Máler Kotla, but the latter place was subsequently made over to Jassá Singh Ahlúwália. In 1767 Amar Singh met Ahmad Sháh on his last invasion of India at Karíbawáná, and received the title of Rája-i-Rájagán. After Ahmad Sháh's departure Rája Amar Singh took Tibba from Máler Kotla and compelled the sons of Jamál Khán to effect a peace which remained unbroken for many years. He next sent a force under his general Bakhshí Lakhna, a Dogar, to reduce Pinjaur which had been seized by Gharíb Dás of Maní Májra, and in alliance with the Rájas of Hindúr, Kahlúr and Sirmúr captured it. He then invaded the territory of Kot Kapúra, but its chief Jodh having been slain in an ambush, he retired without further aggression. His next expedition was against the Bhattís, but in this he met with scant success, and the conduct of the campaign was left to the chief of Nábha, while Rája Amar Singh turned his arms against the fortress of Govindgarh which commanded the town of Bhatinda. After a long struggle it was taken in 1771. Soon after this Himmat Singh seized his opportunity and got possession of Patiála itself, but he was induced to surrender it and died two years later in 1774. In that year a quarrel broke out between Jínd and Nábha which resulted in the acquisition of Sangrúr by Jínd from Nábha, Patiála intervening to prevent Jínd from retaining Amloh and Bhádson also. Rája Amar Singh next proceeded to attack Saifábád, a fortress only 4 miles from Patiála, which he took with the assistance of Náhan. In return for this aid he visited that State and helped Jagat Parkásh to suppress a rebellion, commencing a new campaign in the Bhattí country in 1774. Having defeated their chiefs at Begbrán he took Fatehábád and Sirsa, and invested Rania, but was called on to repel the attack made on Jínd by the Muhammadan governor of Hánsí. For this purpose he despatched Nánú Mal,[1] the Díwán, with a strong force, which after defeating the governor of Hánsí overran Hánsí and Hissár. Rája Amar Singh also marched to Hánsí from Fatehábád and collected the revenue. Thence he returned to Patiála, and Rania soon after fell. But the Mughal government made a last effort to recover its empire, and Najaf Khán, its minister, was determined to recover the lost Districts. At the head of the Imperial troops he recovered Karnál and part of Rohtak and the Rája of Patiála, though aided for a consideration by Zábita Khán Rohillá, met Najaf Khán at Jínd and amicably surrendered Hánsí, Hissár and Rohtak, retaining Fatehábád, Rania and Sirsa as fiefs of the empire.

1774 A.D.

1777 A.D.

The wisdom of this moderation was evident. In 1777 Rája Amar Singh overran the Farídkot and Kot Kapúra Districts, but did not attempt to annex them, and his newly acquired territories taxed his resources to the utmost. Nevertheless in 1778 he overran the Maní Májra territory and reduced Gharíb Dás to submission. Thence he marched on Siálba,

[1] An Aggarwál Bánia of Sanám.

where he was severely defeated by its chief and a strong Sikh coalition. To retrieve this disaster Rája Amar Singh formed a stronger confederacy against Siálba, enticed away his troops by offers of higher pay, and at length secured his submission without bloodshed. In 1779 the Mughal forces marched on Karnál, Desu Singh, Bhái of Kaithal, being in alliance with them and hoping by their aid to crush Patiála, but the Delhi minister found it more profitable to plunder the Bhái, and the Khálsa then united to oppose his advance. He reached Ghurám, but retreated thence, in fear of the powerful forces arrayed against him.

1779 A.D.

In 1781 Rája Amar Singh died of dropsy and was succeeded by his son, Sáhib Singh, then a child of six. Díwán Nánú Mal became Wazír, and coped successfully with three distinct rebellions headed by relatives of the Rája. In 1783 occurred the great famine which disorganised the State, and eventually Nánú Mal was compelled to call in the Mahrattas who aided him to recover Banúr and other places, but in 1788 the Mahrattas compelled him to pay black-mail, and in 1790, though he had been successful against the other enemies of Patiála, he could not prevent the Mahrattas from marching to Suhlar, 2 miles from Patiála itself. Saifábád had been placed in their hands, and Nánú Mal's fall from power quickly followed. With him fell Rání Rajindar, cousin of Rája Amar Singh, a lady of great ability and Nánú Mal's chief supporter, who had induced the Mahrattas to retire, and had visited Mathra to negotiate terms with Sindhia in person. Sáhib Singh, now aged 14, took the reigns of State into his own hands, appointing his sister Sáhib Kaur chief minister. In 1794 the Mahrattas again advanced on Patiála, but Sáhib Kaur defeated them and drove them back on Karnál. In this year Bedí Sáhib Singh of Una attacked Máler Kotla and had to be bought off by Patiála. In 1798 the Bedí attacked Ráikot, and, though opposed by the Phúlkián chiefs, compelled its ruler to call in George Thomas, who advanced on Ludhiána, where the Bedí had invested the fort, and compelled him to raise the siege. Thomas then retired to Hánsí, but taking advantage of the absence of the Sikh chiefs at Lahore, where they had assembled to oppose the invasion of Sháh Zamán, he again advanced and laid siege to Jínd. On this the Phúlkián chiefs hastened back and compelled Thomas to raise the siege, but were in turn defeated by him. They then made peace with Thomas, who was anxious to secure their support against the Mahrattas. Sáhib Singh now proceeded to quarrel with his sister and she died not long afterwards, having lost all influence in the State. Thomas then renewed his attacks on the Jínd State, and as the Phúlkián chiefs united to resist him, he invaded Patiála territory and pillaged the town of Bhawánígarh. A peace was however patched up in 1801 and Thomas retired to Hánsí, whereupon the Cis-Sutlej chiefs sent an embassy to General Perron at Delhi to ask for assistance, and Thomas was eventually crushed. The British now appeared on the scene, and Patiála entered into friendly relations with Lord Lake, the British Commander-in-Chief, in March 1804. In that same year, Jaswant Ráo Holkar, having been defeated by the British, fled to Patiála, and though he was received with courtesy by the Mahárája, was refused aid against the British owing to the friendly relations already established with them. Holkar, thus disappointed, went to the Punjab to seek the help of Ranjít Singh. After his departure Patiála was visited by Lord Lake, and the friendly relations were confirmed by a declaration of Lord Lake in open Darbár to the effect that the British Government would pay respect to the engagements entered into and the pledges given by the Minister, Nawáb

1781 A.D.

1790 A.D.

1794 A.D.

1798 A.D.

1801 A.D.

1804 A.D.

Najaf Qulí Khán, on behalf of the Mughal emperor. Lord Lake then proceeded from Patiála to the Punjab in pursuit of Holkar, who was compelled to sign a treaty on the banks of the Beás on December 24th, 1805, by which he bound himself not to enter the territories of the British and their allies (Patiála, Kaithal and Jínd) on his return journey to Indore. In 1805 dissensions between Rája Sáhib Singh and his wife reached a climax, and the Rání attacked both Nábha and Jínd. These States then invoked the intervention of Ranjít Singh, the Rája of Lahore, and he crossed the Sutlej in 1806. Ranjít Singh did little to settle the domestic differences of the Patiála Rája, but despoiled the widows of the Ráikot chief of many villages. Patiála however received no share of the plunder, and on Ranjít Singh's withdrawal the conflict between Rája Sáhib Singh and his wife was renewed, and in 1807 Ranjít Singh re-appeared at Patiála, when by his influence a compromise was effected whereby Banúr and other tracts, yielding a revenue of Rs. 50,000 a year, were settled on the Rání for her maintenance and that of her son, Kanwar Karam Singh.[1]

1805 A.D.

1806 A.D.

It was by this time clear to the Cis-Sutlej chiefs that they had to choose between absorption by Ranjít Singh and the protection of the British. Accordingly in 1808, Patiála, Jínd and Kaithal made overtures to the Resident at Delhi, which resulted after some delay in a definite promise of British protection, and the enforced retirement of Ranjít Singh from all his acquisitions south of the Sutlej. A proclamation of protection against Lahore was issued in May 1809, which after stating that "the country of the chiefs of Málwa and Sirhind had entered under the protection of the British Government," went on to secure to these chiefs "the exercise of the same rights and authority within their own possessions which they enjoyed before." Two years later it became necessary to issue another proclamation of protection, this time to protect the Cis-Sutlej chiefs against one another.

1809 A.D.

Meanwhile internal confusion led to the armed interposition of the British Agent, who established the Mahárání As Kaur as Regent with sole authority. She showed administrative ability and an unbending temper until the death of Mahárája Sáhib Singh in 1813. He was succeeded by Mahárája Karam Singh, who was largely influenced at first by his mother and her minister Naunidh Rái, generally known as Missar Naudha. The Gurkha War broke out in 1814, and the Patiála Contingent served under Colonel Ochterlony. In reward for their services the British Government made a grant of sixteen *parganas* in the Simla Hills to Patiála, on payment of a *nazrána* of Rs. 2,80,000. Karam Singh's Government was hampered by disputes, first with his mother and later with his younger brother, Ajít Singh, until the Hariána boundary dispute demanded all his attention. The British had overthrown the Bhattís in what is now Hissár and Sirsa in 1803, but had neglected the country as barren and unprofitable. Patiála began to encroach upon it, growing bolder each

1814 A.D.

[1] It was on this occasion that the gun "Kare Khán" passed into Ranjít Singh's possession. At the storming of Sirhind in 1763 the Patiála Contingent captured a brass gun (called Kare Khán from the two *kards* or rings on the side) and dragged it in triumph to Patiála, where it was set up in the fort as a trophy. There it remained until Ranjít Singh's visit to Patiála in the autumn of 1807, when he demanded the gun, together with a rich present of jewels, as a sign of his overlordship. Ranjít Singh took the gun to Lahore. It next appears at the siege of Multán, in the 2nd Sikh War, where it was taken by the English, and restored by them to Patiála. This graceful act was much appreciated at the time, but the story seems to have faded from men's memories in the troubled years that followed, for the gun was found only last year along with other cannon and arms in the fort at Bahádurgarh. It has now been brought into Patiála and stands in front of the Mahárája's residence.

year, until in 1835 her colonists were firmly established. When the attention of the British Government was at last drawn to the matter, and a report called for, the Mahárája refused to admit the British claims, refused arbitration, and protested loudly when a strip of country more than a hundred miles long and ten to twenty broad was transferred from his possessions to those of the British Government. The Government, however, listened to his protest, the question was re-opened, was shelved during the Sikh Wars, and only finally settled in 1856, when some 41 villages were handed over to Patiála.

1856 A.D.

Meantime Patiála had been quarrelling with its neighbours. A trifling dispute with Nábha, dating from 1807, had led first to bloodshed and then to ill-feeling between the two States, which lasted for sixty years. Border disputes with Kaithal lasted from 1838 to 1843, when Bhái Ude Singh of Kaithal died and the British Government proceeded to resume ⅘ths of his territory. The quarrel with Nábha was aggravated by the jealousy which Rája Devindar Singh of Nábha showed towards Patiála and Jínd, and it soon became clear that any quarrel involving Patiála on one side would find Nábha on the other.

1843 A.D.

When hostilities between the British Government and Lahore became certain at the close of 1845, Mahárája Karam Singh of Patiála declared his loyalty to the British, but he died on December 23rd, the day after the battle of Firozsháh, and was succeeded by his son Narindar Singh, then 23 years old. The new chief was even better disposed towards the British Government than his father, but times had changed since the Phúlkián States implored the protection of the British. Ranjít Singh was dead and his pretensions forgotten. The British arms, once believed invincible, had suffered a severe blow in the Kábul expedition. The Phúlkián chiefs, seeing that their resources in money and supplies were required for the British armies, began to think that they were necessary to the existence of the British power, not that it was essential to their own. It would be idle to pretend that the same active spirit of loyalty obtained among the Cis-Sutlej chiefs in 1845 which showed itself in 1857. The Patiála chief knew that his interests were bound up with the success of the British, but his sympathies were with the *Khálsa*. However, Patiála provided the British with supplies and carriage, besides a contingent of men. At the close of the war Patiála was rewarded with certain estates resumed from the Rája of Nábha. The British Government then proceeded to make fundamental changes in its relations with the smaller Sikh States, which very soon led to their absorption. Although Patiála was specially exempted from the operation of these reforms, the Mahárája sanctioned one of the most important—the abolition of the customs—on the occasion of Lord Hardinge's visit in 1847. Furthermore, as the petty chiefs had had varied and intricate relations with Patiála, the intricacy and confusion were not diminished by the transfer of the territories concerned to the British Government. Difficult questions began to arise. The most important case was that of the *chahármí* villages which was finally settled after years of patient investigation. Another was that of the Khamánon *jágír*. Patiála had no proprietary rights, but she was empowered to administer the tract by the British in 1815. The estate was transferred to Patiála in perpetuity in 1859.

1845 A.D.

The conduct of the Mahárája on the outbreak of the Mutiny is beyond praise. He was the acknowledged head of the Sikhs, and his hesitation or disloyalty would have been attended with the most disastrous results, while his ability, character and high position would have made him a formidable leader against the British. On hearing of the outbreak he marched that evening with all his available troops in the direction of Ambála. In his

1857 A.D.

CHAP. I, B. Descriptive. HISTORY.

own territories he furnished supplies and carriage and kept the roads clear. He gave a loan of five lakhs to Government and expressed his willingness to double the amount. Details of the military services performed by the Patiála troops are given elsewhere.[1] Of the value of the Mahárája's adhesion the Commissioner wrote : "His support at such a crisis was worth a brigade of English troops to us, and served more to tranquillise the people than a hundred official disclaimers could have done." After the Mutiny, the Nárnaul division of the Jhajjar territory, jurisdiction over Bhadaur, and the house in Delhi belonging to Begam Zínat Mahal fell to the share of Patiála. The Mahárája's honorary titles were increased at the same time. The revenue of Nárnaul, which was estimated at two lakhs, was found to be worth Rs. 1,70,000 only. On this the Mahárája appealed to Government for more territory. The British Government had given no guarantee, but was willing to reward the loyal service of Patiála still further, and consequently parts of Kánaud and Buddhuána, in Jhajjar, were conferred on the Mahárája. These new estates had an income of about one lakh, and the Mahárája gave a *nazrána* equal to 20 years' revenue.

In 1858 the Phúlkián chiefs had united in asking for concessions from the British Government, of which the chief was the right of adoption. This was, after some delay, granted, with the happiest results. The power to inflict capital punishment had been withdrawn in 1847, but was exercised through the Mutiny. This power was now formally restored. Mahárája Narindar Singh died in 1862 at the age of 39. He was a wise ruler and brave soldier. The *Punjab Gazette Extraordinary* records of him that he "administered the government of his territories with exemplary wisdom, firmness and benevolence." He was one of the first Indian Princes to receive the K. C. S. I., and was also a member of the Indian Legislative Council during Lord Canning's viceroyalty. His only son, Mohindar Singh, was a boy of 10 at his father's death. A Council of Regency was appointed, which carried on the administration for eight years. The Mahárája only lived for six years after assuming power. During his reign the Sirhind Canal was sanctioned, though it was not opened until 1882. Patiála contributed one crore and twenty-three lakhs to the cost of construction. The Mahárája was liberal in measures connected with the improvement and general well-being of the country. He gave Rs. 70,000 to the University College, Lahore, and in 1873 he placed ten lakhs of rupees at the disposal of Government for the relief of the famine-stricken people of Bengal. In 1875 he was honoured by a visit from Lord Northbrook, who was then Viceroy, when the Mohindar College was founded for the promotion of higher education in the State. Mohindar Singh died suddenly in 1876. He had received the G. C. S. I. in 1871.

(1862 A.D.) (1876 A.D.)

A long minority followed, for Mahárája Rájindar Singh was only 4 when his father died. During his minority, which ceased in 1890, the administration was carried on by a Council of Regency composed of three officials under the Presidency of Sardár Sir Dewá Singh, K.C.S.I. The finances of the State were carefully watched, and considerable savings effected, from which have been met the charges in connexion with the Sirhind Canal and the broad-gauge line of railway between Rájpura, Patiála and Bhatinda. In 1879 the Patiála State sent a contingent of 1,100 men to the Afghán War.[2] The late Mahárája was exempted from the presentation of *nazars* in Darbár in recognition of the services rendered by his troops on this occasion.

(1890 A.D.) (1879 A.D.)

[1]Page 172.

[2]See page 173.

The organisation of the Imperial Service Troops and the war services of the late Mahárája are described elsewhere.[1] Mahárája Rájindar Singh died in 1900, and a third Council of Regency was formed. The present Mahárája, Bhúpindar Singh, was born in 1891 A. D. The Mahárája of Patiála is entitled to a salute of 17 guns, and takes precedence of all the Punjab chiefs.

Changes in the relations between the British Government and the Phúlkián States have been alluded to in the preceding pages. It may, however, be as well to give a succinct account of them here. Before 1821 the Resident at Delhi had charge of all the political relations with protected and independent States in north-west India. In that year he was replaced by an Agent to the Governor-General, and a Superintendent of Protected and Hill States was appointed with his head-quarters at Ambála. In 1840 a Governor-General's Agent for the North-West Frontier was stationed at Ambála. After the 1st Sikh War the political charge of the Cis-Sutlej States was entrusted to a Commissioner, who had also certain British Districts in his control. When the new province of the Punjab was founded in 1849, the Board of Administration took over control of the Cis-Sutlej States, and when a Lieutenant-Governor was appointed for the Punjab, the Commissioner of the Ambála Division, who had taken the place of the Cis-Sutlej Commissioner, became the intermediary between the States and the Punjab Government. The Ambála Division ceased to exist in 1884, and the States then passed under the political control of the Commissioner of Delhi. In 1900 it was decided by the Government of India to appoint a Political Agent for Patiála, and the remaining Phúlkián States of Jínd and Nábha were included in the Agency. Major Dunlop-Smith, C.I.E., was chosen for the new appointment, and during his absence on leave Captain Popham Young, C.I.E. (Settlement Commissioner in Patiála State), acted for him as Political Agent from January 1901, and handed over charge to Major Dunlop-Smith on the 26th November of that year. In April 1903 the Baháwalpur State was included in the Phúlkián States Agency. The head-quarters of the Agency were originally fixed at Ambála, but Patiála was soon found to be a much more suitable place, and the Agent has resided in Patiála since the beginning of 1902.

1900 A.D.

1903 A.D.

[1] See page 173.

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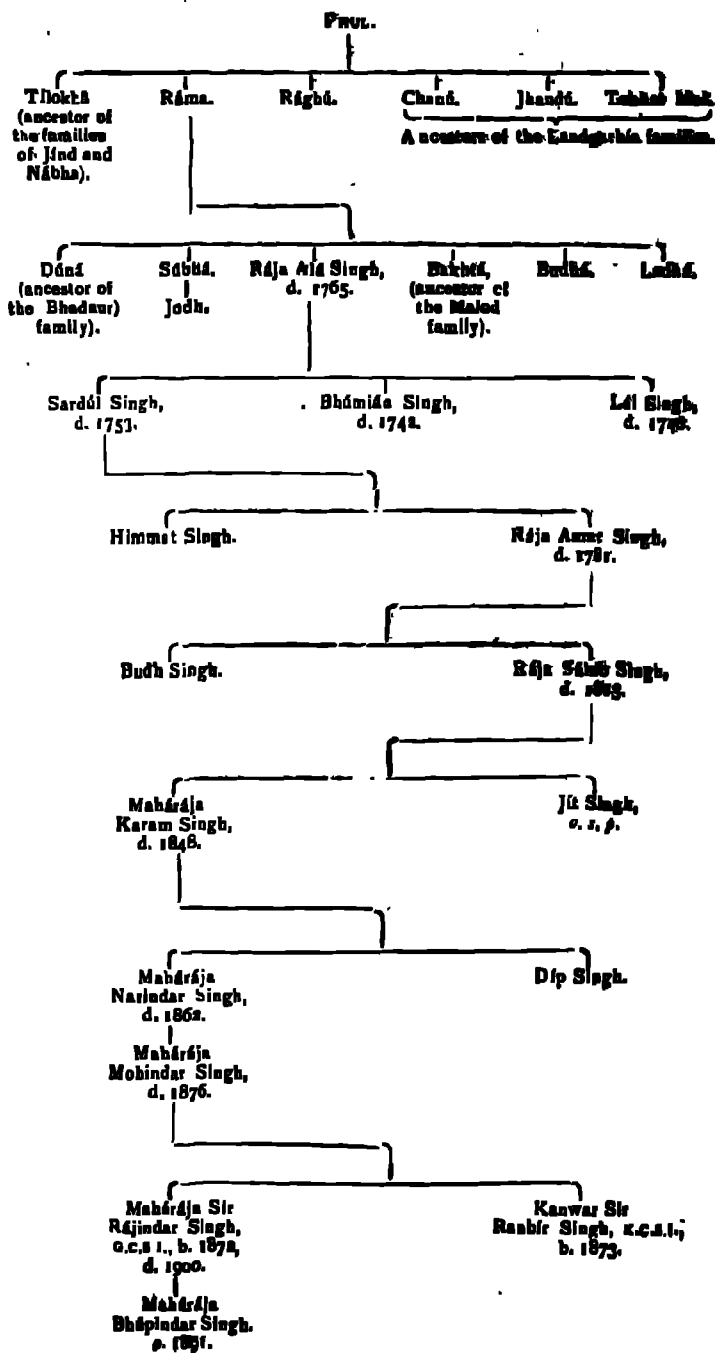
HISTORY.

CHIEFS OF PATIALA.

CHAP. I, C.
Descriptive.
POPULATION.
Chhímbas.

Chórmaband, Padla, Mid and Nattha. The Muhammadan Dhobís have five divisions, *viz.*, Lahorí, Sirhindí, Multání, Purbia and Deswál. Only the latter two are found in this State. They do not intermarry. The *góts* of the Deswál Dhobís are:—Goríya, Chauhán and Kanakwál, all Rájpút clans. In marriage the Hindu Chhímbas avoid four *góts*, Muhammadans only one. They practise *karewa*, and the *dewar* (husband's brother) is considered to have a prior claim to the widow's hand. In addition to their own occupations they take to agriculture and service. Hindu Chhímbas do not grind turmeric except at a wedding. They do not make *barís* Their females do not wear *kanch* bracelets or use henna. Females of the Muhammadan Dhobís and Chhímbas wear no nose-ring, *laung*, ivory, glass bangles, or blue cloth. Muhammadan Chhímbas do not prepare *achár* and *barís* and will not make a double hearth. No one can enter the caste by adopting its occupation. There is a *panchâyat* system among the Hindu Chhímbas. The *chaudhrí* is hereditary and the *panchâyat* settles all the internal disputes in the clan or caste. The *chaudhrí* gives *lâg* at marriages and gets a rupee and double *bhâji* for the performance of his duties.

Sayyids.

The Sayyids who number 8,665 are an important community in the State. They are landowners (though not cultivators) in Samána, Banúr, Rájpura and Narnaul. The important clans are Bukhárí, Múswí, Tirmizí, Rizwí and Zaidí. The most important family is that of the Bukharí Sayyids of Samána described below.

The Khalífas of Samána.

A descendant of Sayyid Jalál-ud-Dín, Bukhárí, settled at Samána in the 15th century. Several members of the family have distinguished themselves in the service of the State. Hakím Sayyid Ghulám Hassan was Court Physician to three Mahárájas—Alá Singh, Amar Singh and Sáhib Singh. His son, Sayyid Sa'ádat Alí, was tutor to Mahárája Narindar Singh, and subsequently Foreign Minister. The title of Khalífa, or Tutor's son, has thus become hereditary in the family. Of Sayyid Sa'adat Alí's six sons, two—Khalífa Sayyid Muhammad Hassan, C.I.E., and Khalífa Sayyid Muhammad Hussain—served in the Mutiny and continued to hold high offices, until the elder died in 1895. The younger, Khalífa Sayyid Muhammad Hussain, Mashír-ud-daula, Mumtáz-ul-Mulk, Khán Bahádur, is the present representative of the family. He was made Foreign Minister in 1870, and his services and those of his brother in connection with the administration and advancement of Patiála have been acknowledged by successive Viceroys and Lieutenant-Governors. The Khalífa is at present a member of the Council of Regency and his son Khalífa Sayyid Hámid Hussain is Assistant Settlement Office of Rájpura. Another important family is that of Mír Taffazul Hussain Judge of the Patiála Chief Court.

Pírzádas.

The Pírzádas of Dharson hold half the village in *mu'áfi*. They are the descendants of Shah Hamza. The Pírzádas of Ajrawár in Rájpura are descended from Makhdúm Abdul Kádir 'Uzairi. The Pírzádas of Sanaur are descended from Pír Abdul Fatteh.

RELIGION.

Hinduism is the prevailing religion of Patiála. Of the total population 55 per cent. are Hindus, 22 per cent. Sikhs, and 22 per cent. Muhammadans. The Muhammadans slightly outnumber the Sikhs.

Gurdwáras.

The principal Sikh *gurdwáras* are—I.—At Dhamtán, where there is a large *gurdwára*. Guru Tegh Bahádur once stayed for a month here in

Gurdwáras.

or about the year 1675 A.D. (732 *B.*), when he was summoned to Delhi by the Emperor Aurangzeb, and the place is also famous for the Guru Sar Tirath, a famous tank which dates from the era of Rám Chandra, the hero of the Rámáyana. II.—At Talwandi, famous as the Damdama Sáhib. Guru Govind Singh dwelt here for 9 months 9 days 9 *pahrs* and 9 *gharis*. The *gurdwára* is a large building, and a fair is held there on the 1st of Baisakh. It is regarded by the Sikhs as the fifth throne, ranking after Amritsar, Anandpur, Patna and Apchalnagar, and its *mahants* are always consulted in important questions of doctrine. Guru Govind Singh re wrote the Ad Granth here. Some of the *mahants* still make copies of the book. III.—At Sirhind, the place where the two infant sons of Guru Govind Singh were buried alive in 1704 A D. by Bázíd Khán, Súbáh of Sirhind. Two fairs are held at the *gurdwára* called the Fatehgarh or Fort of Victory,—one on the 12th of Poh, the other on the Hola. East of Sirhind near Rauza of Mujaddid Alf-i-Sáni is the *darbár* of Máta Gujri, the mother of Guru Govind Singh. IV—At Lakhnaur near Ambála is a *gurdwára* of Guru Govind Singh, who lived there for five years as a child. The fair is held at the Dasehra. V,—There is a *gurdwára* at Bhatinda. In 1705 A. D. Guru Govind Singh stayed for a few days in the fort, and to commemorate his stay there a *gurdwára* was built and Bhatinda re-named Govindgarh. VI.—At Bahadurgarh in tahsíl Patiála is a *gurdwára* which commemorates a visit of Guru Tegh Bahádur in the time of Saif Khán in 1675 A. D.

Sikh orders: Sodhis.

The Sodhi Khatrís of Sangatpura are descended from Pirthi Chand, the eldest son of Guru Rám Dás. They possess a book (*pothi*), a *mála* or rosary, and a hat (*top*) of Guru Nának, and hold villages worth Rs. 10,000 a year in *mu'áfi*. There is a *gurdwára* at Sangatpura and a fair is held on the 1st of Baisakh.

Masands.

The *masands* or tithe-collectors of the Gurus were dismissed by Guru Govind Singh on account of their exactions and their oppression of the Sikhs, but other Gurus retained their *masands*, and at Ghurani, in Sáhibgarh tahsil, the Marwáhe Sarín Khatrís, who are descendants of Bhái Bálú of Gondwál in Amritsar, whose shrine is at Dádan in the Ludhiána District, are still *masands* of Guru Ram Rái of the Dehra Dún. Bhái Bálú was appointed by Guru Amr Dás, and these *masands* now serve the *gurdwára* in Dehra Dún, and the *darbárs* of Mata Rájkaur at Maní Májra and Báwa Gurditta at Kíratpur.

Nirmalas.

The chief *dera* of the Nirmalas is at Patiála, and its *mahant* is the head or Sri Mahant of the order. This *dera* is called the Dharm Dhaja and was built at a cost of Rs. 82,000 by the munificence of Mahárája Narindar Singh. Attached to it are also two villages worth Rs. 4,100 a year, granted as its *mu'áfi*. The present Sri Mahant is Bhái Udho Singh. There is also an *akhára* dependent on this *dera* at Hardwár, and at this *akhára* the Nirmalas are able to distribute *bhandárá* or alms to pilgrims, as is done by the Bairágís and Saniásís, but which the Nirmalas had no means of doing prior to the reign of Mahárája Narindar Singh. The *dera* of Bhái Sádhú Singh is at Patiála, and is noteworthy as containing the library of Bhái Tára Singh,[1] a well-known Nirmala scholar in Gurmukhi and Sanskrit. The Nirmalas as a body study both these languages. At Barnála Báwa Gándha Singh, Nirmala, has a large *dera*, with a smaller dependent *dera* at Patiála.

[1] The author of a Gurmukhi *kosh* or vocabulary of the Granth.

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Samádh of Bábá Alá Singh.

The *samádh* of Bábá Alá Singh at Patiála and his *chullhás* (hearths) at Barnála are revered and offerings made at them. It is also of interest to note that the *samádh* of Baba Sabbha Singh, brother of the founder of the State, is reverenced by the people. It is at Hadiáya in tahsíl Anáhadgarh.

Other Hindu shrines.

At Sajúma in tahsíl Narwána is the cave of Sukhdeo, son of the sage Viyása (who wrote the Mahábhárata) in which he died after undergoing a long penance. Close to it is a tank called the Súraj Kund, and there is held here an annual fair on the 6th Bhádon *sudí*. At Kalait in Narwana tahsíl is a tank sacred to the sage Kapal Muní, the author of the Sánkh system of philosophy, who flourished in ancient times. At Karáota in tahsil Kánaud Bhikam Ahír has a shrine. He was a resident of Khudána and was told by a Mahátma to set forth with a cart and settle wherever it stopped. This it did at Karáota, where he eventually placed himself alive in a *samádh* and waited till life was extinct. His fair is held on the Gúga Naumí of Bhádon. At Mansúrpur in tahsil Bhawánígarh is the *deval* or shrine of Maghí Rám,[1] who came from the east of the Jumna in the time of Mahárája Amar Singh. Becoming a disciple of Báwá Dit, a Vedántí, he eventually founded the Apo-Ap sect, whose members wear a blue *topa*, a *gilti* or loose wrapper of white cloth, and a *langot*. They keep the head and beard shaved. The sect worships the sun and calls its *mahant* Sáhib or Master, as Magghí Rám himself was called. The *mahant* never leaves his room during his lifetime, in accordance with the rule laid down by the founder. At Ujhána in tahsil Narwána is the *samádh* of Bábá Khák Náth, a disciple of Sidh Náth. It is said that the Pachadas of Kaithal lifted the kine of Ujhána and refused to return the booty; so the Báwá went to negotiate their ransom. He filled his beggar's bowl (*túmbí*) with water from a well and thus caused all the Pachádas' wells to dry up. The Pachádas seeing this came to the Báwá, who secured the return of the stolen cattle before he allowed the wells to fill again. The people out of fear refrain from swearing or taking an oath (*sugand*) on his name. It is said that he voluntarily gave up his life. He is worshipped on Sundays. At Phaphera in tahsíl Bhikhí is a *samádh* of Bhái Baihlo, Siddhú Jat, at which offerings are made. In the time of Guru Arjan he took a great part in digging the tank of Amritsar. There is a proverb about him—*Bhái Biahlo kamm kare sab se paihlo*, 'Bhái Baihlo is the first to help those who have faith in him.' Between Babiál and Ralla is the shrine of Baland Jogí Pír, the *jathera* of the Cháhil Jats. He fought with the Bhattí Rájpúts at Changlí Ghanaurí and was killed. His head fell on the spot, but his body remained on horse-back and fell fighting at a place between Babiál and Ralla, where a shrine was built. There are also tombs of the dog, hawk and horse that were with him. The Cháhil Jats do not use the milk of a cow after calving or the grain of a harvest without first making an offering to the Pír.

Muhammadan orders: The Naqshbandis.

At Sirhind is the shrine of Shaikh Ahmad Mújaddid Alf-i-Sání,[2] a descendant of Shaháb-ud-Dín Farukh Sháh[3] Alfárúqí, the Kábulí, who came to India from Kábul. The family were first settled in Sunám,

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[1] So called because he used to eat out of an earthern pot (*magghí*).

[2] 'Renewer of the 2nd thousand,' so called because he was born after 1,000 years had elapsed since the Prophet's death.

[3] His shrine is said to be at Chhat or Lakhnautí, and is popularly supposed to be the tomb of Shaháb-ud-Dín *Ghorí*.

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but Imám Rafi-ud-Dín took up his abode in Sirhind in the time of Firoz Sháh. Mujaddid, his descendant in the 6th generation, was born there in 1563. He was a disciple of Báqí Billa of Delhi and founded the Naqshbandí Mujaddadia order in India, introducing the practice of *zikr khafi* or silent prayer. He wrote many religious works, of which the Maktúbát is the most important, and died at Sirhind in 1617 at the age of 64. His tomb is the principal shrine of the Naqshbandís in India, and is a beautiful structure, built in the reign of Sháh Jahán. The *urs* is held on the 27th of Safar and is the occasion of a considerable gathering. Pilgrims from Kábul visit this shrine. The Naqshbandís absolutely forbid music and singing, but they are said to advocate the use of fine clothes and luxurious food.

The Qádrias.

The Qádria order was founded by Sayyid Muhí-ud-Dín Abú Muhammad Abdul Qádir, Gilání. It uses both the *zikr jali* and *khafi* (loud and silent prayer), but regards the use of hymns in religious services as unlawful. Its members are distinguished by green turbans. The Naushábís, an offshoot of the Qádrias, have some minor *deras* in the Banúr tahsíl. At Páil is the shrine of Sháh Maula, a Qádria and a disciple of Sháh Daula Daryáí of Gújrát. The Qázís in his time were in power at Páil, and when he fired a rick belonging to them they scourged him, whereupon he foretold that their race would die out, and his prophecy has been fulfilled. Another Qádria shrine at Páil is that of Sháh Ghulám Fázil, a Gilání Sayyid of Sadhaura. At Banúr is the shrine of Lál Sháh, Qádria, a descendant of the well-known Sháh Qumes of Sadhaura. The *urs* is celebrated on the 11th of Rabi-us-Sání. Nabí Sháh, the *mast* or spiritually intoxicated, was a *faqír* of the Qádria order, who smoked *sulfa* (*charas*) and tobacco, lived naked, and did not take food with his own hands, being served by Dittú, a Hindu barber, who eventually murdered him, whereupon a tomb was built in his honour at Sunám in the time of Mahárája Karm Singh. His *urs* is celebrated on the 12th of Safar.

The Jalálís.

The Jalálís, an offshoot of the Suhrwardia order, said to have been founded by S. Jalál-ud-Dín Bukhárí of Uch, are *faqírs* distinguished by their glass bracelets. When epidemic disease breaks out among goats people offer goats to them to stop the evil. They repeat the words 'Panj Tan' and 'Dam Maula.' The Jalálís have a *dera* of Lálan Sháh, a Sayyid of Samána, at Ghanaur. Here lamps are lighted every Thursday. Sháh Nizám-ud-Dín, another descendant of Jalál-ud-Dín, migrated from Delhi and settled at Samána, founding the family of the Bukhárí Sayyids of that place.[1]

Madáris.

At Hájí Ratan, 3 miles from Bhatinda, is the shrine of Hájí Ratan, a large building with a mosque and gateway, and surrounded by a wall on all sides. Outside the shrine is a large tank, now nearly filled with earth, and a grove of *jál* trees. The site of the shrine is now surrounded by hillocks of sand. Ratan Pál or Chan Kaur (*sic*) was the Díwán of Bine Pál, Rája of Bhatinda, and with his aid Shabáb-ud-Dín Ghorí conquered that fortress, massacring the Rája and all his family. Ratan Pál then became a Muhammadan, and made a pilgrimage to Mecca. On his return he became known as Hájí Ratan, and on his death in 1321 this shrine was built by royal command. The *mujáwars* of this shrine are the descendants of Sháh Chand, a Madárí, who came from Makanpur near Cawnpore to Bhatinda in the time of Sardár Jodh. Madárís are one of the *be-shara* or irregular orders of Islám, and owe their origin to Badí'-ud-Dín Madár,

[1] See above, p. 73.

CHAP. I, C.
Descriptive.
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son of Abu Is-háq, the Syrian (Shámí). Besides the above it has a *dera* at Mínakpur in Banúr tahsíl, founded by Hájí Sháh Gharíb Zinda Pír of Makanpur, and the *takia* of Murád Alí Sháh at Banúr. The latter is considered the Mír Dera or chief shrine, and offerings are made there at weddings. At Bhíkhí is the shrine of Gudar Sháh, a Madárí *faqír*, who rode an ass and exhibited miraculous powers. The fair here is held on the 6th *sudí* of Mágh.

Minor Muhammadan shrines.

Among the minor shrines are the tomb of Makkí Sháh, Shahíd, at Pinjaur, and that of Khákí Sháh, Shahíd, at which latter *chúrmás* and *batáshás* are offered on Thursdays. At Samána is the shrine of Imám Alí-i-Walí, believed to be a grandson of the Imám Músa Riza, whose tomb is at Mashhad. He accompanied one of the earliest Muhammadan invasions of India and fell in battle. His shrine, a fine building, is said to have been restored by Shaháb-ud-Dín Ghorí. It is believed that a tiger visits this shrine every Thursday night to worship the saint, which is locally known as the Mashhadwálí. Other tombs at Samána are those of Muhammad Sháh Ismáil, or Pír Samánía, the first Muhammadan to settle at that place, which is now falling into disrepair; of Mír Imám-ulla Husainí; of Sháh Nizám-ud-Dín Bukhárí, and of his grandson Abdulla II. These three shrines lie close together. At Patiála itself is the small shrine of Ja'far Sháh, the *majzúb* or distraught, who lived in the reign of Mahárája Karm Singh. At Narnaul is the fine tomb of Sháh Qulí, a Nawáb of Narnaul, who accompanied Humáyún from Badakhshán. Sháh Qulí erected many fine buildings in Narnaul, such as the Khán Sarwar, the *mandí* or market, the Tarpolia Gate and a *saráí*. He died in 1592, and offerings of fried gram and *gur* are made at his shrine on Fridays. At Banúr is the shrine of Shaikh Painda, an Adalzai Pathán, whose ancestors migrated from the Sulemán Khel country in the Mughal period. This saint was a disciple of Nizám-ud-dín of Thánesar, and his spiritual power was such that when he prayed the locks of doors burst open and trees bent to the ground. A Brahman woman used to come to him daily to hear the Qurán, and when she died none could lift her bier, so the saint directed that she should be buried beneath the place where she used to sit, at his feet. Offerings are made at this shrine on Thursdays. At Dharson in tahsíl Narnaul is the shrine of Shaikh Hamza, a descendant of Shaikh Bahá-ud-dín Zakaría of Multán, who died in 1549. Evil spirits are driven out of men and women at this shrine. At Narnaul also is the shrine of Nizám Sháh, a descendant of Ibráhím Adham. His ancestor Hazrat Almastaufí came from Kábul to Hissár in the time of Halákú, and thence Qází Ain-ud-Dín migrated to Narnaul, where Nizám Sháh was born in 1500. He became a disciple of Khwája Khanún Alai Táj Nagaurí of Gwalior, and died in 1588, being a contemporary of Akbar. At his shrine are two mosques, one built by that emperor, the other by his son Jahángír. His *urs* is held on the 27th of Safar. There is a popular saying that '*bád az juma jo kare kám uske kámí Sháh Nizám*' or Sháh Nizám helps those who work after (the prayers on) Friday. And he is supposed to fulfil the wishes of those who remain 40 days at his shrine. At Bhatinda is the tomb of Sayyid Mírán Sháh built in 1738. Between Bhatinda and Hájí Ratan is the shrine of Máma Bhánja or 'The Uncle and his Sister's Son,' said to have been the leaders of Shaháb-ud-Dín Ghorí's army who were killed in the capture of Bhatinda. At Sanaur is the tomb of Roshan Ali Sháh, at which no one may remain after dark. Outside the walls of Barnála is the tomb of Pír Nasth Walí, at which lamps are lighted every Thursday. It is forbidden to remove pieces

CHAP. I, C.
Descriptive.
POPULATION.
Minor Muhammadan shrines.

of brick from this shrine. At Sunám is the shrine of Kází Muizz-ud-Dín, who came there from Mecca some seven centuries ago. In building his shrine milk was used instead of water in the mortar, and the custom still subsists, milk being mixed in the whitewash used for the shrine. At Sanaur in tahsíl Patiála is the shrine of Sháh Wiláyat Mubáriz-ud-Dín Husainí, a descendant of the Imám Husain and a disciple of Háfiz Mahmúd Biábání, who came from Arabia nine centuries ago. His *urs* on the 27th of Rabí-us-Sání is the occasion of a large gathering. It is not permitted to cut even a twig from the trees in the enclosure of this shrine. At Bhatinda there is also a tomb of Surkh Biábání, at which salt is offered on Thursdays. At Kaulí is the shrine of Sháh Husain, famous for its power of curing boils on the knee (*sánuá*). The patient goes to this shrine taking with him a small axe, and in his circuit round the village when he meets some one he throws it down. This person picks up the axe and touches the sore with it. After completing a circuit of the village it is believed that the boil is cured, and the axe is then offered with some sweetmeat at the shrine. Saif Khán, a brother of Fidáí Khán, a famous official of Aurangzeb, had been Súbáh of Kashmír, but he had a quarrel with the Wazír and, resigning his post, founded Saifábád, now called the fort of Bahádurgarh, 4 miles north-east of Patiála, where his shrine is still reverenced. He is said to have been in the habit of paying the workmen on his palace every fourth day with money taken from beneath a carpet spread on a platform, but when the men searched there for his hoard one night they found nothing, and he acquired a reputation for miraculous powers. Sajna Qureshí, called the Ghuránwála, has a shrine near the gate of the old fort at Sunám. He is said to have been a general of Taimúr who fell in battle at this spot, and clay horses are offered at his shrine. But nothing certain is known of this saint's origin or of that of Nizám Sháh Palanwála, which is also at Sunám. The Ganj Shahídán also commemorates the warriors who fell in some battle at Sunám, probably when Taimúr attacked the fortress in 1398 A.D. At Páil is the shrine of Sháh Hasan Sirmast, a Pathán disciple of Qutb-ud-Dín Bakhtyár Kákí. The *urs* is celebrated on the 6th of Zil-Hij.

Chishtís.

The Chishtí order was founded by Abu Is háq of Shám (Syria), who became the disciple of Khwája Mimshád Dínwárí and at his command settled in Chist in Persia. Muin-ud-Dín, the famous Chishtí saint of Ajmer, first brought the tenets of the order into India, and its greatest organizer in the Punjab was Báwá Faríd-ud-Dín Shakr-Ganj of Pák Patan, whose two disciples Alí Ahmad Sábir and Nizám-ud-Dín Aulia founded the two sub-orders, the Sábiría and the Nizámía, of whom the former wear white and the latter red (*bhagwen*) garments. The Chishtís use music in their devotions and the *zikr jalí* or praying aloud, and should possess the qualities of *tark*, renunciation, *ísár*, devotion,[1] *ishq*, love of God, and *inksár*, or humility. Chishtis are permitted to wear coloured clothes. Their chief shrine in this State is that of Míran Bhík at Ghurám, and disciples of Báwá Faríd are also found at Banúr, Narnaul, etc. At Sanaur there is the shrine of Abu'l-Fateh, also of the Chishtí order, son and disciple of Abu'l-Qádir (a Sabzwári Sayyid descended from Sháh Badr-ud-Dín Is-háq), and son-in-law of the famous Bábá Faríd-ud-Dín, Shakr Ganj. He was born at Sanaur in 1654 and died there in 1719. The shrine is a fine building erected after his death by his dis-

[1] Or self-sacrifice.

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Descriptive.
POPULATION.
Chishtis.

ciples, and his *urs*, which is called *majlis*, on the 21st of Rabí-us-Sání is the occasion of a great gathering of the common people and *darveshes* who come from long distances. It is said that this saint was so affected by the singing of a hymn that he jumped into a well, but on the hymn being sung again he sprang out of it once more. His descendants are Pírzádas. At Sirhind is another shrine, that of Bandagí Sháh Ismáil Chishtí, an Uvaisí Sabzwárí Sayyid of Tirmiz, descended from the Imám Jáfar, a disciple of Burhán Tandáwarí and a contemporary of Mujaddid-i-Alf-i-Sání. A large fair is held here on the 26th of Shawwál. At Banúr also there is a shrine of Nizám Dast-i-ghaib, a Músawí Sayyid called Roríwálá Pír of the Chishtí order, who came from Ardbíl in the Mughal period. A person suffering from fever takes a piece of brick (*ror*) from the shrine and hangs it round his neck as a specific. Offerings are made here on Thursdays. At Sunám is the famous shrine of Mahmúd Banoí born in 1053, son of Qutb-ud-Dín, a Tirmizí Sayyid, and a disciple of Hájí Sharíf Zind, of the Chishtí order. Having lived in Mecca for twelve years he returned with twelve disciples to India and settled at Sunám, where he died in 1119. The shrine is a fine building, and a great fair is held there on the first Tuesday in Chet *sudí*. Evil spirits, whether of men or women, are cast out at this shrine. Here also is the shrine of Khwája Gauhar, a disciple of Pír Banoí, who accompanied him to Sunám. Sháh Sifti was a Nizámia Chishtí, a disciple of Sháh Husain, who came from Uch and settled at Sunám. He was a drinker of *bhang* and known as Sotánwálá, 'the keeper of the staves,' and staves and *bhang* are offered at his shrine. At Sanaur is also the tomb of Sháh Shafqat, a Sábiría Chishtí, whose *urs* is held on the 14th of Jamádí-us-Sání. At Sanghera in tahsíl Anáhadgarh is the shrine of Shaikh Ahmad Chishtí, a descendant of the famous Pír Jalál-ud-Dín, Jahánián Jahángasht of Uch, whence the saint came in the Mughal period. The *urs* is held here on the 15th of Muharram. At Ráesar is the shrine of Sarmast Sháh Chishtí, at which lamps are lighted on Thursdays, and milk and *chúrí* offered. At Narnaul there is another Chishtí shrine, that of Sháh Turkmán Muhammad Ata, a disciple of Sayyid Usmán Hárwaní, and a spiritual brother of the great Khwája Muín-ud-Dín of Ajmer. This saint came to Narnaul in the reign of Qutb-ud-Dín Ibak and was martyred while praying on the 'Id in 1243. His shrine is a fine building of stone, and an annual fair is held here on the Ashra or 10th of Muharram. Another spiritual brother of the Khwája of Ajmer, Shaikh Sádí Langochí, is also buried at Narnaul. At Samána is the shrine of Abdul Ghaní Chishtí, who died in 1624. The building, which is an imposing structure of marble, is called the *Sháh ká daira*, and it is believed that touching the shrine for a few days is a certain cure for any disease. At night torches are said to be seen issuing from it. At Narnaul is the tomb of Mírán Táj-ud-Dín, '*Sher-sawár aur chábukmár*,' 'the rider of the tiger with a snake for a whip,' a Chishtí and a disciple of Qutb-ud-Dín Munawar, of Hánsí. His grandfather Usmán came from Firmul in Persia, and settled in Narnaul near the Dhosí hill. This saint died about 500 years ago. He is worshipped by people of all sects, including Hindus, and is the patron saint of the Sangí Baniás of Narnaul. Muhammadan bridegrooms before starting on the marriage procession drink water from a cup which has been placed on the slab of his tomb, near which are the graves of a tiger and a serpent. The saint's descendants are called Mírán-pote. He deters any one from attempting to build his shrine.

Mírán.

The cult of Mírán is widespread, especially among the women, as he confers sons and aids his devotees in every difficulty. The ritual at a *baithak* or séance in honour of Mírán is as follows:—On the Sundays and

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Thursdays of the light half of the month a cloth is spread on the ground, a lamp is lighted and 5¼ *sers* of *gulgulás*, sweet balls of flour roasted in oil, with some scent, are laid on the cloth. Dúmnís meanwhile sing *káfis* or hymns in praise of Mírán, and these *káfis* produce ecstacy in the women seemingly inspired by Mírán, who throw their heads about, and, according to the popular belief, whatever they prophecy in this state comes to pass. As a matter of fact, however, there are two Míráns,—one Zain Khán of Amrohá, the other Sadr-i-Jahán of Máler Kotla. The former had a magic lamp, by the light of which he could see the fairies' dance at night, and by whose aid he used to call to himself a king's daughter with whom he was in love. The king, however, by a stratagem seized and killed him. Seven fairies called Bíbian, Bíbarián or Uparlián were in attendance on Zain Khán, and they also are worshipped by some women, *dolas*, *guddis* or dolls and new grain being offered to them on the Sundays, in the light halves of Baisákh, Jeth, Kátak and Magghar, on mud platforms built for that purpose. The other Mírán, Sadr-i-Jahán, was an ancestor of the Nawábs of Kotla, who is said to have married a daughter of Bahlol Sháh Lodí.[1]

Superstitions.

Khera, the site of a village, has come to mean the local deity. Hindus in Patiála believe that Khera averts plague and other epidemics. No image is made, but in the niche a lamp is kept burning on Sundays. The method of worship, when epidemics break out, is curious. A buffalo is taken to the site of Khera, where its ear is cut off and offered to Khera. The buffalo is then driven round the village with drums, and a mixture of milk, water, wine and curd is poured out in a continuous stream encircling (*dhá-dena*) the village. Khera is also worshipped at the start and finish of a marriage procession. *Sítla*, the goddess of small-pox, is worshipped by all Hindus and many Muhammadans. Every village has a shrine dedicated to her, and called *Mat* Annual fairs are held in Chet at Chaparsíl and Kapúrí, when offerings of wet gram and flour, yellow and black cotton seeds, and bread made of flour and sugar are presented. Deví-worship is very popular in Patiála. Many of the Hindus make long pilgrimages to the famous shrines of Mansa Deví, near Maní Májra, Naina Deví in Biláspur, and Jowála Mukhí in Kángra. The first eight days of Asauj and Chet are especially sacred to Deví.

Kátak and cow-worship.

The month of Kátak is held sacred by the Hindus. Every morning they bathe, and especially on the last five days of the month. In the evening of the Gopa *ashtamí* festival they feed the cows with flour-cakes and crown them with garlands.

Brahma worship.

Pípal worship is the only form in which Brahma worship obtains. After bathing, the devout water the *pípal* trees which grow near the ponds and rivers in honour of Brahma.

CHRISTIANITY.

Christian Missions.

Patiála lies in the parish of Ambála, and the Chaplain of Ambála pays it occasional visits. There is a small church, capable of holding 35 people. There are 122 Native Christians of all sects. The chief mission is that of the American Reformed Presbyterian Church which was established in 1892 in the reign of Mahárája Rajindar Singh by Dr. Scott, a Medical Missionary. The Mahárája gave him a piece of land 16 *bighás* in area with a number of valuable trees and permitted him to erect a house of his own on the site. Houses have also been built on it for the missionaries. The only other society working among the Native Christians in Patiála is

[1] Shaikh Ahmad, also an ancestor of the Kotla Nawábs, has a shrine at Chhat.

CHAP. II, E. Economic. ARTS AND MANUFACTURES. Forests.

Dhámí and Bhajjí States till it merges in the Pinjaur Dún. Parts of this tract are bare, parts covered with low scrub, and parts well wooded with oak (*quercus incana*) and pine. To the east of the Asní river, round Cháil, a good sized mixed forest of pine, oak and deodár stretches across the upper slopes. There are forests of *chíl* (*Pinus longifolia*) on the ridges between Dagshái and the Dún, and also between Solon and Kasaulí; while the Thádúgarh Hill to the south of Kasaulí is covered with a valuable stretch of bamboo.

History.

The State forests have suffered severely from neglect. Until quite recently the villagers had full use of the forests without check or hindrance. The Dún has been entirely stripped, and it is only the comparatively late colonization of the Simla Hills that has saved the forests on this side. Even here large areas of forest were sacrificed by the peasantry to form grass *rakhs* whose produce they sold at great profit in the various cantonments near. The question of maintaining the sources of the fuel supply, both for the people and the hill stations, received attention in 1845 and probably earlier. In 1860 Lord William Hay directed the attention of the State to the urgent necessity of protecting its forests and husbanding their produce. Since that time the matter has never been entirely lost sight of. In 1861 a forest protective establishment was instituted. The forests were placed under the Civil *nizámat*, and between 1861 and 1870 many changes in the control tending to more effective management were carried out. British officers of the Forest Department made reports on the fuel supply in 1876 1878 and 1888. On receipt of a letter from the Punjab Government in 1879 the State took action, appointed a Superintendent of Forests, and introduced the Conservancy Rules proposed by Mr. Baden-Powell. This was really the first step towards effective management. In 18[illegible]5 the present Názim of Forests, Pandit Sundar Lál, who had passed the Forest Ranger's test in the Imperial Forest School at Dera Dún, was appointed, and he at once stopped the reckless cutting for lime burning, charcoal making, &c. In 1890 a Forest Settlement was carried out by Mr. G. G. Minniken, who also prepared a Working Plan which was accepted by the Darbár. Besides the forests proper the State owns 12,000 acres of *bír* in the plains. Considerable quantities of *kíkar* and *dhák* flourish in these *bírs*, which are under the control of the Názim of Forests.

Section D.—Mines and Minerals.

Mines and minerals.

An account of the mineral resources of the State will be found on page 2 under the heading "Geology."

Section E.—Arts and Manufactures.

Principal industries and manufactures.

The figures in the margin show the distribution of the whole population into agriculturists, non-agriculturists and partially agriculturists. No statistics of manufactures in the State can be given. Patiála produces little of artistic interest. Silver cups are made at Patiála and Nárnaul, and gold and silver buttons at Nárnaul. Gold and

	Actual workers.	*Dependents.*	*Partially agriculturists.*
Agriculturists ...	381,003	475,870	4,873
Non-agriculturists	312,678	487,141	—
Total ...	693,681	963,011	4,873

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Economic.
COMMERCE AND TRADE.
Principal industries and manufactures.

silver wire is made from bars of silver (*kandla*) moulded in the State mint. Thin sheets of gold are wrapped round the silver to make gold wire, while for silver wire pure bar silver, with an alloy of copper to stiffen it, is used. The wire is then used in the manufacture of gold and silver lace (*gota*) which is said to be superior to that made in Delhi, though it is not so light as the best quality. Flattened wire (*bádla*) is woven with silk thread to make *gota* and twisted with it to make *sarí*. Then again *sarí* and silk thread are woven to make *katún*. Ivory bracelets, *surmedánís* (boxes for collyrium) and combs are made to a small extent. Páil is famous for carved door-frames. At the capital there is a large manufacture of brass and bell-metal ware and it is noted for its *phúl ke kaul* (light cups). There is a large market for handsome bedsteads woven with cotton string. The silk *azárbands*, *daryái* (silk cloth) and *chúría* (striped silk) of Patiála are well known, and though the two last materials are inferior to those made in Amritsar, the first is quite as good. Bhadaur manufactures good bell-metal cups and brass ware, and is noted for its *tukkas* (sets of cups). Kanaud also manufactures these wares, as well as iron pans and spoons. Sunám excels in cotton *pagrís*, *khes* and *chautahís*, a gold lace *chautahí* costing from Rs. 50 to Rs. 100. *Súsí* is manufactured at Patiála and Basí, the latter being very fine in quality. At Nárnaul country shoes, silver buttons and nut-crackers (*sarota*) are manufactured, and at Nárnaul and Samána *páyas* (legs) for beds are made. Páil makes elaborate country shoes. At Ghurúán and Chaunda iron *dols* (buckets) and pans are made, and at Rauní and Dhamot iron *gágars* or water-pots. Coarse cotton and woollen fabrics are manufactured throughout the State, and at Pinjaur baskets, stone *kúndís* (pestles), *ukhlís* (mortars), *chaunkís* and *sils* (curry-stones). At Sanaur neat fans of date palm leaves are made. Country carts, *baihlís*, *raths*, and wheels are also made in some places, and raw sugar (*gur* and *shakkar*) in the Pawádh villages. In the Bet *khand* is manufactured. One pan only is used there, and the work is carried on on a small scale. *Sajji* is made in the Anáhadgarh *nizámat*. There is a State workshop at Patiála, where repairs of every sort are done, and furniture and carriages are made. Iron work and painting is well done. There is a cotton-ginning factory at Narwána near the railway station. It was started in Sambat 1954 by Lála Kanhaya Lál. It is worked by steam, generally in the cold weather, as cotton is obtained in these months. This factory exports nearly forty thousand maunds of cotton annually, the seed being consumed locally. In some parts of the State saltpetre is manufactured. There is a press called the Rajindar Press at Patiála, where a Vernacular paper ("*Patiála Akhbár*") is issued weekly. Some of the official printing, English and Urdu, for the State is done here, although most of it is done outside.

Section F.—Commerce and Trade.

The surplus grain of the State, consisting of wheat, gram, barley, *sarson*, millet and pulse, is taken to the nearest railway station or market for export or sale. There is a considerable import of *khand*, *shakkar* and *gur* from the United Provinces. Cotton is exported from Narwána to Bombay. Red chillies are exported to Hathras and loaded at the nearest railway station. Country cotton yarn is also exported. *Ghí* is

CHAPTER IV.—PLACES OF INTEREST.

CHAP. IV.

Places of Interest.

AMARGARH NIZAMAT.

Amargarh *nizámat.*

The Amargarh *nizámat* lies between 75° 39′ and 76° 42′ E. and 30° 59′ and 30° 17′ N., with an area of 875 square miles. It has a population (1901) of 365,448 souls as against 361,610 in 1891, and contains three towns, BASI, its head-quarters, PAIL, and SIRHIND, with 605 villages. The land revenue with cesses amounted in 1903-04 to Rs. 9,12,239. The *nizámat* comprises several distinct portions of Patiála territory and is divided into three tahsíls. Of these the first, Fatehgarh, lies in the north-east of the State round the old Mughal provincial capital of Sirhind, and the second, that of Sáhibgarh or Páil, forms a wedge of territory in the British District of Ludhiána. The third tahsíl, Amargarh, lies south of Páil between the State of Máler Kotla on the west and the territory of Nábha on the east. This tahsíl lies in the Jangal, the other two lying in the Pawádh.

AMARGARH TAHSIL.

Amargarh is the south-western tahsíl of the Amargarh *nizámat*, lying between 75° 39′ and 76° 12′ E. and 30° 17′ and 30° 37′ N., with an area of 311 square miles. It has a population (1901) of 123,468 souls as against 118,329 in 1891, and contains 161 villages. Its head-quarters are at Dhúrí, the junction of the Rájpura-Bhatinda and Ludhiána-Jákhal Railways. Its land revenue with cesses amounted in 1903-04 to Rs. 3,37,985.

ANAHADGARH NIZAMAT.

The Anáhadgarh *nizámat* lies between 74° 41′ and 75° 50′ E. and 30° 34′ and 29° 33′ N., with an area of 1,496 square miles. It has a population (1901) of 377,367 souls as against 347,395 in 1891, and contains four towns, GOVINDGARH, BHADAUR, BARNALA or Anáhadgarh, its head-quarters, and HADIAYA, with 454 villages. The *nizámat* which is interspersed with detached pieces of British territory, of which the principal is the Mahráj *pargana* of the Ferozepore District, forms the western portion of the State. It lies wholly in the Jangal tract, and is divided into three tahsíls, ANAHADGARH, GOVINDGARH and BHIKHI. The land revenue with cesses amounted in 1903-04 to Rs. 7,22,925.

ANAHADGARH TAHSIL.

The Anáhadgarh or Barnála tahsíl is the head-quarters tahsíl of the Anáhadgarh *nizámat* lying between 75° 14′ and 75° 44′ E. and 30° 9′ and 30° 34′ N., with an area of 320 square miles. It has a population (1901) of 105,989 souls as against 104,449 in 1891, and contains the three towns of BARNALA or Anáhadgarh, its head-quarters, HADIAYA and BHADAUR, with 86 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 1,77,488.

BAHADURGARH.

The fort Baháduragarh is situated 4 miles to the north-east of Patiála in the Patiála tahsíl of the Karmgarh *nizámat*, and is connected with Patiála by a metalled road. The village Saifábád in which the fort is situated took its name from Nawáb Saif Khán, brother of Nawáb Fidáí Khán, who founded it in the time of the Emperor Aurangzeb. The date of founding the village is given by Shekh Násir Alí, Sirhindí, a famous

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Places of Interest.

Bahádurgarh.

poet of that age, in an inscription on the inner gate of the fort, as " Abád Namúd Saif Khán Saifábád " (Saif Khán founded Saifábád), which according to the *abjad* calculation comes to 1067 A.H. or 1658 A.D. This village as well as certain other neighbouring villages was in the possession of the descendants of Saif Khán until the time of Mahárája Amar Singh, who at the suggestion of Rája Kírat Parkásh of Náhan captured and annexed the villages to his own territory, granting the village of Chhotá Rasúlpur to the descendants of Saif Khán as *jágír*, which they hold to the present day. The mosque in front of the palace was built by Saif Khán in 1077 A.H. or 1668 A.D. as the following inscription on the doorway of the mosque denotes (according to the *abjad* calculation) :—" Bánie în Másjid ámad Saif Khán " (Saif Khán is the founder of this mosque).

The foundation of the present *pakká* fort was laid in 1837 by Mahárája Karm Singh, and it was completed in 8 years at a cost of Rs. 10,00,000. This strong fort is surrounded by two circular walls or ramparts, the outer wall being 110 feet apart from the inner one. The outer wall which is 29 feet high is surrounded by a *pakká* ditch 25 feet deep and 58 feet wide. The circumference of the fort is 6,890 feet or 1 mile 536 yards and 2 feet. Mahárája Karm Singh gave the fort its present name in commemoration of the sacred memory of Guru Teg Bahádur who paid a visit to the place in the time of Saif Khán, and who, it is said, prophesied the rising up of a fort here at some future date. The officer in charge of the fort is called *Qiladár*. The Mahárája also built a *gurdwára* in front of the fort in memory of the great Guru, which stands to the present day. A village has been given in *muáfi* to this *gurdwára* for its maintenance. A fair is held annually at this place on the 1st day of Baisákh—the *Baisákhi*—the new year's day of the Hindus. Close to the *gurdwára* is a tank which not only adds to its beauty, but is useful to the public. The village Bahádurgarh has, besides, a few fine buildings and a garden. It has also a Primary School. Outside the fort lies the tomb of Saif Khán, the founder of the village. The population of Bahádurgarh according to the census of 1901 is 893, and consists chiefly of peasants and artizans.

BANUR TAHSIL.

Banúr is the north-eastern tahsíl of the Pinjaur *nizámat*, lying between 76° 40′ and 77° E. and 30° 23′ and 30° 39′ N., with an area of 124 square miles. It has a population (1901) of 56,674 souls as against 60,185 in 1891, and contains the town of BANUR, its head-quarters, with 135 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 1,70,497.

BANUR TOWN.

Banúr is the head-quarters town of the Banúr tahsíl of the Pinjaur *nizámat*, lying 9 miles north-east of Rájpura, in 76° 47′ E. and 30° 34′ N. Population (1901) 5,610 as against 6,671 in 1881, a decrease due to its distance from the railway and an unhealthy climate. The ruins that surround it testify to its former importance: its ancient name is said to have been Pushpá or Popá Nagrí or Pushpáwatí, " the city of flowers," where Mádhwa[1] Nal and Kám Kandla dwelt, and it was once famous for the scent distilled from its *chambeli* gardens, an industry which has all but disappeared. First mentioned in Bábar's Memoirs it

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[1] Lovers and heroes of the drama of the same name who flourished during the reign of Vikramáditya (Mádhwa Nal-Kám Kandla *nátak* published in Bombay: and manuscript Gurmukhi book by Budh Singh of Banúr).

CHAP. IV.

Places of Interest.

Banúr Town.

became a *mahal* of the government of Sirhind under Akbar. Banda Bairági looted Banúr on the 27th of Baisákh, Sambat 1765 (1708 A.D.). As the inhabitants of the town surrendered themselves, so they were saved general slaughter.[1] It was wrested from the Mughal empire by the Singhpuria Sikhs and Amar Singh, Mahárája of Patiála, after the fall of Sirhind in 1763, and eventually came into the exclusive possession of Patiála. It was defended by the old Imperial fort of Zulmgarh and by one[2] of more recent date. The tomb[3] of Malik Sulemán, father of the Sayyid Emperor Khizr Khán, is shown in the town. It contains the following *bastis*, 'suburbs':—Malik Sulemán, Ibráhím Khán, Alí Zián, Súrat Sháh, Kákra, Ise Khán, Saidwára and Patákhpura. Its more important *mahallas* are:—Rájpútán, Kalálán, Sayyidán, Maihtán, Káithan and Hindúwárá. Each *mahalla* is inhabited exclusively by the tribe whose name it bears. There is a well known by the name of Banno *Chhímban* (washer-woman), a famous musician, who is said to have lived in the time of Akbar. A fair is held annually in the town on the occasion of Muharram. There is no trade of any sort except that of *daris*, which are made here of very fine quality. It contains a Vernacular Middle School, Dispensary, Police Station and Post Office.

BARNALA TOWN.

Barnála is the head-quarters town of the Anáhadgarh tahsíl and *nizámat*, 52 miles west of Patiála, on the Rájpura-Bhatinda Railway, in 75° 37′ E. and 30° 23′ N. Population (1901) 6,905 as against 6,612 in 1891 and 5,449 in 1881, an increase due to its market and position on the line of rail. Refounded in 1722 by Bába Alá Singh, Rája of Patiála, it remained the capital of the State until the foundation of the town of Patiála in 1763, and the hearths of its founder are still revered by people. It is built in the form of a circle, and surrounded by a wall of masonry, within which is a fort. In front of the inner courtyard of the fort there is a spacious *báoli* with 127 steps. The town contains a *sarái*, dispensary, anglo-vernacular middle school, post office and police station. Lying in the centre of the Jangal tract, it is a place of export trade of grain, and the State has constructed a market to foster its development. Barnála is noted for its earthenware *chilms*, *huqqás* and *suráhis*.

BASI.

Basí[4] (in Fatehgarh tahsíl), a thriving town, 5 miles north of Sirhind railway station (30° 42′ N. and 76° 28′ E.), was made the head-quarters of the Amargarh *nizámat* as Sirhind itself was held accursed by the Sikhs. The houses are nearly all of brick, and the lanes, though narrow and crooked, are well paved. It contains several *dharmsálás* and one or two *saráis*. Its more important lanes are the Purána Qila, Naí Sarái, Chakrí, Lilárion ka Mahalla and Katra Nijábat Khán, and the chief *bázárs* are the Bara Bázár, Chauk or Mandí and Píplonwála Bázár. The *kacharís* of the *názim* and *naib-názim* and the police offices are in a *haveli* outside the town, but the *názim* now holds his court in the gardens of the 'Am-o-Khás. The hospital and the post office are inside the town. In an old fort, built by Díwán Singh Dallewálá, is the district lock-up or *haválát* and an anglo-vernacular middle school. In a house near it called the Darbár Sáhib a hair from the Prophet's beard is kept in a glass, and Muhammadans visit this place on the Prophet's birthday and on the anniversary of his death.

[1] *Vide* Tárikh Khálsa by Bhái Gián Singh.
[2] Fort of Banda-ali-Beg to the west of the town, on the *choi*, "seasonal torrent."
[3] One of the walls around his tomb contains the inscription which gives the date of his death as 808 A.H.
[4] Patiála Geography, page 36.

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Places of Interest.

Basi.

There is also a fine garden planted by Muhammad Námdár Khán, a member of the late Council of Regency The population in 1881, 1891 and 1901 is shown in the margin, and its constitution by religions is given in Table 7 of Part B Though somewhat less than in 1891, it has increased by 842 since 1881. The town is a healthy one. Basí is of no historical importance, as Sirhind, only 3 miles distant, was the head-quarters of the *súba* under the Mughals, in whose time Basí was called Bastí Malik Haidar Khán Umarzai, which tends to show that it was founded in 1540 by the Pathán *malik*, who is said to have settled here in the time of Sher Sháh. Once in the *súba* of Sirhind, it fell into the hands of Díwán Singh Dallewála and then into those of the Mahárája of Patiála.

Year of Census		Persons.	Males.	Females.
1881	...	12,896	6,689	6 207
1891	...	13,810	7,200	6,610
1901	...	13,738	7,149	6,589

Basí is a large mart for red pepper, indigo, *saunf*, coriander, *tukhm bálangú*, cotton and sweet potatoes. The value of the red pepper exported is nearly Rs. 10,000 a year. It is also noted for its *súsí* (a kind of coarse cloth used for women's *paijámas*). Its Bons also weave common country blankets and cloth. *Khand* and *gur* are imported from the United Provinces and good rice from Delhi and Amritsar. It also produces fine oranges. Good earthenware pots (*hándís*) are made at this place. It is noted for its cart-wheels.

BHATINDA.

Bhatinda,[1] the modern Govindgarh, now an important railway junction and a terminus of the Rájpura-Bhatinda line, is the head-quarters of the Govindgarh tahsíl (in Anáhadgarh *nizámat*). Lying in 30° 13′ N. and 75°. E. in the centre of the Jangal tract, it has a very hot and dry but healthy climate. The population in 1881, 1891 and 1901 is shown in the margin, and its constitution by religions in Table 7 of Part B. The large increase since 1881 is due to its rising importance as a railway junction, the creation of a market and the (British) offices of the Bhatinda Canal Division.

Years of Census.		Persons.	Males.	Females.
1881	...	5,084	2,777	2,307
1891	...	8,536	5,170	3,366
1901	...	13,185	7,897	5,288

Bhatinda is of great antiquity, but its earlier history is very obscure it having been confused with Sirhind, Bhátia and Ohind. According to the Khalífa Muhammad Hasan's *History of Patiála* its ancient name

[1] The *Majáwars* (managers) of Hájí Ratan's mausoleum have a *patta* of Akbar's time, dated 984 H., corresponding to 1577 A. D., granting the *muáfí* of 5 villages and authorizing the collection of one rupee per village annually. Therein Bhatinda is mentioned as belonging to the Sarkár of Hissár under province of Sháh-jahánábád, another name for *Delhi*.

was Bikramagarh. Bhatinda is said in the Hindu annals to have been Jaipál's capital and place of residence, which Mahmúd captured.[1] Tabarhindh was, in all probability, the old name of Bhatinda. This is distinctly asserted in the Labb-ut-Tawárikh, according to Raverty. Another form was Batrind, and this is found in Ibn Batúta. The earliest mention of Tabarhindh occurs in the Jámi-ul-Ḥikáyat written about 607 H. or 1211 A. D. It is thence called Tabarhindh or in two MSS. Barhindh or Tarindh (? Batrindh).[2] In the Tabaqát-i-Násirí Tabarhindh is repeatedly mentioned. It was taken by Muizz-ud-Dín (Shiháb-ud-Dín) Ghorí,[3] who took the fortress of Tabarhindh and advanced to encounter Rái Kolhá Pithorá at Taráin. Here Muizz-ud-Dín was defeated and forced to retreat to Lahore. But in this connection Tabarhindh[4] would appear to be Sirhind, whose position on the high road to Delhi *viá* Taráin, now Taráwari Azímábád in the Karnál District, renders it highly probable that Sirhind and not Bhatinda is meant, though it is by no means certain that Sirhind had been founded at that time. Farishta is most explicit according to Briggs. He says that Mahmúd after defeating Jaipál marched from Peshâwar and reduced Bitunda[5] (probably Ohind or Waihind) : then that he entered Multán by the route of Bitunda[6] (probably Bhátia, certainly not Bhatinda as a glance at the map will show).

The Aína-i-Barár Bans[7] preserves the following traditions :—Bhatinda was built by Bhátí Ráo,[8] son of Bal Band, who in 336 Sambat became ruler of the Punjab, and to whom the foundation of Bhatner is also ascribed.

The Baráh and Punwár Rájpúts, jealous of the rising power of Bíja Ráo, plotted his destruction. They offered Dev Ráj, son of Bíja Ráo, a daughter of the Baráh chief in marriage, and to this Bíja Ráo agreed, but when the wedding procession entered the fort of Bhatinda he was assassinated by the Baráh chief, who seized the fortress, which was then known as Bikramagarh. Dev Ráj, then 8 years old, was saved by a camelman.[9]

During the reign of Rái Patho Rái, Ráo Hem Hel Bhattí gradually overran the territories of Bhatner and Bhatinda.

Ráwal Jaitshí, in addition to vast numbers of infantry, posted 10,000 horse at each of the forts of Pogal, Hánsí, Bhatner and Bhatinda.[10]

Muhammad of Ghor deputed Nawáb MahbúbKhán, Bára-Hazárí, against Jaisalmer. At that time Rána Padamrath, a descendant of Ráo Hem Hel, ruled over Hánsí and Hissár, and Ráo Mangal, another

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[1] T. N., pp. 79-80. This agrees with Farishta (Briggs, I, p. 15), who says that Jaipál, son of Hitpál, Brahman, ruled over the country from Sirhind to Lamghan and from Kashmír to Multán. He resided in Bitunda to facilitate resistance to Moslem aggression.

[2] E. H. I. II., p. 200.

[3] T. N., pp. 457-8, 460-61.

[4] In early Persian histories there is no ambiguity between Sirhind and Batrinda, but English translators have misread Batrinda (Bathinda) and Sirhind as Tabarhindh.

[5] Briggs' Farishta, I, p. 38.

[6] Ibid :, p. 41.

[7] Vol. I, Ch. I, p. 76.

[8] The eponym of the Bhattí Rájpúts. The second part of the name is possibly *wand*, 'division' or 'share' as in Ráiwind, Sultánwand, etc.

[9] Aína-i Barár Bans I, Ch. I, p. 86 ; II, Ch. IV, pp. 128-9.

[10] Aína-i-Barár Bans, II, Ch. IV, p. 293.

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Places of Interest.

Bhatinda.

A. D. 1365.

descendant, held Bikramagarh. The latter, leaving the fortress in charge of Anand Ráo, his son, led a large force to Jaisalmer. Mangal Ráo was killed in battle with Muhammad of Ghor, and Anand Ráo died during the siege of Bhatinda, which was invested for four years. In Sambat 1422 Muhammad of Ghor conquered Bhatinda fort. At this time Ráo Khewá, son of Anand Ráo, held Hissár.[1]

According to Munshí Zaká Ullá, Altamsh made Ebak, Lamgáj, *amír* of Bhatinda.

Altúnia, governor of Tabarhindh (Bhatinda probably), revolted against Sultán Razíya, daughter of Altamsh. She marched against him, but her Turk nobles revolted and she was consigned to Altúnia as a prisoner. He subsequently married her, and after their defeat by the Imperial forces she fled to Bhatinda.

Raverty in his translation of the Tabaqát-i-Násirí says that Mirza Mughal Beg in his account of the Lakkhí Jangal avers that Bhatinda, also called Whatinda, is the name of a territory with a very ancient stronghold of the same name, which was the capital of the Chéhil (Jat) tribe. Lakkhí, son of Júndha, Bhattí, having been converted to Islám during an invasion of Sultán Mahmúd of Ghazní, received the title of Rána Lakkhí and was removed here with his tribe, where they founded 350 or 360 villages. At that time the Ghaggar flowed past Bhatner into the Indus, and the country was watered by two or three considerable rivers (T. N., pages 79 and 80, notes).

Kabája (probably Qabácha) extended his rule from Sind eastward to Tabarhindh, Kuhrám and Sarsutí, and Tabarhindh with Lahú (probably Lahore) and Kuhrám formed the object of his struggles with Altamsh.

Under Altamsh Malik Táj-ud-Dín, Sanjar-i-Gazlak Khán, Sultání Shamsí, was *malik* of Tabarhindh. Malik Sher Khán-i-Sunqar retired towards Turkistán, leaving Uch, Multán and Tabarhindh in the hands of dependents. Muhammad Sháh obtained possession of these fiefs and they were made over to Arsalán Khán, Sanjara-i-Chist. On his return Sher Khán endeavoured, but without success, to recover Tabarhindh. He was, however, induced to appear at Delhi, where Tabarhindh was restored to him. Tabarhindh was, however, soon bestowed on Malik Nasrat Khán, Badar-ud-Dín Sunqar together with Sunám, Jhajhar, Lakhwál and the country as far as the ferries in the Beás.

In 1239 A.D. Malik Ikhtiyár-ud-Dín, Karakash, Khán-i-Aetkín, became superintendent of the crown province (*khálisa*) of Tabarhindh under Altamsh. He was Altúnia's confederate, and on the assassination of Ikhtiyár-ud-Dín he induced Razíya to marry him.

On the accession of Alá-ud-Dín, Mas'úd Sháh, Tabarhindh was entrusted to Malik Nazír-ud-Dín Muhammad, of Bindár.

Alá-ud-Dín assigned the fortress of Tabarhindh and its dependencies to Malik Sher Khán in fief and he led a force from it against the Qarlighs in Multán.

E. H. I, III, 105.

Sher Khán repaired Bhatinda and Bhatner.

Bhatinda was conquered by Mahárája Alá Singh with the aid of the Sikh confederacy (*dal*) in about 1754 A. D.

[1] Magghar *sudí* 2nd. But the year 1422 Bikramí does not correspond with the time of Muhammad of Ghor.

[2] Aína-i-Barár Bans, II, pages 224-26 and 277-78.

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Places of Interest.

Bhatinda.

A. D. 1771.

The fortress was in the possession of Sardár Jodh, and from him it passed into the hands of his nephew Sukh Chain Singh, a Sábo Jat. Mahárája Amar Singh sent a force against it, following in person shortly afterwards. The town was taken, and Sardár Sukh Dás Singh and Hazári Bakht Singh Pórbíá left with a considerable force to reduce the fort, while the Mahárája returned to Patiála. Kapúr Singh, son of Sukh Chain Singh, surrendered and evacuated the fort in 1828 Sambat.[1]

Bhatinda is now a thriving town, its houses being mostly built of brick, with fairly straight and wide streets. It has a considerable trade, being situated in the great grain-producing Jangal tract. In the Rájindar Ganj, constructed in 1938 Sambat near the railway station, is a large market, in which 12,000 maunds of grain are sold on an average daily for three months in the year. Wheat, gram, *sarson* and *túrá-mira* are the chief exports. Previous to Sambat 1950, when there was no other grain-market, it exported 80,000 maunds daily. Two grain-dealing firms of which Ralli Brothers are one have agencies at Bhatinda. *Gur, shakkar* and *khand* are imported from the United Provinces; rice from Amritsar and Cawnpore (S. P. Railway); *ghi* from the Bángar, United Provinces and Rutlam; cotton seed from the United Provinces and Multán. In the Rájindar Ganj, Mandí and Kíkarwálá Bázár and in the town itself the Noharyánwála Bázár and the Fort Bázár are the most important *bázárs*. In the Rájindar Ganj the houses and shops are built nearly in the same style. The chief streets are the Maihna, Jhuttíke, Síre, Bháíkí and Búríwále, of which the first three are inhabited mostly by the Jats. The tahsíl and police station are inside the town and the post office is in the Rájindar Ganj. There is a High School where English and Vernacular are taught, and a hospital in charge of an Assistant Surgeon. The *kachari* of the City Magistrate is also in the town. The railway station lies north-west of the town, and is already insufficient for the numbers of trains daily running through it. It is the junction of the Rájpura-Bhatinda, Delhi-Samasata, Rewárí Ferozepore and Bhatinda-Bikáner Railways. There are also offices of the District Traffic Superintendent of North-Western Railway and of the Executive Engineer of the Bhatinda Irrigation Division. A rest camp has been made for British troops to halt at within the area of the town of Bhatinda. There is also a dák bungalow (furnished) near the railway station and there are two fine *saráis* for the accommodation of travellers. B. Thákar Dás, late Station Master, also built some fine houses to be let to travellers on rent. There are water-mills erected by Canal Officers on the Bhatinda Branch. There is no proper water-supply. There is a very large and famous fort[2] built on a raised ground. It is a square (660' each side), having 36 bastions nearly 118' high. The town was built in the days when the river Sutlej[3] was running near this place, but it is not fully known who built the fort. Inside the fort is the *gurdwára* of Guru Gobind Singh.

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[1] *Vide* History of Patiála by Khalífa Muhammad Hasan, pages 82-5.

[2] There are three more forts, Bhatner in Bikáner, Abohar and Sirsa in British territory, which are situated at about equal distances (32 *kos*) from each other, forming in a measure a quadrangle; and their similarity leads to the conclusion that they were built under one ruler. The fort is a square, occupying 14 acres of land, entirely built up of bricks and mortar, and, with the exception of the outer wall, is filled up with earth; it looks like a mound of earth surrounded by brick walls and towers. It is so high as to be visible from a distance of 15 miles (Patiála History, page 19).

[3] *Vide* Dr. Oldham's book, "The Lost Rivers of the Indian Deserts."

CHAP. IV.

Places of Interest.

Bhadaur.

BHADAUR.

Bhadaur is a town in the Anáhadgarh tahsíl and *nizámat* lying 16 miles west of Barnála in 75° 23′ E. and 30° 28′ N. Population (1901) 7,710 as against 7,177 in 1891 and 6,912 in 1881. Founded in 1718 by Sardár Dunná Singh, brother of the Rája Alá Singh of PATIALA, Bhadaur has since remained the residence of the chiefs of Bhadaur, who have an imposing house in the town. It is a healthy and flourishing town with a small manufacture of bell-metal and brass-ware, its light *ābkhoras* and *katoras* being well-known. It contains a *mahalla* of the Thatherás, by whom these articles are made. Its houses are mostly of brick, the artizan classes living inside the town and the Jat landholders in its outskirts. It possesses a police station, a vernacular middle school and post office.

BHAWANIGARH TAHSIL.

Bhawánígarh (or *Dhodán*) is the north-western tahsíl of the Karmgarh *nizámat*, lying between 75° 57′ and 76° 18′ E., 29° 48′ and 30° 24′ N., with an area of 488 square miles. It has a population (1901) of 140,309 as against 140,607 in 1891, and contains one town, SAMANA, with 213 villages. Its head-quarters are at the village of Bhawánígarh or Dhodán. In 1903-04 its land revenue with cesses amounted to Rs. 3,04,122.

BHAWANIGARH TOWN (DHODAN).

Bhawánígarh or Dhodán village is the head-quarters of the tahsíl of that name (Karmgarh *nizámat*). Lying in 30° 16′ N. and 75° 61′ E, it is 23 miles west of Patiála, with which it is connected by a metalled road. It is a purely agricultural village, built of sun-dried bricks, but contains a fort in which are the *kacharís* of the *názim* and *náib-názim*. The tahsíl offices are in the village, which also possesses a dispensary, anglo-vernacular middle school, police station and post office. Population (1901) 3,404 souls. Its older name of Dhodán is derived from the Dhodán Jats, a sept of the Bájha *got* which holds it. It was re-named Bhawánígarh by Bába Alá Singh in whose time a sheep is said to have defended itself against two wolves at the shrine of Bhawání Deví in the Dhodán fort. Acting on this omen a *darwesh* advised the Mahárája to build the fort of Bhawánígarh.

BHIKHI TAHSIL.

Bhíkhí, the southern tahsíl of the Anáhadgarh *nizámat*, lying between 75° 15′ and 75° 50′ E. and 29° 45′ and 30° 14′ N., with an area of 645 square miles. It has a population (1901) of 128,965 souls as against 119,354 in 1891, and contains 172 villages. Its head-quarters are at the village of Bhíkhí. Its land revenue with cesses amounted in 1903-04 to Rs. 2,70,993.

CHAIL.

Cháil, the summer residence of the Mahárája of Patiála, lies in the *pargana* of Cháil, Pinjaur tahsíl, *nizámat* Pinjaur, 22 miles east of Kandeghát Station on the Kálka-Simla Railway and 24 miles south-east of Simla by the Kufrí road. It lies in 30° 57′ 30″ N. and 77° 15′ E. The height of Tibba Siddh is 7,394 feet above sea-level. Its population according to the census of 1901 was only 20, but during the summer months is about 1,000. Cháil was originally a possession of Keonthal State, but was wrested from it by the Gurkha Commander Amar Singh in 1814. After the Gurkha War, by the *sanad* of the 20th of October 1815, the British Government transferred the portions of the Baghát and Keonthal

territories to the Patiála State on payment of a *nazráná* of Rs. 2,80,000.[1] The hill on which the Mahárája's palace stands is called Rájgarh. The Residency House is situated on Padhewa, and the third hill, which is included in Cháil, is known as Tibba Siddh. Prior to 1889 there were no houses on these hills, but only a temple of Shivájí on the latter hill. The handsome villa of the Mahárája, which is lighted by electricity, was built in 1891-92. Close to it is the Guest House, a fine building, generally known as the Dharámsalá, for European and other gentlemen. Other buildings are Pine Cottage, Billiard Room, Garden Cottage, Glen View Cottage, Oak Cottage and Siddh Cottage. The station is provided with water-works. The superintendence of the station and sanitary arrangements are under the Medical Adviser to the Mahárája. The summer climate of the place is salubrious, but the winter is intensely cold and snow often falls. Cháil has a post office and a sub-treasury. It possesses no State school in the locality, but has an indigenous school where a Pandit teaches Nágrí. There is no police station. The *bázár*, called Am-kharí, consists of 15 or 16 shops, owned by Brahmans, Rájpúts and Súds. There is a garden at Mohog. A telephone connects the palace of the Mahárája with the stable, electric house, and the Medical Adviser's house. A large space has been cleared for a badminton and two tennis courts. The Cháil hills are densely wooded, with trees similar to those in Simla. The deodár is the principal tree, both as regards value and abundance.

CHHAT.

Chhat (in the Banúr tahsíl of Pinjaur *nizámat*) is an ancient village, 7 miles east of Banúr in 30° 36′ N. and 76° 50′ E. Banúr is closely connected with Chhat, and the two places are commonly mentioned togethe as Chhat-Banúr. The ruins of old buildings, still to be seen, show that it must have been one of the *bastís* or suburbs of Banúr which was formerly a large town, and there are a good many Muhammadan tombs.[2] It contains an old fort Its population in 1901 was 674. Tradition says that its old name was Lakhnautí, and that Rái Pithora, who was *shabd-bedhí* (*i.e.*, could shoot an arrow as far as a voice can be heard, whatever might intervene), was imprisoned here by Shaháb-ud-Dín in a house whose roof was made of a sheet of iron one *bálisht* (¾ feet) thick. Shaháb-ud-Dín, sitting on the roof, called to Rái Pathora, who aiming by the voice shot an arrow which pierced the roof and killed Shaháb-ud-Dín. Hence the place became known as Chhat, 'a roof' [Sair-i-Punjab, page 405 and *cf.* Aín-i-Akbarí, translated by Francis Gladwin, page 386. This is of course pure legend.]

FATEHGARH TAHSIL.

Fatehgarh (or *Sirhind*) is the head-quarters tahsíl of the Amargarh *nizámat*, lying between 76° 17′ and 76° 42′ E. and 30° 33′ and 30° 59′ N.,

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[1] History of Patiála, pp. 263-64

[2] The inscriptions on the tombs of the following persons give the dates of their death :—

(1) Mirza Mír Mohammad Khán, Hirví, died on the 17th Shawwál, 1000 A. H.

(2) Khawája Jalál-ud-Dín Khán, son of Sultán Husain Sháh, Hirví, died on the 12th Rabí-ul-Awwal, 1000 A. H.

(3) Musammát Malika Begam, daughter of Khawája Imád-ud-Daula, Hirví, Delhví, died on the 19th Rabí-ul-Awwál, 1015 A. H.

(4) Sháhzáda Mirza Khawája Jalál-ud-Dín Khán, son of Mír Ahmad Khán, son of Khawája Sulemán Khán, son of Bádsháh Alí Sher Khán, son of Bádsháh Husain Sháh, Hirví, Delhví, died on the 19th Ramzán, 1000 A. H.

(5) Sháhzáda Jalál-ud-Dín of Khawárizm died on the 20th Zil Hij, 702 A. H.

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Places of Interest.
Fatehgarh Tahsíl.

with an area of 290 square miles. It has a population (1901) of 126,589 souls as against 130,741 in 1891, and contains the towns of BASI and SIRHIND or Fatehgarh, its head-quarters, with 247 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 2,66,974.

GHANAUR TAHSIL.

Ghanaur is the southern tahsíl of the Pinjaur *nizámat*, lying between 76° 50′ and 76° 29′ E. and 30° 29′ and 30° 4′ N., with an area of 178 square miles. It has a population (1901) of 45,344 souls as against 49,842 in 1891, and 171 villages. Its head-quarters are at the village of Ghanaur. Its land revenue with cesses amounted in 1903-04 to Rs. 2,02,489.

GHURAM (RAMGARH).

Rámgarh, the ancient Ghurám (spelt Kuhrám in Aín-i-Akbarí and other Muhammadan histories) is a village in Ghanaur tahsíl (Pinjaur *nizámat*), 26 miles south of Rájpura in 30° 7′ N. and 76° 33′ E., with a population of 798 in 1901. It is an ancient place with many ruins in its vicinity, which show that it was a great town in former days. Tradition avers that it was the abode of the *nansál* (the maternal grandfather) of Rám Chandar of Ajodhia.[1] Kuhrám was one of the forts which first surrendered to Muhammad of Ghor after his defeat of Pirthí Ráj at Taráwarí in 1193, and it was entrusted to Qutb-ud-Dín, afterwards king of Delhi. From this place he marched on Hánsí. It continued to be an important fief of Delhi. Near it stands an old fort, to the south of which is a garden surrounded by a *pakká* wall, adjacent to which is a large tank. A little to the east of the village is the shrine of Mírán Said Bhíkh, within whose walls are three buildings, in the central one of which hangs an iron globe suspended to a chain. Here a fair is held in Asárh. A tomb of Lálánwála (Sakhí Sarwar) also stands there.

GOVINDGARH TAHSIL.

Govindgarh (*Bhatinda*) is the western tahsíl of the Anáhadgarh *nizámat* lying between 74° 41′ and 75° 31′ E. and 29° 33′ and 30° 30′ N., with an area of 769 square miles. It has a population (1901) of 142,413 souls as against 123,592 in 1891, and contains the town of BHATINDA, also called Govindgarh, its head-quarters, with 196 villages. The land revenue with cesses amounted in 1903-04 to Rs. 2,74,444.

HADIAYA.

The town of Hadiáya is in the tahsíl and *nizámat* of Anáhadgarh, 4 miles south of Barnála, in 75° 34′ E. and 30° 19′ N. Population (1901) 5,414 as against 6,183 in 1891 and 6,834 in 1881, a decrease due to the rising importance of Barnála. Its population is largely agricultural. It has a small trade in grain and some manufacture of iron locks, *phaurás*, and carts. The town contains a *gurdwára* of Guru Teg Bahádur and a large tank at which a large fair is held in Baisákh. The Bairágí *faqírs* have a *dera* here. It contains a police post and a vernacular primary school.

[1] See the *Darpán granth*, 10th *chhand*, of Guru Gobind Singh.

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Places of Interest.

KALAIT.

Kaláit.

Kaláit (Kiláyat) in the Narwána tahsíl of Karmgarh *nizámat*, now a station on the Narwána-Kaithal line, is a place of great antiquity, in 29° 41′ N. and 76° 19′ E., 13 miles south-west of Kaithal. It contains two ancient temples, ascribed to Rája Sálbáhan, on which are Sanskrit inscriptions, and a tank, known as Kapal Muni's *tírath*, which is held sacred by Hindus. Kaláit was described in the Report, Punjab Circle, Archæological Survey, for 1888-89. The temples, traditionally seven in number, are therein said to be four in number, and their age is stated to be about 800 years. Their destruction is attributed to Aurangzeb. Population (1901) 3,400 souls. The place lies within a radius of 40 *kos* from the Kurukshetra, within which Hindus do not consider it necessary to take the bones and ashes of the dead to the Ganges. The village contains a vernacular primary school.

KARMGARH NIZAMAT.

The Karmgarh *nizámat*, which takes its name from the village of Karmgarh (Sutrána), 33 miles south-west of Patiála, lies between 76° 36′ and 75° 40′ E. and 29° 23′ and 30° 27′ N., with an area of 1,801 square miles. It has a population (1901) of 500,635 souls as against 500,225 in 1891, and contains four towns, PATIALA, SAMANA, SUNAM and SANAUR, and 665 villages. Its head-quarters are at Bhawánígarh or Dhodán, a village in tahsíl Bhawánígarh. The land revenue with cesses amounted in 1903-04 to Rs. 9,46,368. The *nizámat* consists of a fairly compact area in the south-east of the main portion of the State, and is divided into four tahsíls,—Patiála, Bhawánígarh, Sunám and Narwána, of which the first three lie in that order from east to west, partly in the Pawádh and partly in the Jangal tract, on the north of the Ghaggar river, while the fourth tahsíl, that of Narwána, lies on its south bank in the Bángar.

LALGARH.

Lálgarh, usually known as Laungowál, is the largest village in the State. It lies in Sunám tahsíl of Karmgarh *nizámat*, 8 miles north-west of Sunám in 30° 12′ N. and 75° 44′ E., and was rebuilt by Mahárája Alá Singh. A purely agricultural village with an area of 100,000 *bíghas*, it produces a vast quantity of grain. It is built of sun-dried bricks and contains a police post. Population (1901) 6,057 souls.

MANSURPUR.

Mansúrpur, called Chhíntánwálá, is a very old village on the Ráj-pura-Bhatinda line in Bhawánígarh tahsíl of Karmgarh *nizámat*. It was renowned for its *chhínt*—' chintz '—of fast colour, whence its name. It lies in 30° 22′ N. and 76° 5′ E. Its population in 1901 was 1,860. It contains the *deval* or shrine of Magghí Rám Vedántí, who founded the Apo-Ap sect. Its first historical mention dates from 1236, when the Sultán Rukn-ud-dín Fíroz Sháh I, son of Altamsh, led his army towards Kubrám, and in the vicinity of Mansúrpur and Tarain (Taráwarí in Karnál) put to death a number of his Tájik officials. Like Samána and Sunám it formed one of the great fiefs round Delhi, and is more than once mentioned in the Tabaqát-i-Násirí. Here Mahárája Sáhib Singh fought a battle with Mahárája Ranjít Singh which ended in their reconciliation. Fíroz Sháh cut a canal from the Sutlej in order to irrigate Sirhind, Mansúrpur and Sunám, but it is now merely a

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Places of Interest.

Mansúrpur.

seasonal torrent. Its climate used to be good, but is now malarious. There was a fort in Mansúrpur, where Mahárája Sáhib Singh built a residence. The *biswadárs* are mainly Khatrís, Rájpúts and Mughals.[1] There are a post office and a vernacular primary school here.

MOHINDARGARH NIZAMAT.

The Mohindargarh *nizámat* lies between 27° 18′ and 28° 28′ N. and 75° 56′ and 76° 18′ E., with an area of 691 square miles. It is bounded on the north by the Dádrí tahsíl of Jínd, on the west and south by Jaipur territory, and on the east by the State of Alwar and the Báwal *nizámat* of Nábha. It has a population (1901) of 140,376 as against 147,912 in 1891, and contains the towns of NARNAUL and MOHINDARGARH or Kánaud, its head-quarters, with 268 villages. In 1903-04 its land revenue with cesses amounted to Rs. 3,85,310. Situated in the extreme south-east of the province, it is geographically part of the Rájpútána desert and forms a long narrow strip of territory lying north by south. It is partially watered by three streams: the Dohán, which rises in the Jaipur hills, traverses the whole length of the *nizámat* and passes into Jínd territory to the north; the Krishnáwatí, which also rises in Jaipur and flows past Nárnaul town into Nábha territory in the east; and the Gohlí. It is divided into two tahsíls, MOHINDARGARH or Kánaud, and NARNAUL.

MOHINDARGARH TAHSIL.

Mohindargarh or Kánaud is the head-quarters tahsíl of the Mohindargarh (Nárnaul) *nizámat*, lying between 75° 56′ and 76° 18′ E. and 28° 6′ and 28° 28′ N., with an area of 330 square miles. It has a population (1901) of 55,246 souls as against 59,867 in 1891, and contains the town of Mohindargarh, popularly called KANAUD, its head-quarters, with 111 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 1,50,859.

MOHINDARGARH TOWN.

Mohindargarh (*Kánaud*), the head-quarters town of the Mohindargarh tahsíl and *nizámat*, lying 24 miles south of Dádrí, in 76° 13′ E. and 28° 16′ N. Population (1901) 9,984 souls. Kánaud was founded by Malik Mahdúd Khán, a servant of Bábar, and first peopled, it is said, by Brahmans of the Kánaudia *sásan* or group, whence its name. It remained a *pargana* of the *sarkár* or government of Nárnaul under the Mughal emperors, and about the beginning of the 19th century was conquered by the Thákur of Jaipur, who was in turn expelled by Nawáb Najaf Qulí Khán, the great minister of the Delhi court under Sháh Alam. On his death his widow maintained her independence in the fortress, but in 1792 Sindhia's general De Boigne sent a force against it under Perron. Ismáíl Beg persuaded its mistress to resist and marched to her relief, but she was killed in the battle which ensued under the walls of Kánaud and Ismáíl Beg surrendered to Perron. Kánaud then became the principal stronghold of Appa Khande Ráo, Sindhia's feudatory who held the Rewárí territory. It eventually became a possession of the British by whom it was granted to the Nawáb of Jhajjar. By the *sanad* of 4th January 1861, *parganas* Kánaud and Buddhúána were granted, with all the rights pertaining thereto, by the British Government to Mahárája Narindar Singh, in lieu of Rs. 19,38,800. The fort of Kánaud is said to have been built by the Marathas. The inner rampart is *pakká* and the outer *kachchá*. The treasury and jail are in the fort. The place possesses an old garden, an anglo-vernacular middle school, a police station, a post office, and a dispensary.

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Places of Interest.

Nárnaul tahsíl.

NARNAUL TAHSIL.

Nárnaul is the southern tahsíl of the Mohindargarh (*Nárnaul*) *nizámat*, lying between 75° 58′ and 76° 17′ E. and 27° 18′ and 28° 8′ N., with an area of 274 square miles. It has a population (1901) of 85,130 souls as against 88,045 in 1891, and contains the town of NARNAUL, its head-quarters, with 157 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 2,34,452.

NARNAUL TOWN.

Nárnaul,[1] after Patiála the most important town in the State, is the head-quarters of the Nárnaul tahsíl (in *nizámat* Mohindargarh), lying (in 28° 3′ N. and 76° 10′ E.) on both sides of the Chhalák *nadí*; it is 37 miles south-west from Rewárí, with which it is connected by the Rewárí-Phulera Railway, and has decreased in population as the marginal figures show. This decrease is attributed to the

Year of census.	Persons	Males.	Females.
1881 ...	20,052	9,984	10,068
1891 ...	21,159	10,413	10,746
1901 ...	19,489	9,466	10,023

famine of 1956 Sambat (1899 A. D.). As constituted by religions its population is shown in Table 7 of Part B. The town lies on high ground, and the houses, some of which have two storeys, are almost all built of stone. Its lanes are steep and narrow, but paved with stone, and its climate, though hot and dry, is healthy. Nárnaul is a place of considerable antiquity. Founded according to tradition 900 years ago near the Dhosí hill in the midst of a vast forest, it was called Náharhaul or the 'lion's dread.' Another folk etymology ascribes its foundation to Rája Launkarn, after whose wife Nár Laun is named. After Launkarn's time it fell into the hands of the Muhammadans. In the Digbije of Saihdeo (Sabháparb of the Mahábhárata) it is said that Saihdeo marched southwards from Delhi to the Chambal river, after conquering Narráshtra or Nárnaul. Nárnaul is first mentioned in the Muhammadan historians as given by Altamsh in fief to his Malik Saif-ud-Dín, afterwards feudatory of Sunám.[2] In his *Ghurrat-ul-kamál*, Amír Khusro mentions it as under Malik Kutlagh-tagín, Azam, Mubárak, *amír* of Nárnaul under Fíroz Sháh Khiljí.[3] In 1441 (689 H.) it was held by Iklím Khán and Bahádur Náhir and plundered by Khizr Khán on his expedition into the turbulent Mewát. Ibráhím Khán, grandfather of Sher Sháh, entered the service of Jamál Khán, Sárang-Khání, of Hisár-Fíroza, who bestowed on him several villages in *pargana* Nárnaul for the maintenance of 40 horse, and at Nárnaul Ibráhím Khán died.[4] His tomb is still shown, in the town, which claims to be Sher Sháh's birthplace. Sher Sháh's vassal Hájí Sháh was expelled from Nárnaul by the redoubtable Tardí Beg on Humáyún's restoration; and, in the reign of Akbar, Sháh Qulí Mahram adorned the town with buildings and large tanks. Nárnaul was the centre of Abú Ma'álí's revolt under Akbar.[5]

A. D. 1563.

[1] It was one of the *sarkárs* of *súba* of Agra under the Mughal Emperors.
[2] T. N., page 730.
[3] E. H. I, III, page 540.
[4] E. H. I., IV, pages 308-9.
[5] E. H. I., III, page 181.

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Places of Interest.

Nárnaul Town.

Under Alamgír in 1672 A. D. occurred a curious revolt of a body calling themselves the Satnámís, Mandihs or Mundihs, inhabitants of Mewát, who considered themselves immortal, 70 lives being promised to every one who fell in action. A body of about 5,000 collected near Nárnaul and plundered cities and districts. Táhir Khán *faujdár*, at first unable to withstand them, deputed a force under several officers including Kamál-ud-Dín, son of Diler Khán, Purdil, son of Firoz-ud-dín, Mewátí, and the rising was suppressed with great slaughter and the Hindus called it the *mahábhárat* on account of the number of elephants killed in the campaign.[1] The Muntkhab-ul-Lubáb states that the Satnámís got possession of Nárnaul, killed the *faujdár*, and organised a rude administration. Under Násir-ud-Dín Muhammad Sháh, Sarf-ud-Daula, Irádatmand Khán was sent against Rája Ajít Singh who had revolted and taken possession of Ajmer, Sambhal and Nárnaul, but he abandoned the latter place on the advance of the royal army.[2] Under Ahmad Sháh, 'Itmád-ud-Daula obtained the *súbahdári* of Ajmer and the *faujdári* of Nárnaul, *vice* Sa'ádat Khán deposed, with the title of Imám-ul-Mulk Khán-Khánán. On the break up of the Mughal dynasty Nárnaul became an appanage of Jaipur, and in 1793—97 Nárnaul and Kánaud were taken by de Boigne and given to Murtaza Khán Bharaich.[3] In reward for his services in the Mutiny Mahárája Narindar Singh was granted the *iláqa* of Nárnaul of the annual value of Rs. 2,00,000 with all the accompanying sovereign rights.

The town boasts a considerable trade in cotton, *ghí*, *sarson* and wool. Painted bed-legs, *jájams*, *sarotás*, embroidered shoes, leather halters, leather bags, brass *huqqas* and *chilms* and silver buttons are made and *chunrís* or women's head-dresses are dyed. *Raths* and *majholís* are also made and its (white-wash) lime and *henna* are in great demand. Nárnaul possesses many buildings of interest, including a large *sarái* erected by Rái Mukand Rái Kayath in the time of Sháh Jahán. In this the magistrate of Mohindargarh holds his court. The tahsíl and police station are in the town, which also possesses an anglo-vernacular middle school, a post office, and a dispensary in charge of an Assistant Surgeon. Other old buildings are the Khán Sarwar tank, *chhatta* of Rái Mukand Rái, Chor Gumbaz, Sobha Ságar *táláb*, and a spacious building with nine court-yards, and a garden and *báoli* remains of the *takht* of Mirza Alí Ján, a man of note in Akhbar's time, Nawáb Sháh Qulí Khán's mausoleum, and tombs of Pír Turkmán and Shah Nizám. The town contains a *sarái* and several *dharmsálás*, and outside it are several large tanks. The most important lanes are the Mandí, Adína Masjid, Káyath-wára, Sarái, Kharkharí, Chánd-wára, Missarwára and Farásh-khána, with the Nayá and Purána *bázárs*, the latter a general, the former a grain, market, built in 1916 Sambat by Mahárája Narindar Singh. On the Dhosí (a flat-topped hill near Nárnaul) is a well named *chandar kúp* sacred to Chiman *Rishí*, which the Hindus worship, and when the *tith* of Amáwas happens upon a Friday the water flows over at sunrise, at which time the people bathe there. In the months of Chet and Kátak great fairs are held there.

NARWANA TAHSIL.

Narwána is the southern tahsil of the Karmgarh *nizámat*, lying south of the Ghaggar river between 75° 58′ and 76° 27′ E. and 29° 23′

[1] E. H. I., VII, 186, *cf.* 294-5.

[2] E. H. I., VII, page 44.

[3] Tod's Rájisthan, Volume II, page 399.

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Places of interest.

Narwána Tahsíl.

and 29° 51′ N. It has an area of 538 square miles. Its population (1901) is 117,604 as against 108,913 in 1891, and it contains 133 villages, its head-quarters being at the village of Narwána. In 1903-04 the land revenue with cesses amounted to Rs. 1,79,887.

NARWANA TOWN.

Narwána,[1] the head-quarters of the tahsíl of that name in Karmgarh *nizámat*, is a village, lying in 29° 36′ N. and 76° 11′ E., with a station on the Southern Punjab Railway, about half a mile from the village. A purely agricultural place, built mostly of brick, it is a mart for cotton, *ghí*, *til*, *múng*, *moth* and *bájra*, and has a ginning factory near the railway station. The place is not yet connected with the station by a road, and in the rainy season access to it is difficult. The place boasts a vernacular middle school, dispensary, police station and post office. Population (1901) 4,432 souls.

PAIL.

The town of Páil (30° 43′ N. and 76° 7′ E.), head-quarters of the tahsíl of that name, is officially called Sáhibgarh. It is in the Amargarh *nizámat* and lies 34 miles from Patiála and 6 miles from the Cháwa Station on the North-Western Railway, but it is not connected with the station by a road. Nearly all the houses are of masonry and the lanes though narrow are straight and well paved, and as it lies on a mound, the site of a ruined village, all its drainage runs outside the town. The *bázár* divides it into two parts, on one side of which reside Muhammadans and on the other Hindus. The town is so built that there is no need for women to go into the *bázár* to reach one lane from another. The population in 1881, 1891 and 1901 is shown in the margin, and its constitution by religions is shown in Table 7 of Part B. It has decreased since 1891, but increased since 1881. The place is a healthy one.

Year of census.	Persons	Males.	Females.
1881	5,077	2,600	2,477
1891	5,566	2,746	2,820
1901	5,515	2,798	2,717

The town is of some antiquity and the following account is given of its foundation:—More than 700 years ago Sháh Hasan, a Muhammadan *faqír*, took up his abode on the ruins of a town. The Seoní Khatrís came from Chiniot to Páil, and at the *faqír's* suggestion settled there. In digging its foundations they found a *páseb* or *páil* (a woman's foot ornament) and told the *faqír* who advised them to name the place after the ornament. Sháh Hasan's tomb stands in the town and a fair is held at it every year. In 1236 A D. the rebellious Malik Alá-ud-Dín Jání was killed at Nagáwán in the district of Páil by the partizans of the Sultán Razíya, daughter of Altamsh. Páil was a *pargana* of Sirhind in Akbar's time. The town is not a place of much trade, only *mirch* (pepper), and some grain being exported. Carving door frames is done by its carpenters, and they also make

[1] Its original name is popularly supposed to be Morána after the name of Jats of the Mor *gót*.

CHAP. IV. — Places of Interest. Páil.

ratks and *bahlis*. Light country shoes are also made. The town contains a tahsil, high school, dispensary, post office, and police post. There is also an old fort, a fine *gumba* (the tomb of some imperial official), and a *pathronwálí haveli*, or house of stone, with door frames and gates also of stone. There is a tank called the Ganga Ságar and a temple of Mahádeo, called the Dasnám ká Akhára. Here every year the Rám Líla is celebrated on the Dasahra day. Mahádeo and Párbatí are worshipped in the form of Lallo (Ralí) and Shankar, and in Chet girls lament daily in their names. In Baisákh the mourning ceases. Two images of dung and clay are made and handsomely dressed. These are then worshipped, and finally all the Hindu women of the town assemble and lament, then sing joyful songs and cast the images into a tank or well. The landowners of Páil are Khatrís.

PATIALA TAHSIL.

Patiála or Chaurási is the north-eastern tahsil of the Karmgarh *nizámat*, lying between 76° 17′ and 76° 36′ E., 30° 8′ and 30° 27′ N., with an area of 282 square miles. Its population was 121,224 in 1901 as against 128,221 in 1891. It contains two towns, PATIALA, its head-quarters, and SANAUR, with 197 villages. The great fort of Bahádurgarh, four miles north-east from Patiála, lies within the tahsíl. The tahsil is wholly within the Pawádh. In 1903-04 the land revenue with cesses amounted to Rs. 2,14,086.

PATIALA TOWN.

Patiála, the capital of the State, lies in a depression on the western bank of the Patiála *nadí*, on the Rájpura-Bhatinda Railway, 34 miles from Ambála Cantonment, in 30° 20′ N. and 76° 28′ E. It is also connected with Nábha and Sangrúr by a metalled road. Tradition says that Pátanwálá *theh* or the ruins of Pátan lay where the foundation of the Patiála *qila*, 'palace,' was laid It is also said that long ago a Pátan-kí-Rání lived in Pátan. Muhammad Saláh and other influential Khokhar *zamíndárs* of *pargana* Sanaur surrendered Sanaur with its 84 villages to Mahárája Alá Singh. In order to maintain his hold over the newly acquired territory it was necessary to erect a stronghold, so the Mahárája selected Patiála for its site, it being at that time a small and little known village of *pargana* Sanaur, and erected a *kachchi garhi* (stronghold) in 1753. This *garhi* was situated a little to the east of the present *qila*, which was founded in 1763 by Mahárája Alá Singh and built from the custom dues collected at Sirhind [Táríkh-i-Patiála, pages 49-50 and 61]. After the fall of Sirhind in 1763 its inhabitants migrated in large numbers to Patiála, where they are still known as Sirhindís. Since its foundation it has always been in the possession of the Mahárájas of Patiála, and under their rule has increased in population, size and prosperity. It is now a fine town covering an area of 1,209 *pakká bighas*. A mud wall (*kot*) which surrounded the town was demolished in Sambat 1935 by the second Council of Regency. Some gates still standing are remains of the *kot*. The houses mostly built of brick are crowded together. The lanes are narrow and crooked, and are for the most part paved or metalled. The *bázár* streets are wide and straight. The shops near the *qila* are of a uniform style. The most important lanes are the Latórpura, Bhandián kí galí, Desráj, Chhatta Nánú Mal, in which Khatrís, Baniás and Brahmans mostly live. The chief *bázárs* are the Chauk, the Dhak *bázár*, Sirhindí and Sámánia

Patiála Town.

bázárs. The population in 1881, 1891 and 1901 is shown in the margin. Its constitution by religion is shown in Table 7 of Part B. The situation of the town on low-lying land and the numerous *tobas* (ponds) in it used to cause serious outbreaks of disease, and to protect it against these some depressions have been filled in and the remainder drained. The sanitary arrangements are good and malarial fever is not now severe. Drinking water is obtained from wells inside the town and water in the rainy season is not good.

Year of census.	Persons.	Males.	Females.
1881	53,629	30,858	22,771
1891	55,856	34,118	21,728
1901	53 545	31,494	22,051

Trade and manufactures.

Patiála is a mart for *gota*,[1] *kanári*, *zari*, *dank*, *sitára*, *bádla* (gold lace), *chúrís* and *daryái* (silk cloth). Silk and *sari* embroidery is also made by Kashmírís, designs of all sorts being worked on the edges of *chádars*, *chogas*, jackets, handkerchiefs and caps. Silk *ázárbands* (trouser strings) are also made. The light cups of bell metal (*phúl ká kaul*) are well known. Grain is consumed in great quantities, but sugar and rice are also important imports. There is a State workshop outside the city where repairs of all kinds are undertaken and certain articles manufactured with the aid of machinery.

Public buildings and institutions.

The principal educational institutions are the Mohindar College with its boarding-house which cost more than Rs. 3,00,000, the new middle school and some primary schools for boys and girls. Attached to the Educational Department is the Rájindar Victoria Diamond Jubillee Public Library. The College Hall is utilised as the reading room of the library. Another library is attached to the college. There is also a Rájindar Deví Orphanage School. The English and Urdu Rájindar Press publishes a weekly paper called the "Patiála Akhbár." The Rájindar Hospital is a fine building outside the town opposite the Báradarí, and there are also in the town near Sanaurí Gate a branch dispensary and Hendley Female Hospital. Attached to the Rájindar Hospital is the female hospital under the charge of a lady doctor. A new central jail on improved cellular system, lying 3 miles north-west of Patiála, is under construction. Municipal work (*Arástgi Shahr*) is under the supervision of the Medical Adviser. A municipality has recently been established. Drainage system has made considerable progress, and a water-works scheme has been sanctioned and the work has been taken in hand. The general post office is outside the town opposite the Rájindar Hospital. The Patiála workshop is near the Báradarí. The Irrigation Department office is opposite the Mohindar Kothí, the Kanwar Sáhib's residence. On the other side of the Kothí is the Singh Sábha house. The Ijlás-i-khás court outside Sheránwála Gate is built on an improved modern style and is a good building. The present Residency House, situated near the Báradarí, is a fine and commodious building. The police station (Kotwálí) is near the *qila* and the telegraph office is situated in front of the Samadhán. All the other offices, such as the Chief Court, Díwání Mál, Sadr-Adálat, Munshí Khána and Bakhshí Khána are in State buildings.

[1] The importation of these articles from Delhi has decreased the demand for local manufactures, which fact has told heavily upon the craftsmen.

CHAP. IV.
—
Places of Interest.

Patiála Town.

in or near the *qila*. Beside these public buildings, the *qila* contains a new Díwán Khána[1] built by Maharája Narindar Singh in 1916, which cost nearly Rs. 5,00,000. It comprises two large halls, the outer 135′ x 36′ and 30′ high, and the inner 135′ x 21′. The *qila* also contains the old Díwán Khána, also a fine building, and the Patiála museum. Opposite the telegraph office are the State *samádhs* (tombs); that of Bába Alá Singh is of marble. The Kanwar Sáhib's *havelí*, west of the *qila*, is a large building built by Mahárája Karm Singh at a cost of nearly Rs. 5,00,000 for his younger son Kanwar Díp Singh. Round the city runs a road (called the Thandí or Chakkar-kí-Sark) or Mall which passes close to the Rájindar Hospital, and is like the whole city lighted by lamps. Near the Sheránwálá Gate is the Báradarí garden, where the Mahárája resides. It is a very fine garden with artificial hills and paths and adorned with statuary, and lighted by electric light. The Baradarí is also worth seeing. Opposite it is the famous temple of Mahá Kálí and Rájeshwarí in which are preserved some Sanskrit manuscript leaves[2] (*patras*) supposed to have been written by Biás, the famous author of the Mahábhárata. Near the Báradarí are some fine houses where European officers reside. Towards the Samánia Gate is the Motí Bagh garden, containing an upper and a lower garden like the Shálámár gardens at Lahore. Inside it are some fine buildings, and it is surrounded by a masonry wall. A canal with a number of iron bridges over it runs through it and supplies its tanks, fountains, and *ábshárs*. It was made in 1904 Sambat by Mahárája Narindar Singh at a cost of Rs. 5,00,000. On the other side of the Motí Bágh is a large tank into which the Patiála escape channel falls. On the other side of the tank is the Banásarghar, connected by a hanging bridge with the Motí Bágh. On the opposite side of the Motí Bágh there is a large *gurdwára*. West of the *gurdwára* is the Victoria Poor-house. Towards the Saifábádí Gate is the Híra Bágh garden, which contains a fine building with some tennis courts. Outside the Nábha Gate is the cantonment for the Imperial Service Troops, built on the model of a British cantonment. There is a fine polo ground and a race-course. Near the Láhorí Gate is the Christian Church. There is a dák bungalow (furnished) near the railway station, and there are in the city six *saráis* for the accommodation of travellers. The canal passes by the northern side of the city. It is a boon to the inhabitants. As Patiála is situated on low-lying land it is flooded at times. The first flood occurred in Sámbat 1909, but as there was a *kachchá* wall round the city and the entrances were protected by heavy gates, the news of the rise of flood aroused the people, and it was easily averted by merely shutting the gates and putting *bands* in them. In Sambat 1944 the flood entered the city and caused great damage. A *band* (dam) was erected to protect it from floods, but next year the floods broke the *band*. Arrangements were made to protect the city, and it is now secure.

PINJAUR NIZAMAT.

The Pinjaur *nizámat* lies between 76° 29′ and 77° 22′ E. and 31° 11′ and 30° 4′ N., with an area of 932 square miles. It has a population (1901) of 212,866 souls as against 226,379 in 1891, and contains the town of BANUR, with 1,588 villages. In 1903-04 its land revenue with cesses amounted to Rs. 6,48,475. The *nizámat* forms the north-eastern part of the State,

[1] This building has recently been remodelled into one spacious Darbár Hall.

[2] Mahárája Narindar Singh brought these leaves from Badrí Naráin when in Sambat 1909 he went there and other places on pilgrimage.

and is divided into four tahsíls, RAJPURA, BANUR, PINJAUR and GHANAUR. Of these Pinjaur lies in the Himálayán area, the other three being in the Pawádh. The head-quarters of the *nizámat* are at Rájpura.

Pinjaur *nizámat.*

PINJAUR TAHSIL.

Pinjaur, the north-eastern tahsíl of the Pinjaur *nizámat*, lying between 77° 22′ and 76° 50′ E. and 30° 41′ and 31° 11′ N., with an area of 454 square miles. It has a population (1901) of 55,731 souls as against 56,745 in 1891, and contains 1,136 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 83,995. Its head-quatters are at PINJAUR.

PINJAUR TOWN.

Pinjaur,[1] the head-quarters of the Pinjaur tahsíl (Panjaur *nizámat*), Patiála State, Punjab, lying 3 miles from Kálka on the Simla road, in 30° 50′ N. and 76° 59′ E., at the confluence of the Koshallia and Jhajhra, two tributaries of the Ghaggar. Population (1901) 812 souls. The name Pinjaur is a corruption of Panchápura and the town is undoubtedly of considerable antiquity, being mentioned by Abú Rihán in 1030 A. D. In 1254 it formed part of the territory of Sirmúr which was ravaged by Nasír-ud-Dín Mahmúd, king of Delhi.[2] It was the fief of Fidáí Khán, foster-brother of Alamgír, and the Rája of Sirmúr recovered it in 1085 H. from the son of its former holder, a Hindu. Fidáí Khán laid out the beautiful gardens, which still remain, after the model of the Shálámár gardens at Lahore. They are watered by an aqueduct fed by a hill stream. Wrested from the Muhammadans by a Hindu official who made himself master of Maní Májra, it was taken by Patiála in 1769,[3] after a desperate siege, in which the attacking force, though reinforced from Hindúr, Kahlúr and Náhan, suffered severely. There are extensive Hindu remains and fragments of an ancient Sanskrit inscription in the town.[4] Bourquin, Sindhia's partizan leader, dismantled its fort. Pinjaur is also celebrated for its *tírath*, or sacred tank, called the Dháráchhetar or Dhárámandal, at which a fair is held from *Baisákh Sudí tíj*[5] to *saptmí*. The place also possesses a dispensary, post office, vernacular primary school and police station, and is the head-quarters of the Conservator of the Patiála State Forests.

RAJPURA TAHSIL.

Rájpura is the head-quarters tahsíl of the Pinjaur *nizámat*, lying between 76° 33′ and 76° 49′ E. and 30° 22′ and 30° 36′ N., with an area of 143 square miles. It has a population (1901) of 55,117 souls as against 59,607 in 1891, and contains 146 villages. Its head-quarters are at the town of RAJPURA. Its land revenue with cesses amounted in 1903-04 to Rs. 1,91,494.

RAJPURA.

Rájpura, the head-quaters of the Pinjaur *nizámat* and Rájpura tahsíl, lies 16 miles north-east of Patiála in 30° 29′ N. and 76° 39′ E. It has a station on the North-Western Railway and is the junction

[1] Tradition says that Pinjaur was founded by Pándos, the heroes of Mahábharat.

[2] A. S. R. XIV, pages 70-71.

[3] Punjab Rájás, page 32.

[4] A. S. R. XIV, page 72.

[5] On the Baisákh *sudi tíj*, *akhshai-tritiya* or *satda-tíj* a fair is held in commemoration of the birthday of Pars Rám (the exterminator of the Kshatriyás) who practised asceticism here.

CHAP. IV.

Places of Interest.

Rájpura.

for the Rájpura-Bhatinda Branch. Founded by Rája Todar Mal, Akbar's famous minister, it is still surrounded by a brick wall and most of its buildings are of brick. The town only contains two *bázárs* with some 40 shops, but Mahárája Mohindar Singh built a *bázár* south of the railway and named it the Albert-Mohindar Ganj in commemoration of the Prince of Wales' visit in 1876 A. D. This *ganj*, also known as the Sháhzádganj, contains a few shops. The *nizámat* and tahsíl offices are located in an old Mughal *sarái*. The town possesses an anglo-vernacular middle school, dispensary, police post and a post office outside the town. Population (1901) 1,316 souls. There is an old *báolí* near the *sarái*.

SAHIBGARH TAHSIL.

Sáhibgarh or Páil, the northern tahsíl of the Amargarh *nizámat*, lying between 75° 59′ and 76° 35′ E. and 30° 23′ and 30° 56 N., with an area of 273 square miles. It has a population (1901) of 115,391 souls as against 112,540 in 1891, and contains the town of PAIL or Sáhibgarh, its head-quarters, with 197 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 3,07,281.

SAMANA.

The town of Samána[1] lies in 30° 9′ N. and 76° 15′ E. in tahsíl Bhawánígarh (*nizámat* Karmgarh) and is 17 miles south-west of Patiála, with which it is connected by a metalled road. Its houses are mostly of brick, those of the Sayyids being especially handsome and often several stories high. The town is healthy. Its population in 1881, 1891 and 1901 is shown in the margin and its constitution by religions in Table 7 of Part B. Samána is a place of considerable antiquity. Tradition avers that the Imámgarh covers its original site, and says that it was enlarged and renamed by fugitives of the Samanide dynasty of Persia. It is frequently mentioned in the Muhammadan historians with Sunám, Kuhrám, Lahore and Siwálik, as a fief of the Delhi Kingdom.[2] With Sarsutí, Kuhrám and Hánsí it surrendered to Muhammad of Ghor after his defeat of Pirthí Ráj in 1193 and was placed by him in Qutb-ud-Dín Ibak's charge when he returned to Ghazní. With Kuhrám it became the fief of Saif-ud-Dín under Altamsh. On Sher Khán's death, in the 4th year of Ghiás-ud-Dín Balban, it became with Sunám the fief of the Amír Tamar Khán,[3] which was subsequently granted to Bughra Khán Násir-ud-Dín,[4] the king's younger son. Malik

Year of census.	Persons.	Males.	Females.
1881 ...	9,494	4,738	4,757
1891 ...	10,035	5,051	4,984
1901 ...	10,209	5,194	5,015

[1] Its original name is said to have been Naranjan Khera during the rule of Barán Rájpúts; subsequently it was known as Ratangarh, Dhobí Khera and Samána respectively.

[2] Briggs' Farishta I, page 941. Elliot, II, page 216.

[3] Tamar Khán was one of the 40 Shamsí slaves according to the Táríkh-i-Fíroz Sháhí, Elliot III, page 109.

[4] *Ibid*, pages 241, 258-9. Bughra Khán, E. H. I. III, page 111 P. *Ibid*, pages 330 and 337.

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Places of Interest.

Saráj, son of Jamdár, was made *náib* of Samána and commander of its forces.[1] Under Alá-ud-Dín it apparently formed a province, like the Punjab and Multán, and was included in the Government of Zafar Khán. Subsequently it became the appanage of the king's brother Alap Khán. Under Muhammad Tughlaq the Mandal, Chauhán, Miána, Bhartia[2] (? Bhattí) and other tribes who inhabited the country about Sunám and Samána, unable to discharge their rents, fled to the woods.[3] Under Muhammad Khiljí its governor was Málik Beg, Lakí,[4] and in 1321 it was conferred on Malik Bahá-ud-Dín, a nephew of the king Ghiás-ud-Dín Tughlaq for his support as A'riz-ul-Mumálik.[5] When Fíroz Sháh III cut his canal from the Sutlej to Sunám, he formed Sirhind with the country up to within 10 *kos* of Samána, into a separate district.[6]

Samána. 1279 A. D. Cf. E. H. I, III, 191. 1329 A. D. 1341-42 A. D. Cf. E. H. I, III, 245. 1321 A. D.

In 1389 Samána was the scene of important events. The new *amírs* of Samána treacherously slew Sultán Sháh, Khushdil, at the tank of Sunám and then took possession of Samána, where they plundered the Malik's houses and slaughtered his dependents. With their aid Prince Muhammad Khán was enabled to leave his asylum at Nagarkot and advance by Jullundur into the Samána District and there assumed the sovereignty of Delhi.[7] Samána indeed appears to have been the centre of Muhammad Khán's power, for when he was expelled from Delhi his son Humáyún raised fresh troops in Samána and after his defeat at Delhi fled thither again. At this time the fiefs of Malik Ziá-ud-Dín Abúrja, Rái Kamál-ud-Dín Miána, and Kul Chand Bhattí lay in that quarter and they were Humáyún's supporters. Taimúr's invasion appears to have left Samána untouched, though Hakím Iráqí was despached towards it (Briggs 490). Taimúr himself says he sent Amír Sháh Malik and Daulat Tinsur Tamáchí to march on Delhi by way of Dipálpur and await him at Samána (III, 421, *cf.* 341). In 1397 Sarang Khán with aid of Malik Mardán Bhatti's forces got possession of Multán and then besieged Ghálib Khán in Samána and drove him to flight, but Ghálib Khán was reinstated in its possession. In 1405 Mallú Iqbál Khán unable to take Delhi marched on Samána, where Bairám Khan, a descendant of a Turkí slave of Fíroz Tughlaq, had long established himself. On Iqbál Khán's approach he fled to the hills, but after his reconciliation with Iqbál Khán he appears to have recovered Samána, for he or Bairám Khán, his successor, was attacked there in the following year by Daulat Khán Lodí whom Muhammad Tughlaq had deputed against the place. In 1417 Zírak Khán, governor of Samána, was ordered to attack Tughán *rais* who had laid siege to Sirhind. Tughán retreated to the hills, but Zírak Khán overtook him at Páil and compelled him to submit. Thereafter Samána is mentioned several times generally in such a way as to imply that it was the extreme limit of the effective rule of the Delhi kings. Banda Bairágí on his way to Sirhind ordered a general massacre and looted Samána for three days in 1708 A. D. In the town is the tomb of Muhammad Ismáíl, the Pír Samánia. Saida was a celebrated *darwesh* of Samána in the time of Malik Bablol Lodí who,

1398 A. D. 1397 A.D. Duff. 234 E. H. I. IV., 32. 1405 A. D. 1419 A. D.

[1] E. H. I III, page 115.
[2] In the original of Farishta *Bhattián*, *i.e.*, Bhattís is given.
[3] Briggs' Farishta, page 425.
[4] *Ibid*, page 397.
[5] *Ibid*, page 408.
[6] *Ibid*, page 453.
[7] Elliot's History of India, IV, pages 20-21.

CHAP. IV. Places of Interest. Samána.

it is said, gave him Rs. 1,600 for the kingdom of Delhi. Samána contains a police station, anglo-vernacular middle school, post office and dispensary. Its chief *mahallas* are the Mahalla Bharaichán, Mahalla Malkána, Mahalla Chakla or Sayy.dán, Machchhí Hattá, Chandailon kí garhí, Mahalla Manjhánián, Mahalla Sa:aí or Bukhárián, Mahalla Imámgarh or Andarkot, and Mahalla Núrpura.[1] The dome of Mír Ahmad Husain's house is built of *kachchá ladao*—mud and brick. Its hall is 45' x 25'.

Samána manufactures *páes* (bed legs), pans, axes, *basolás* (adzes), earthenware *suráhís* (long, narrow necked goblets made by *chínígars*) and *charkhas* (spinning wheels). It is also noted for its *barfí* (a kind of sweetmeat) and *ber*. Fairs are held on the occasions of Muharram and Rám Líla annually.

SANAUR.

The town of Sanaur lies 4 miles south-east of Patiála, with which it is connected by a metalled road (30° 18' N. and 76° 31' E). It lies on a high mound, and its houses are mostly of brick. Its lanes are paved, but somewhat narrow, crooked and uneven. Its population in 1881, 1891 and 1901 is shewn in the margin and its constitution by religions in Table 7 of Part B. It has decreased since 1881 by 548. The town is of some antiquity, but of no historical importance. In the time of Bábar, Malik Bahá-ud-Dín, Khokhar, became chief of this *pargana* which was called Cháurásí (84) as having 84 villages, a name it still retains. In 1748 it came into the possession of Mahárája Alá Singh. It possesses a Magistrate's court, anglo-vernacular middle school (both in the fort), post office and police station. The town is a good mart for pepper, and produces vegetables of various kinds which are sold in the Patiála *bazárs*. Earthen *jhajhrís* (jars) and hand fans are made in the town, which is known also for its fine *jámans* (a kind of fruit). Grain is exported, but only on a small scale.

Census of	Persons.	Males.	Females.
1881 ...	9,128	4,633	4,495
1891 ...	8,678	4,435	4,243
1901 ...	8,580	4,391	4,189

SIRHIND.[2]

The town of Sirhind, the head-quarters of the Fatehgarh tahsíl, is situated in the Amargarh *nizámat* near the Sirhind Station on the North-

[1] In the time of Jahángír the Juláhás had 1,000 houses at this place. The emperor used to wear a very fine soft cloth called Samyáno manufactured by these weavers. They have in their possession *sanads* granted by the emperor. Unlike other weavers of Samána they are the owners of their houses.

[2] Baráh Mihar, the author of Brihat Sangta, Chapter XIV, verse 29, quotes from Párásar Tantar (a book on astrology—*jotish*) that *Saí-rindh* was an ancient town. It was the capital of the Sutlej District. It is calculated by some that Párásar Tantar was written at the end of *Dwápar yug*, which goes to prove that the town of Saí-rindh existed at that time. Baráh Mihar was one of the *Nau-ratan*, 'nine gems,' of the court of Vikramaditya (Bhárat-Varsh-Bhú-Barnan, pages 131 and 311, by Shankar Bálkrishan Dikshat). It is called *Gurúmárí* or *Gurúmár* (the place where Gurús were killed) and *Pháthípurí*, 'cursed city,' by the Sikhs. The mention of the name of Sirhind in the morning is considered unpropitious.

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Places of Interest.

Sirhind.

Western Railway (30° 38′ N. and 76° 27′ E.). Its houses are of masonry and the lanes straight, wide and paved, but uneven. The population in 1881, 1891 and 1901 is shown in the margin, and its constitution by religions is shown in Table 7 of Part B. It has increased slightly since 1881.

Year of census.	Persons.	Males.	Females.
1881	5,401	2,946	2,455
1891	5,254	2,854	2,400
1901	5,415	2,955	2,460

Though almost surrounded in the rainy season by a *chod*, the health of the town is fairly good, and the climate of the 'Am-o-Khás is proverbially good. Sirhind is apparently a town of considerable antiquity, but its early history is by no means free from obscurity. This arises from its confusion with Tabarhindh in the earlier Muhammadan historians. The spelling Sirhind is modern and due to a fanciful derivation 'sir—Hind,' the 'head of India,' due to its strategic position. The origin of Sirhind is variously described. According to a modern writer,[1] Sáhir Ráo or Loman Ráo, 166th in descent from Krishna, ruled at Lahore from 531 Sambat, and tradition assigns the foundation of Sirhind or Sáhirind[2] to him. On the decline of the Rájpút power in Ghazní, says this writer, the king of Bokhára, with his allies of Tartary, Irán and Khorásán, marched on Lahore, and Sáhir Ráo was defeated and slain. Another writer, Núr-ud-Dín, Sirhindí, a follower of Mujaddad-i-Alf-i-Sání, in his Rauzat-ul-Qayúm,[3] says that Sirhind was founded in the time of Fíroz Shah III, at the suggestion of Sayyid Jalál-ud-Dín, Bokhárí, the king's *pír*, by Rafí-ud-Dín, an ancestor of Majaddad-i-Alf-i-Sání; but this appears to be incorrect, as the town was more ancient. He derives its name from *sih*, 'lion,' and *rind*, 'forest,' or 'the lion's forest,' so called because at that time the site of the town was covered with dense forest. That the older and correct spelling of the name is Sehrind is beyond dispute, for it is invariably so spelt on coins.[4] It is also highly probable that Tabarhind or Tabarhindh in the earlier Muhammadan historians is as a rule a misreading for Batrind or Bathinda, but it would be going too far to say that this is invariably the case.[5] Tabarhindh, it appears quite certain, was not the old form of Sirhind or Sihrind, for the two names occur in the same works as the names of two distinct places, *e.g.*, in the English translation of the Tabaqát-i-Násirí Sirhind is first mentioned and then Tabarhindh, but if Tabarhindh had been the old form of Sirhind the former name would assuredly have been used in the earlier part of that history and the newer form in the later.[6] Moreover, in some passages Tabarhindh can only mean, or be a mistake for, Sirhind, as its geographical position precisely suits the context, whereas Bhatinda

[1] Walí-ulla, Sadíqí, the author of the Afsa-i-Barár Bans, in Volume I, Chapter I, page 24, and Volume II, page 101.

[2] *And* or *ant* in Sanskrit meaning boundary.

[3] Page 16. Rauzat-ul-Qayúm or Rauzah-i-Qayúmia, a history of the lives of the Makhdúm-zádas of Sirhind, translated by Walí-ulla Sadíqí of Farídkot, from a MS. work in Arabic by Núr-ud-Dín, written in 1308 H (1891 A.D.)

[4] The form Sihrind also occurs frequently in the Muhammadan historians, *e.g.*, in the Táríkh-i-Mubárak Sháhí (Elliot's History of India, IV, pages 6, 11), in the Tuzak-i-Báharí (*Ib.*, page 248), and in the Muntakhab-ul-Lubáb (*Ib.*, VII, pages 414-15). In the Farhatun Názirín it is spelt Shaharind (*Ib.*, VIII, page 169).

[5] As the late Mr. E. J. Rodgers appears to have held; see Report, Punjab Circle, Archæological Survey, 1891, page 8, in which a very full and interesting account of the ruins of Sarhind or Sahrind is given.

[6] E. H. I., pages 295-96.

CHAP. IV. — Places of Interest.

Sirhind.

would not do so. For instance, we read that Muizz-ud-Dín (Shaháb-ud-Dín of Ghor) left a garrison in Tabarhindh, which place Rái Pithora re-took, after a siege of 13 months, but Muizz-ud-Dín again advancing defeated him at Tarain.[1] Here Tabarhindh can only be Sirhind, as Tarain is the modern Taláwarí Azímábád in the Karnál District on the high road to Delhi. Sirhind is mentioned in Farishta in several passages, but it is more than likely that Farishta himself confused Tabarhindh with Sirhind, then a well-known place, being ignorant of Bhatinda and its past importance. The more important passages are reproduced below :—

In 977 A.D. Jaipál, the son of Hatpál, of the Brahman tribe, reigned over the country extending in length from Sirhind to Lamghan, and in breadth from the kingdom of Kashmir to Multán (Briggs' Farishta, Volume I, page 15). The administration of Vizier Imád ud-Dín Zunjany[2] now became so unpopular that the governors of the provinces of Karra, Sarhind, Samána, Kuhrám Lahore, etc., entered into a confederacy and deputed persons to wait on Ghiás-ud-Dín Balban, the former Vizier, and prevailed upon him to make him consent to take the reins of government into his hands as formerly. He consented, and the nobles united their forces and met on the same day at Kuhrám (I, page 241).

In the fourth year of this reign, the king's (Ghias-ud-Dín Balban's) nephew, Sher Khán, who had ruled the districts of Sarhind, Bituhuda, etc., died and was buried at Bhatner in an extensive mausoleum (I., page 258).

On page 491 (Transla...) the MSS. have Tabarhindh, except one which has Bathindah.

History.

It became a fief of Delhi after the Muhammadan conquest. Fíroz Sháh dug a canal from the Sutlej and this is now said to be the *chod*, 'seasonal torrent,' which flows past the town. Sirhind continued to be an important stronghold of the Delhi empire. In 1415 Khizr Khán, the 1st Saiyid emperor of Delhi, nominated his son, the Malik-us-Sharq Malik Mubárik, governor of Firozpur and Sirhind with Malik Sadho Nádira as his deputy. In 1416 the latter was murdered by Tughán *ráís* and other Turk *bachás*, but Zírak Khán, the governor of Samána, suppressed the revolt in the following year. In 1420 Khizr Khán defeated the insurgent Sárang Khán at Sirhind, then under the governorship of Malik Sultán Sháh Lodhí. Under the Mughal sovereigns this was one of the most flourishing towns of the empire. It is said to have had 360 mosques, tombs, *saráis* and wells. The ruins of ancient Sirhind are about a mile from the railway station, extending over several miles. It was prophesied that the ruins of Sirhind should be spread from the Jumna to the Sutlej. This has been literally fulfilled in the construction of the line of railway from the Jumna to the Sutlej which was ballasted with bricks from this spot. The Sikhs think it a meritorious act to take away a brick from the ruins and drop it in one of the rivers.[3] In 1704 A. D. Bazíd Khán,[4] its governor, bricked up alive in Sirhind Fateh Singh and Zoráwar Singh, sons of Guru Gobind Singh. In 1708 Banda Bairágí sacked Sirhind and killed Bázíd Khán, its governor. After his invasion, Ahmad Sháh Durrání[5] appointed Zain Khán *subedár* of Sirhind in 1761. In December 1762 the Sikhs attacked Sirhind and killed Zain Khán at Manhera, near Sirhind, and the country fell into the hands of Mahárája Alá Singh.

Sirhind is not a place of trade, only *mirch* being exported. The tahsíl and anglo-vernacular middle school are in a *sarái*. The town also

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[1] T. N., pages 464-465.

E. H. I., Volume II, pages 200, 302, 355, 313, 372, all in T. N.

[2] In the original of Farishta Rebání is given.

[3] *Vide* Land of the Five Rivers, page 228, by David Ross, C.I.E., F.R.G.S.

[4] *Vide* Panth Parkásh, page 351, by Bhái Gián Singh. According to Latif's History of the Panjab the name of the governor was Wasír Khán.

[5] *Vide* Táríkh-i-Patiála, pages 56-60.

CHAP. IV.

Places of Interest.

Sirhind.

contains a police post and a post office. The ruins of Sirhind contain the mausoleum of Mujaddid-Alf-i-Sání, which is a fine building to which the Muhammadans in general and the nobility of Kábul in particular pay visits as a place of pilgrimage. Near it is the mausoleum of Rafí-ud-Dín, an ancestor of Mujaddid-Alf-i-Sání, close to which is the *rauzá* of Khwája M'ásúm, son of Mujaddid-Alf-i-Sání, and which is commonly known as *rauzá chíní* on account of its excellent mosaic work. The mausoleum of Sháh Zamán of Kábul contains the tomb of his *begam* also. It is unknown whose ashes the two *rauzás* of Ustád and Shágird contain; it is said one of them was built by a master (*ustád*) mason and the other by his apprentice (*shágird*). There are two small mausoleums near the village Dera Mír Mírán known as Háj-o-Táj. It is said that two *begams* (queens) named Háj-un-Nisá and Táj-un-Nisá of a king were interred there. Close to it is the *rauzá* of the daughter of Bahlol Lodhí containing an inscription which shows that she died in 901 A. H. in the time of Sikandar Lodhí. *Gurdwára* Fatehgarh (where the two sons of Guru Gobind Singh were buried alive) and *gurdwára* Jotí Sarúp (where they were afterwards burnt) are other places worth notice. There is also a large mosque begun by Sadhna, a Qasái, the famous Bhagat, but never completed. Here is also a Jahází *haveli* built on the model of a ship. The extensive garden[1] called the 'Am-o-Khás is walled in on all sides and contains some fine buildings. It now covers only a small area, but is stocked with various kinds of fruit trees, mangoes and oranges. It was planted by Sultán Háfiz, whose tomb is close by, and in the time of Sháh Jahán, Kandí Beg brought a canal into it from the Sutlej. Near the garden is a well with 16 *bidhs*. It also contains a *bhúlbhalían*, 'labyrinth,' since repaired, and a large bridge under which the Sirhind *choá* passes. Sirhind was the birthplace of the poet Násir Alí.

SRINAGAR.

Srínagar, a village in *pargana* Srínagar, Pinjaur tahsíl and *nizámat*, lies on the slope of the Krol hill in 30° 58′ N. and 77° 11′ E., half a mile from Kandeghát Station (on the Kálka-Simla Railway). It contains a *kothi* or summer house of the Mahárája and a garden on the model of that at Pinjaur. Its climate and water are excellent. It has a police station, primary school and dispensary. Its population in 1901 was 100.

SUNAM TAHSIL.

Sunám is the westernmost tahsíl of the Karmgarh *nizámat* lying between 75° 40′ and 76° 12′ E. and 29° 44′ and 30° 14′ N., with an area of 492 square miles. It has a population (1901) of 121,498 souls as against 122,484 in 1891, and contains the town of SUNAM, its head-quarters, with 122 villages. Its land revenue with cesses amounted in 1903-04 to Rs. 2,48,273.

SUNAM TOWN.

The town of Sunám, the head-quarters of the tahsíl of that name (in *nizámat* Karmgarh) is on the Ludhiána-Jákhal Railway, 43 miles west of Patiála, with which it is connected by a metalled road. The population in 1881, 1891 and 1901 is shown in the margin and its constitution by religions in the Table 7 of Part B. The marked decrease in 1891 as compared with 1881

Year of census.	Persons	Males.	Females.
1881	12,223	6,379	5,844
1891	10,869	5,732	5,137
1901	10,069	5,458	4,611

[1] *Cf.* Ain-i-Akbari page 375.

CHAP. IV.
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Places of Interest.

Sunám Town.

was due to its not being on a line of rail. The construction of the Ludhiána-Jákhal line recently opened appears to have already arrested its decay, but being situated near a *choá* it is not a healthy town. Sunám is a place of great antiquity. Originally founded near the Súraj Kund, of which some remains are still to be seen, it was called Súrajpur. The modern town was built within the walls of an old fort into which its inhabitants were driven to take refuge, and it is divided into two parts, one in the citadel of the fort, and the other on the low land around it. It is 792 feet above sea-level. Though now of little importance, Sunám played a great part in the history of the Punjab after the Muhammadan invasion, and Al-Berúní mentions it as a famous place of that period.[1] *Sunám* in Sanskrit means a sacred name, but some say that it was named after Sona, a Gujarí, who guided Muhammad of Ghor to Bhatinda and asked this boon as her reward. Others accept a derivation from Sanám, which in Arabic means the hump of a camel. When Qutb-ud-Dín Ibák saw that the place had this shape he named it Sunám, but this etymology is untenable, as the town is only said to have assumed its present shape after Taimúr's invasion Sunám was held by Hindu Rájas till conquered by Muhammad of Ghor. Sultán Shams-ud-Dín Altmash gave it to his page Sher Khán[2] in *jágír*. Ghiás-ud-Dín[3] Balban gave it to Timar Khán, with Samána, on the death of his cousin Sher Khán, and subsequently conferred it on his own son Bughrá Khán.[4] Under Muhammad Sháh Tughlaq its dependent tribes revolted. Fíroz Shah[5] brought a canal through Sirhind and Mansúrpur to the town in 1360,[6] and in 1398 Taimúr[7] attacked it. It is an ancient site, and by digging 40 or 50 feet deep statues, big bricks and bones are found. In the time of Akbar it was a *pargana* of *haveli* Sirhind. In the rainy season the water of the Sunám *choá* surrounds the town, and it was formerly difficult to cross it in order to go to the neighbouring villages in seasons of heavy rain, but the people have now built a bridge over the *choá*. Nearly all the houses are of *pakká* brick. The Chauhatta, Katehra and Bara Bázár are the most important *bázárs*. At first its *mahallas* were named after the castes that occupied them, but now there is no such distinction. The important streets are the Sírewálá, Bandewálá, Gauryánwálá and Mahalla Rája Rám. Sunám is noted for its cotton work, and *chautahí*, *khes*, *pagrí*, *palangposh* and *jájams* are made. A plain *chautahí* costs Rs. 16, a *khes* Rs 5-8-0, a *pagrí* Rs. 3 and a *palangposh* Rs. 2, but these manufactures are decreasing daily. Fine *qalamdáns* and boxes are also made. Grain is exported. Brassware is imported from Nábha and Patiála, and *gur* and *khand* from the United Provinces. The tahsíl is inside the town, which possesses a post office, anglo-vernacular middle school, police station and hospital. There is a *sarái* in the *chauhatta*, and various fine buildings with two or three storeys. The *chhatta* of Rája Rám was once a famous building. There are three tanks, the Súraj Kund, Sítá Sar and Ganga *taláb*. A mosque dates from the time of Akbar, and its shrines have been described in Chapter I, Section C.

A. D. 1241-42.

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[1] Tárík-i-Hind by Lála Lajpat Rái, Pleader, Part I, p. 159.

[2] (Tradition) (Tabaqat-Akbarí).

[3] Briggs. Volume I. pages 259-62.

[4] E H. I, III, 109 and 115.

[5] Briggs, Volume I, p. 453.

[6] *Ibid*, IV, p. 11.

[7] Swáteh-un-Nawáz, a Persian book.

JIND STATE.

JIND STATE.

CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

CHAP. I., A.

Descriptive.

PHYSICAL ASPECTS.

General description.

Jínd, though the second in area, is the smallest in population of the three Phulkián States, containing as it does the sterile Bágar tract of Dádrí tahsīl with its sparse population ever ready to emigrate in bad seasons. The State contains 7 towns and 439 villages, and has a total area of 1,268 square miles with a population (according to the census of March 1st, 1901) of 282,003 souls, giving an average density of 224 persons to the square mile. The State consists of three separate tracts, *viz.*, Sangrúr, Jínd and Dádrí. The tahsíl of Sangrúr is somewhat scattered, and comprises four *iláqas* separated from one another by British territory or portions of the States of Patiála and Nábha. These four *iláqas* are (1) Sangrúr, which on the north is mostly bounded by Patiála and Nábha territories, on the east by the Bhawánígarh *nizámat* of Patiála; on the south by the Sunám tahsíl of that State and the village of Khariál in the Kaithal tahsíl of Karnál; on the west by the Barnála tahsíl of Patiála and the Dhanaula *thána* of Nábha; and on the north again by Nábha territory interspersed with that of Patiála. It contains 1 town and 43 villages, with a population (1901) of 36,598 souls and an area of 109 square miles; (2) Kulárán, which is mainly surrounded by Patiála territory, lies 20 miles east of Sangrúr, and comprises 33 villages, with a population (1901) of 14,976 souls and an area of 66 square miles; (3) Bázídpur, a small *iláqa* comprising two islands of the State territory, the northern island including four and the southern three villages only. The total area of this *iláqa* is only 9 square miles and the population in 1901 was 2,361 souls; and (4) Bálánwálí, a larger *iláqa* lying 48 miles west of Sangrúr and comprising three separate islands of Jínd territory, namely, (*i*) the Bálánwálí *iláqa* properly so called, including the town of that name with 10 villages. It is bounded on the north-east by Nábha territory, on the east and south by that of Patiála, and on the west by the Mahráj *pargana* of the Moga tahsíl in the Ferozepore District: (*ii*) to the north of this the main island lies the large village of Diálpura, held in *jágír* by the Sardárs of Diálpura; it is surrounded by the territories of Nábha on the south-east, the Mahráj *pargana* of Ferozepore on the south-west, and Patiála on the north-west: (*iii*) south of Bálánwálí lie the two isolated villages of Mánsa and Burj, which are entirely surrounded by Patiála territory. The Bálánwálí *iláqa* had a population of 10,746 souls in 1901, and its area is 57 square miles. The tahsíl of Jínd is a compact triangle, and is almost entirely surrounded by British territory, being bounded on the north by the Narwána tahsíl of the Patiála State and the Kaithal tahsíl (District Karnál), on the east by tahsíl Pánipat (Karnál District); on the south-east by the Gohána sub-tahsíl, on the south by the Rohtak tahsíl (Rohtak District), and on the west by the Hánsí tahsíl (Hissár District). This tahsíl contains 2 towns and 163 villages, with a population (1901) of 124,954 souls and an area of 464 square miles. Its greatest length from east to west is 36 miles; its greatest width from north to south is 24½ miles. The compact tahsíl of Dádrí lies directly to the south of Jínd, but is separated from it by the Rohtak tahsíl, which with tahsíl Jhajjar, also in the Rohtak District, bounds it on the east. On the south this *pargana* adjoins the State of Dujána, the Báwal *nizámat* of Nábha, and the

CHAP. I. A.
Descriptive.
PHYSICAL ASPECTS.
General description.

Mohindargarh *nizámat* of Patiála ; on the west it is bounded by the Lohárú State, and on the north-west by the Bhawání tahsíl of Hissár. This tahsíl, 30 miles long from north-east to south-east and 23 broad from north-west to south-west, has an area of 562 square miles. It contains 3 towns and 181 villages, with a population (1901) of 92,368 souls. The tahsil of Sangrúr lies almost entirely in the great tract known as the Jangal, only the seven villages round Bázídpur being situated in the Pawádh. Owing to the canals, however, the water-level is generally high, being only 30 feet below the surface in the Sangrúr *iláqa*, and from 25 feet to 32 feet in Bázídpur and Kulárán, but in the un-irrigated *iláqa* of Bálánwálí it is 150 feet from the surface. Jind tahsíl lies entirely in the Bángar and includes a part of the Nardak or Kurukshetra, the holy land of the Hindus in the Jumna Valley. Water lies at 120 feet or so below the surface. The Dádrí *iláqa* of Dádrí tahsíl lies, in the Hariána and Bádhra, in the Bágar, a tract of sandy soil inter-spersed with shifting sand-hills, though water is only 50 feet to 54 feet below the surface. Well-cultivation is only possible in this tract on a limited scale on account of these sand-hills. The Bágar tract has a hot, dry climate, being exposed to violent sand-storms from the Bikáner desert in the hot season.

River system.

The Jínd State is traversed by no great rivers. The Choa *nála* enters it from Patiála territory near the village of Ghabdán, passes through Balwáhar, Sajúma, Gaggarpur and Kulár Khurd, thus travers-ing the Sangrúr *iláqa*, and thence re-enters Patiála territory near Sunám. This stream flows only in the rainy season, but when in flood it attains a width of one mile near Ghabdán and Kulár Khurd, cutting off communication with these villages sometimes for two or three days. Its flood waters are beneficial to the lands which they cover. The Jhambo-wáli *choí* is a small torrent which only flows in the rains, past Bázíd-pur and Muhammadpur in the Bázídpur *iláqa*, and thence traversing the intervening Patiála villages, enters the Kulárán *iláqa* at Sahjpura, and passes through Dharmgarh and Buzurg. Its greatest breadth in the rainy season is, however, only 12 feet, but its flood waters fertilize a certain amount of land on its banks. The Ghaggar stream only traverses the extreme south-east corner of the Kulárán *iláqa*, passing through the villages of Saparherí, Usmánpur and Ratnherí for about 5 or 6 miles. In the rainy season its breadth extends to some 3 miles near Saparherí and Ratnherí, and at Usmánpur it is crossed by a ferry at this season. When in full flood the Ghaggar does a certain amount of damage to crops, but on the whole its flood waters do good and fertilize the lands they cover. Tahsíl Dádrí, which has no canal irrigation, is watered by the Dohán, a stream which rises in the lands of Ghoghu and Bhagaur, two villages of the Jaipur State, whence it flows past the Patiála town of Kánaud and there-after irrigates the Jínd villages of Palárí, Badhwána, Jáwa, Jhojhu Kalán, Balálí, Abidpura, Mandaula, Kaliána and Dádrí for some 15 or 16 miles, disappearing in the *dáhar* land of Kalyáwas in Rohtak. When in flood in the rainy season, it is used to fertilize the lands below its level for two or three years, but it was apt in years of heavy rainfall to cause damage both to houses and crops, and is now controlled by three dams, of which the first, raised in 1874, lies between the roads leading from Dádrí to Kaliána and Jhajjar, while the second is between those leading to the Dádrí railway station and the Johávála tank near the town, and the third, made in 1886, adjoins Dádrí station, lying between the road leading from the town to Ráwaldí and that leading from the town to the station. The worst floods occurred in 1862 and 1885. In the latter year considerable damage was done in the town of Dádrí both to private property and to the State *kháttás* or grain stores, which were destroyed. The loss to the

State alone was estimated at a lakh of rupees. The *bands*, which kept the water of the Dohán from entering the town, also prevented the surface drainage of the town itself from finding an outlet, and thus injury to the place resulted.

Hills.

The tahsíls of Jínd and Sangrúr consist of undulating plains whose monotony is broken only by shifting sand-hills, but in Dádrí tahsíl there are also hills or *kopjes*, some 34 in number, which are off-shoots of the Aravallí Range. Of these the largest is Kaliána, a hill six miles south-west of Dádrí, covered with *jál* trees, with an area of 282 acres. From it a soft pliant sand-stone (*sang-i-larsín*) and a hard stone used for mills (*chakkís*), mortars (*ukhals*) and building purposes is quarried. At its foot lies the township which bears its name. Ataila Kalán and Síswála are two hills lying close together, 12 miles south-west of Dádrí. The latter abounds in the gum-yielding *kher* tree, and *salájít* stone is also found in small quantities. These two hills cover an area of 1,340 acres. Further to the south-west, 20 miles from Dádrí, is the Kadma hill, which lies partly in Patiála. The part lying in this State has an area of 770 acres, and is also covered with *kher* trees. Other hills are Duhla (area 370 acres) near Kherí Battar village, Kapúrí (54 acres) near the hamlet of that name, and small hills near Mánakawás and Pándwán villages. Kapúrí hill yields a few crystals.

Climate.

The climate varies in different parts of the State. The Jínd tahsíl which is irrigated is moist and unhealthy. Dádrí is very dry, sandy, and healthy, while Sangrúr comes between the two in these respects. The minimum temperature at Sangrúr is 41° in January and the maximum 104° in June. The average rainfall for the last ten years is 17·02 inches at Sangrúr, 16·49 at Jínd, and 10·39 at Dádrí.

Water-supply.

In the villages of Sangrúr tahsíl well water is generally used for drinking, the water of the tank or pond (*johar*) being only used for bathing and watering cattle. The water-level is not very deep except in the Bálánwálí *iláqa*, where it varies from 100 to 150 feet, and the construction of wells entailing great expense wells are very few. In Jínd tahsíl generally, as the water-level is very deep, the *johars* are used for drinking, those near the canal or its *rájbáhás* being supplied from them in time of drought. The *johars* of the *báráni* tract, however, run dry in dry weather, causing great suffering to the cattle, and water has to be carried from village to village in carts. This is especially the case in the villages adjoining the Rohtak and Hissár Districts. In Dádrí tahsíl, where there are no canals, the villagers suffer much from scarcity of water, as that in the wells is generally brackish. The larger villages and towns have deep tanks with *pakká ghâts*, which are full in the rainy season, but run dry in seasons of drought, when the villagers suffer considerably and are often compelled to abandon their homes. In some villages drinking wells are dug on the banks of the *johars*, so as to allow the water to filter into them, and this has the effect of making the well-water sweet. An aperture (*morí*) is sometimes made in the well cylinder, so that it communicates with the tank when the latter is full, and water is then let into the well. This also helps to keep the well water sweet.

Fauna and flora.

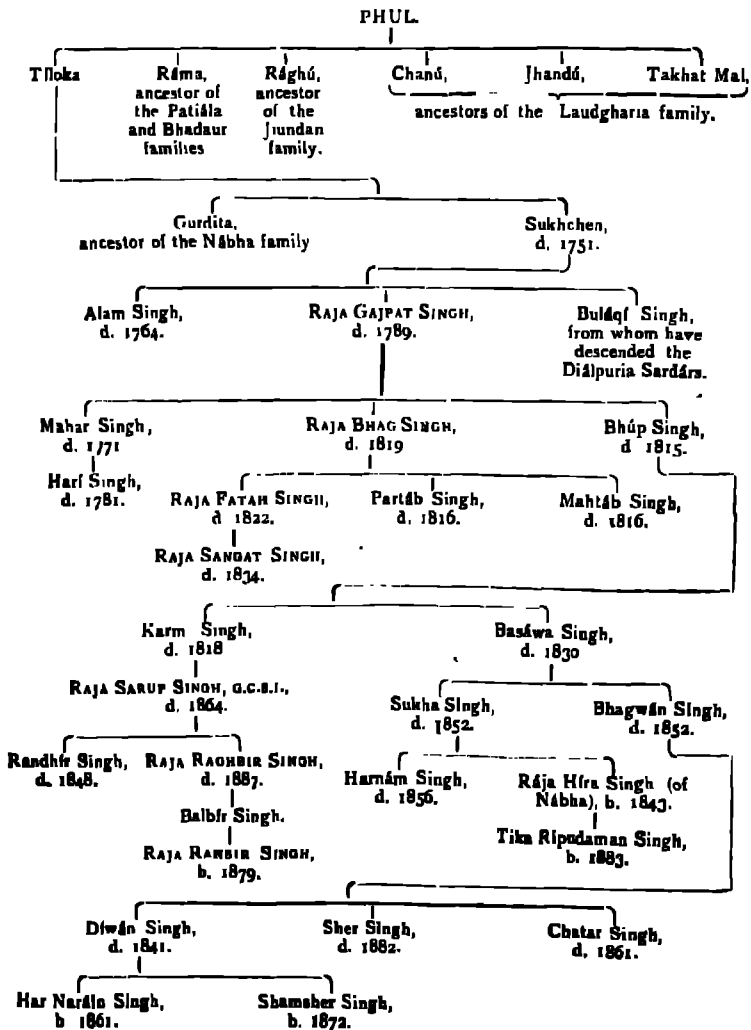
The fauna and flora are much the same here as in the adjoining parts of Patiála, and the geological formation is also identical with that of the Patiála plains.

Section B.—History.

CHAP. I, B.
Descriptive.
HISTORY.
Early history.

The history[1] of Jínd as a separate and ruling State dates from 1763, in which year the confederate Sikhs having captured Sirhind town from the governor to whom Ahmad Sháh Dúrání had entrusted it, partitioned the old Mughal province of Sirhind. Prior to that year Sukhchen, grandson of Phúl, the ancestor of all the Phúlkián families, had been a mere rural notable. On his death in 1751 Bálánwálí, which he had founded, fell to Alam Singh, his eldest son, Badrúkhán to his second son Gajpat Singh, and Diálpura to Buláqí.

Genealogical table of Rájás of Jínd and Nábha.

The pedigree of the present Rájas of Jínd and Nábha is given below.—

[1] This account is principally taken from Griffin's Punjab Rájas and Massy's Chiefs.

CHAP. I., B.
Descriptive.
HISTORY.

Gajpat Singh, A. D. 1764—1780. Conquest of Jínd and Safídon.

On Alam Singh's death in 1754 Bálánwálí also fell to Gajpat Singh, who was the most adventurous of the three brothers, and had in 1755 conquered the Imperial *parganas* of Jínd and Safídon and overrun Pánípat and Karnál, though he was not strong enough to hold them. In 1766 Gajpat Singh made Jínd town his capital. Nevertheless he remained a vassal of the Delhi empire and continued to pay tribute, obtaining in return in 1772 an Imperial *firmán* which gave him the title of Rája and the right to coin money in his own name. In 1773 in consequence of a quarrel with the Rája of Nábha he attacked Amloh, Bhádson and Sangrúr which were in the Nábha territories, and though compelled by the Rája of Patiála to relinquish the two former places, he succeeded in retaining the latter, and it has ever since remained part of the Jínd State In the next year, however, the Delhi government made an attempt to recover Jínd, but the Phúlkián States combined to resist the attack, and it was repulsed. Gajpat Singh then built the fort at the town of Jínd in 1775, and soon after this Jínd and Patiála joined in an invasion of Rohtak, but the Mughal power was strong enough to compel them to give up most of their conquests, and Jínd only retained Panjgirain. Again in 1780 the allies marched on Meerut, but were defeated, and Gajpat Singh was taken prisoner by the Muhammadan general. His release was only secured by payment of a heavy ransom. He died in 1786 and was succeeded by his son. Bhág Singh, inheriting the title of Rája with the territories of Jínd and Safídon, and Bhúp Singh obtaining Badrúkhán.

Bhág Singh, A.D. 1789—1819.

Rája Gajpat Singh's daughter, Bíbí Ráj Kaur, married Sardár Máhán Singh, Sukarchakia, and became the mother of Mahárája Ranjít Singh. Gajpat Singh's position on the north-western corner of the Rohtak country made it easy for him to invade Gohána and Hissár whenever the Mahrattas happened to have their hands full elsewhere; and he and his son Bhág Singh ultimately farmed these territories as lessees of the Mahrattas, and held them until the beginning of the last century. Rája Bhág Singh had shrewdly held aloof from the combination against the British; and when Scindia's power in Northern India was ultimately broken, and he was obliged, under the Treaty of the 30th of December 1803, to surrender his possessions west of the Jumna, Lord Lake rewarded Bhág Singh by confirming his title in the Gohána estates. He afterwards accompanied Lord Lake as far as the Beás in his pursuit of Jaswant Ráo Holkar, and he was sent as an envoy to his nephew, Mahárája Ranjít Singh, to dissuade him from assisting the fugitive prince. The mission was successful. Holkar was compelled to leave the Punjab, and Bhág Singh received as his reward the *pargana* of Bawána to the south-west of Pánípat. The history of Ranjít Singh's interference in the Phúlkián States has been given above (page 48). From Ranjít Singh, Rájá Bhág Singh received the territory now included in the Ludhiána District, comprising Jhandiála, Ráikot, Bassián and Jagráon. He died in 1819 after ruling 30 years, and was succeeded by his son Fateh Singh, who died in 1822.

Sarúp Singh, A.D. 1837—1864.

Troublous times followed. Sangat Singh who succeeded his father Fateh Singh was obliged for a period to desert his capital and make over the administration to foreign hands. Matters, however, mended after his death, in 1834. Sangat Singh had no son, and the question of escheat arose in the absence of direct heirs, though the collateral claimants were many. Orders were finally passed, in 1837, in favour of Sarúp Singh of Bázídpur, a third cousin of the deceased Rája, as the nearest male heir. But he was held to have no right to succeed to more territory than was possessed by his great-grandfather, Gajpat Singh, through whom he derived his title. This territory consisted of Jínd proper and nine other *parganas*, containing 322 villages, with a revenue of Rs. 2,36,000. Estates

CHAP. I. B.
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HISTORY.

yielding Rs. 1,82,000 were resumed by the British Government as escheats, including the acquisitions of Rája Bhág Singh in and near Ludhiána, Pánípat, Hánsí and Hissár, and when Kaithal was resumed in 1843 the Mahalán Ghabdán *pargana* was given to Jind in exchange for a part of Safídon.

Rája Sarúp Singh's help to the British Government.
A.D. 1845.

Before the outbreak of the 1st Sikh War the Rája of Jínd was in close alliance with Patiála against Rája Devindar Singh of Nábha. His attitude to the British Government, however, was anything but friendly in 1845, until a fine of Rs. 10,000 for failure to supply transport, when called upon, recalled him to his allegiance and a belief in the power of the British. Consequently in the 1st Sikh War his conduct was exemplary. The exertions of his people in providing supplies and carriage were great; his contingent served with the British troops, and a Jínd detachment which accompanied the Patiála contingent to Ghunghrána under Captain Hay was highly praised by that officer for its steady conduct and discipline. Later on a detachment accompanied the expedition to Kashmír, where a revolt was in progress against Mahárája Guláb Singh, Jínd received in reward a grant of land of the annual value of Rs. 3,000, while the fine of the previous year was remitted. Another grant, yielding Rs. 1,000, was shortly afterwards added in consideration of the abolition of the State transit dues. In 1847 the Rája received a *sanad* by which the British Government engaged never to demand from him or his successors tribute or revenue, or commutation in lieu of troops; the Rája on his part promising to aid the British with all his resources in case of war, to maintain the military roads, and to suppress *sati*, slave-dealing and infanticide in his territories. When the 2nd Sikh War broke out Rája Sarúp Singh offered to lead his troops in person to join the British army at Lahore. He was warmly thanked for the offer and the loyalty which had prompted it, though the services of himself and his troops were declined.

A.D. 1847.

Rája Sarúp Singh's help and loyalty in Mutiny.
A.D. 1857.

Rája Sarúp Singh's loyalty was again conspicuous during the Mutiny. He occupied the cantonment of Karnál with 800 men, and held the ferry over the Jumna at Bhágpat, twenty miles north of Delhi, thus enabling the Meerut force to join Sir H. Barnard's column. The Rája was personally engaged in the battle of Alípur on the 8th of June and received the congratulations of the commander-in-chief, who presented him with one of the captured guns. At the end of June the Rája was compelled to pay a flying visit to Jínd as the rebels of Hánsí, Rohtak and Hissár had induced some of his villages to revolt. He returned to Delhi on the 9th of September, where his contingent ultimately took a prominent part in the assault on the city, scaling the walls with the British troops, and losing many of their number in killed and wounded. Rája Sarúp Singh was the only chief who was present with the army at Delhi. He was further active throughout in sending supplies to the besieging force and in keeping open the lines of communication and preserving order in the districts adjoining his State. The commissary-general declared that but for the timely supplies furnished by the Rája the quantity of stores would at first have been insufficient for the troops. After the fall of Delhi the Rája sent 200 men with General Van Cortlandt to Hánsí, 110 more with Colonel R. Lawrence to Jhajjar, while 250 remained to garrison Rohtak. The Governor-General in his notification of November 5th, 1857, said that the steady support of the Rája of Jínd called for the marked thanks of the Government. These splendid services received a fitting reward in the grant of the Dádrí territory, covering nearly 600 square miles, forfeited on account of the rebellion of its Nawáb. This territory now yields a revenue of over two lakhs of rupees per annum. He was also given 13 villages, assessed at Rs. 1,38,000, in the Kulárán *pargana*, close to Sangrúr, where the Rája now has his capital, and a house at Delhi, valued at Rs. 6,000, together with additional

Grant of Dádrí.

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honorary titles, was conferred on him. His salute was raised to eleven guns; and, like the other Phúlkián chiefs, he received a *sanad* granting him the power of adoption in case of the failure of natural heirs, and legalising the appointment of a successor by the two other Phúlkián chiefs in the event of the Rájas dying without nominating an heir. Various small transfers of isolated villages were made between Jind and the British Government in the next few years, tending to consolidate the State territories.

Rája Sarúp Singh's help and loyalty in Mutiny.

Rája Sarúp Singh died in 1864. He is described as 'in person and presence eminently princely. The stalwart Sikh race could hardly show a taller or a stronger man. Clad in armour, as he loved to be, at the head of his troops, there was perhaps no other prince in India who bore himself so gallantly and looked so true a soldier. The British Government has never had an ally more true in heart than Sarúp Singh, who served it from affection and not from fear.'[1] The Rája had been nominated a Knight Grand Commander of the Star of India a few months before his death. He was succeeded by his son, Raghbír Singh, who was in every way worthy of his father. Immediately after his installation he was called upon to put down a serious insurrection in the newly-acquired territory of Dádrí. The people objected to the new revenue assessment which had been based upon the British system, though the rates were much heavier than those prevailing in the neighbouring British Districts. Fifty villages broke out in open revolt, the police station of Bádhra was seized, and rude retrenchments thrown up outside some of the villages, while the semi-civilised tribes of Bikáner and Shekháwatí were invited to help, on promise of plunder and pay. Rája Raghbír Singh lost no time in hurrying to the scene of the disturbances with about two thousand men of all arms. The village of Charkí, where the ringleaders of the rebellion had entrenched themselves, was carried by assault, two other villages were treated in like manner, and within six weeks of the outbreak the country was again prefectly quiet.

Rája Raghbír Singh, A.D. 1864—1887.

The Rája rendered prompt assistance to the British Government on the occasion of the Kúka outbreak in 1872. He sent two guns, a troop of horse, and two companies of infantry to Máler Kotla at the request of the Deputy Commissioner of Ludhiána, and the rising was effectually suppressed.

Assistance in Kúka outbreak, A.D. 1872.

When the 2nd Afghán War broke out in 1878 the British Government accepted the loyal offer of Rája Raghbír Singh to furnish a contingent. The Jínd force consisting of 500 sepoys, 200 *sawárs*, with a large staff and two guns, arrived at Thal in May 1879 and rendered useful service on the line of communications. The honorary title of Rájá-i-Rájgán was conferred on the Rája of Jind in perpetuity, and Sardár Jagat Singh, the State Political Officer, was decorated with the C. I. E., while Sardár Ratan Singh, commanding the contingent, received a sword. A similar offer in the Egyptian Campaign of 1882 was declined with a suitable recognition of the Rája's loyalty.

Help in the 2nd Afghán War. A.D. 1878.

Rája Raghbír Singh was indefatigable in his efforts to promote the prosperity, material and otherwise, of his people. He rebuilt the town of Sangrúr, modelling it largely on Jáipur, and made many improvements in Jínd, Dádrí and Safídon. He established daily distributions of alms (*sada barat*), and contributed large sums to religious institutions at various places in the State and elsewhere. Besides the routine business of the State, to which he devoted a large part of the day, the Rája was keenly interested in encouraging local arts and manufactures. He sent various workmen in gold, silver, wood, etc., to learn the higher branches of their crafts at Rúrkí

Rája Raghbír Singh's interest in arts and manufactures.

[1] Rájas of the Panjab, page 374.

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Rája Raghbír Singh's interest in arts and manufactures A.D. 1887.

and other centres. He practically created the carpet industry of Sangrúr and made a great collection of objects of art. In this way he gave a great stimulus to local talent, and Jind is undoubtedly the first of the Phúlkián States as regards artistic manufactures. This able and enlightened ruler died in 1887, and his death was a loss to the province. His only son Balbír Singh had died during his father's lifetime, leaving a young son, Ranbír Singh, to succeed to the *gaddi*. Rája Ranbír Singh, born in 1879, was then only 8 years old at his accession, and a Council of Regency was appointed to carry on the administration until he attained majority. Full powers were given him in November 1899 in a *darbár* held at Sangrúr.

A.D. 1899.

An account of the relations of the Phúlkián States with the British Government has been given above (page 48). The services of the Imperial Service Jínd Infantry in Tirah will be noticed below in Chapter III, Section G (Army).

ANTIQUITIES.

The Kurukshetra.

The famous battle-field of Kurukshetra, where the Kauravás and Pandavás fought for eighteen days, is situated on the south side of Thánesar, 30 miles south of Ambála in the Punjab, and an account of its antiquities will be found described in Cunningham's *Archæological Survey Reports*, Vol XIV, p. 86. Given below is a note by L. Raghunáth Dás, Superintendent of Ethnography in the Jínd State, which relates to that part of the Kurukshetra which lies in that State and forms the southern border of the sacred territory, lying west of Pánípat and including Safídon and Jínd, the two ancient towns which are the most important places in the south as Thánesar and Pehoa are in the north of the Kurukshetra. The details of the various temples, shrines and places of pilgrimage in this tract do not lend countenance to Cunningham's suspicion that both Kaithal and Jínd have been included in the holy circuit in recent times to gratify the Sikh Rájas of those places. The archæological remains of the southern Kurukshetra do not appear to have ever been examined by an expert, though the whole territory would probably repay systematic exploration. The note is as follows:—

(1) At Baraud in the Safídon *iláqa*, and 3½ miles to the north-east of the town of Safidon, is a temple of Mahádeo, which is said to date from the Sat Yuga. It is visited by the people on the *Shivaratris*, and as there are no *pujáris*, the villagers here perform worship themselves.

(2) At Safídon itself there are three ancient *tiraths* and temples, supposed to have been built towards the close of the Dwapar Yuga, namely, Nágeshvara Mahádeva, Nága-Damaní Deví (or Bhawan Deví) and Nága Kshetra. The legend goes that at the end of the Dwapar Yuga a Rája Paríksit was bitten by a serpent, Taksaka. To avenge him, his son Rája Janamejaya established the images of Nagecvara Mahádeva and Nága-Damaní Deví (the goddess who slaughters serpents) in the temples and invoked them. He then made a *bedi hawan*, or place of sacred fire, and held a holocaust of the snakes with their *shaktís* (powers). (*i*) *Nágeshvara Mahádeva.*—This temple, which lies on a tank, contains an idol of Nágeshvara Mahádeva, and fairs are held here on the 13th and 14th of Sáwan and Phágan in the dark half of the month. The worshipper here is believed to obtain Nága-loka. (*ii*) *The Bhawan Deviji or temple of the goddess.*—This temple contains an idol of Nága-Damaní Deví. Fairs are held on the 7th and 9th of Asauj and Chet *sudi*. The temple was rebuilt by Rája Raghbír Singh of Jínd in Sambat 1943. (*iii*) *The Nága Kshetra tank.*—The tank was rebuilt by Rája Raghbír Singh in the same year, and the *tirath* of Nága Kshetra is the

place where the snakes were slaughtered and hence is called Sarap Daman. Bathing in it is believed to set one free from the fear of Nágas (snakes). The temple of Srí Krishna here was also erected by Rája Raghbír Singh in the same year. Its fair is held on the 8th of Bhádon *badí*. The administration of the above temples is in the hands of the State authorities, three Gaur Brahmans of the Kaushika *gotra* being nominated as *pujárís* and paid by the State.

(3) *Mahádeva.*—There is also a temple of Mahádeva at Pájú Kalán in the Safídon *iláqa*, 3 miles north-west of Safídon. It is on the Párásar tank, so called because Párásara Rishí performed penances here. It also dates from the Sat Yuga, and its fairs are held on the 13th and 14th of Sáwan and Phágan *badí*. People also bathe here on every Sunday in Sáwan. It is in charge of a Shámi Bairágí of the Rámánandí order, who must remain celibate.

(4) The Singhí Rikh tank at Sanghána, 4 miles west of Safídon, owes its name to Singhí-Rikh, the Rishí who worshipped there. Bathing in it on a *parab* or fête day is meritorious.

(5) There is also a temple of Mahádeva at Hát, 6 miles south-west of Safídon in the same *iláqa* on the Panch Nid.[1] It has been in existence since the Sat Yug, and to bathe in its tank is equivalent in spiritual efficacy to performing 5 *jags*. There are fairs here on the same dates as at Pájú Kalán, but no regular *pujárís* are appointed, though occasionally a Shámi (Bairágí), a Brahmachárí, a Gosain or a Sádhu may halt here in his wanderings. Two miles from Hát is the Aranbak Yaksha, one of the four *yakshas* or monsters, who guarded the four corners of the battle-field.

(6) The Súraj Kund tank at Kálwá, 9½ miles south-west of Safídon in the same *iláqa*, is believed to owe its origin to Súraj Naráin, and bathing in it at any time, but more specially on a Sunday, is held to avert the *súraj-grah* or evil influence of the sun-god. The old temple of Súraj Bháwan at Súraj Kund, the ruins of which are still to be found, having been demolished, a new temple of Krishna and Rádhika was built by a Bairágí of Brij, whose *chelás* hold it in succession from him.

(7) At Jámni, 12 miles west of Safídon, are a temple and tank of Jamadagni, father of Parashuráma. People bathe in the tank on Sundays and the *púranmási* or 15th of every month. The temple is in the charge of a Shámi of the Rámánandí order, and has a *muáfi* of 80 *bígáhs* of land attached to it.

(8) At Asan, which is at a distance of 14 miles in the south-west of Safídon, is an ancient tank, called Asviní-Kumára after the god in whose honour a Rishí did penance there. The legend in the Vámana Purána goes that an ugly Rishí, being laughed at in the assembly of the sages, did penance and invoked the god Ashviní-Kumára, who appeared before him, and bestowed on him beauty, saying "be beautiful after bathing in this tank." Hence bathing in it on Tuesday is believed to enhance one's beauty.

(9) At Baráh Kalán, which is 17 miles south-west of Safídon, are the tank and temple of Baráhjí Bhagwán, commemorating Vishnu's *varáha* or

[1] Panch Nid, the place where 5 *tíraths* were connected with 5 channels by *Hát Kaish Mahádeo* (Báwan Púran).

boar incarnation. The fair is held on the 11th and 12th of Bhádon *sudi*. Bathing in the tank and worshipping the god Baráh are believed to secure the highest place in heaven. The Chandar-Kup or Moon-well Tírath, built here in honour of the moon (Sóma Deva), is an ancient cave in which water collects in the rainy season, and in this water the moon is supposed to have bathed. Her evil influence is averted by bathing here on the 11th and 12th of Bhádon *sudi* or on a Monday. The Sapt-Rishí Kund or tank of the Seven Rishís is also here. The legend in the Tilak Gyán Granth is that the seven Rishís, Ranbuká, etc., came here after visiting the *tíraths* or tanks of Kurukshetra, and made their *kuti* (resting-place) and *hawan kund* here. After a time they went to Pindtárak (Pindára). It is of spiritual benefit to bathe in it on the days mentioned above or on any sacred day. A Súraj Kund is also here, bathing in which is as meritorious as performing worship at an eclipse of the sun. The bathing day is Sunday. There is also a Chandar Kund, to bathe in which is equal to worshipping at an eclipse of the moon. The bathing day is Monday.

(10) At Pindára, which is 20 miles south-west of Safídon, is another Soma Tírath, with a temple of Soma Ishar Mahádeo, sacred to the moon and the planet Shukra (Venus). This tank is visited by many thousands of people, often from distant places, at a Somáwati Amáwas, or a Monday which falls on the day before a new moon, and a fair is also held on the 13th and 14th *badi* both in Phágan and Sáwan. At a Somáwati Amáwas pilgrims offer *pinddán*, balls of rice-flour, for the benefit of deceased ancestors, and this is as efficacious as a pilgrimage to Gaya. Alms offered on such an occasion are also equal in merit to the performance of a Rájsu Jag.

(11) The temple of Jainti Deví or Goddess of Victory at Jínd which owes its name to this temple, and which is 22 miles south-west of Safídon, was built by Yudhisthira and his brothers, the Pandávas, before their fight with the Kauravas. A tank called the Súraj Kund lies in front of the temple and is now filled with canal water. On the tank of Somnáth, in the town of Jínd, are the temples of Mahádeo called the Soma Ishwara *shiválá* and Mansá Deví. The tank derives its name from the Moon-god Soma, and by bathing in it one can reach the moon. On another tank, called the Jawalmál Ishwara, is another *shiválá* of Mahádeo bearing the same name as the tank. Bathing here is believed to free the soul from the door (bonds) of transmigration. The Asankh Tírath at Jínd is an ancient tank so called because countless (*asankh*) *rishís* are said to have worshipped there. To bathe in it on a sacred day (*parab*) is equivalent to a pilgrimage to Badri Náth. Washing in the Asni Dhárá Tírath, also an extremely ancient tank, cleanses from sin if performed on a Thursday. In Sambat 1903 H. H. Rája Sarúp Singh built the Ráj Rajáshri or Lord of the State Temple at Jínd. The fair is held on the 1st to the 9th of Chait and Asauj *sudi*.

(12) At Bará-ban[1] is a temple to Grahí Deví, who was a Yakshaní goddess of Gráhá Rishí. A fair is held on the 7th and 8th of Chait and Asauj *sudi*. Visiting it is believed to avert sins. Here too is an

[1] Bará-ban is 24 miles south-west of Safídon.

ancient tank called the Punpunya, so called because Nar Singh washed his hands in it a second time after killing Harnákash. Bathing in it is as efficacious as bathing in the Kirt Sauch, while it also makes the bather more prudent. This village also contains a very old tank called the Kirt Sauch or place of hand-washing, so called because Nar Singh, the lion incarnation of Vishnu, killed the Daiyá or Demon Harnákash at this spot and washed his hands and feet in it. It is beneficial to bathe in it on a *parab*, and to do so is equivalent to performing a Púndrik Jag.

(13) At Ikas, which is 25 miles off Safídon in the south-west direction, is the Hans, or 'Goose' tank, also called the Dhúndú or 'seeking,' because here Krishna, after escaping from the Gopís, concealed himself in the guise of a goose (Hans is a symbol for soul) while they sought him in the same shape. It is customary to bathe in it on a Sunday in Sáwan, or on any *parab*. Bathing in it is believed to be equivalent in merit to making a gift (*pun*) of 1,000 cows.

(14) Rám Rái, which is at a distance of 28 miles in the south-west direction, is also a village of peculiar sanctity. It contains—(*i*) A temple to Paras Rám, adjoining which are the Rám Hirdh,[1] Súraj Kund and San Hitha. The Rám Hirdh or 'Temple of Paras Rám' marks the spots where that hero destroyed the Chhatrís. The legend in the Mahábhárata goes that "Paras Rám killed Sahansara Báhú (thousand armed) with all his sons and *sainá*, 'army,' and filled five *kunds* with blood, bathed himself in them and offered Til-anjli to his deceased father, Jamdagan, saying: 'It is the blood of those who killed you and took away your *Kámdhainu* cow.' Then Paras Rám took up his axe, and began slaughtering Kshatráyís," while the San Hitha is midway between the Rám Hirdh and the Súraj Kund. People bathe in these tanks on the 15th *sudi* of Kátik and Baisákh, after which they worship in the temple which contains images of Paras Rám and his parents Jamdagan and Ranbúká, feed Brahmans, and give alms to the poor. Also at an eclipse of the sun they bathe in the San Hitha tank and at an eclipse of the moon in the Rám Hirdh; by doing so they believe that they will reach *Swarga* (paradise). (*ii*) The temple of Kapal Yaksha is in the south-west of Rám Rái. The Yaksha was a door-keeper of the Kurukshetra. The temple is worshipped on the same days, and is in the charge of a Kanphatá Jogi. (*iii*) The temple of Anokhalí Mekhlá Deví, who was the *Yakshaní* of Kapal Yaksha, is in the charge of a Gaur Brahman. A fair is held on the same days.

(15) At Pohkar Kherí, which is 29 miles south-west of Safídon, in the south-west of the village, is a tank of Pushkarjí, with a temple of Mahádeo. The name Pohkar is from Pushkar, meaning 'great purifier.' Here Brahma, Vishnu and Mahesh worshipped, and there is special worship of Mahádeo on the 13th and 14th *badi* of Phágan and Sáwan, while bathing here on 15th *sudi* of Kátik or Baisákh (each a *Súraj-parab*, or day sacred to the sun) is equivalent to performing a *aswamedá* or horse-sacrifice.

(16) Dindú is a tank where Daryodhan is said to have hidden during the Mahábhárat battle and to have been caught by Rája Yudhishtar. Hence the name Dindú (*dhúndna* = to search).

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[1] Rám Hirdh is a place where the heart of Paras Rám was pleased, for Rám is for Paras Rám and *hirdh* means heart.

CHAP. I. C. Descriptive. POPULATION. Tribes and castes. Artisan and menial castes: Chhímbás.

The Muhammadan Chhímbás are divided into two groups, the Deswálí and Multání, which intermarry. The Deswálí *góts* are—

Parya.	Kohar.	Sampal.
Katarmál.	Chamra.	Sata.

The Multání *góts* are—

Singh.	Jhakkal.	Khakhrakha.
Bagich.	Chauth.	Chamra.

In marriage both groups avoid one *gót* and practise *karewá*.

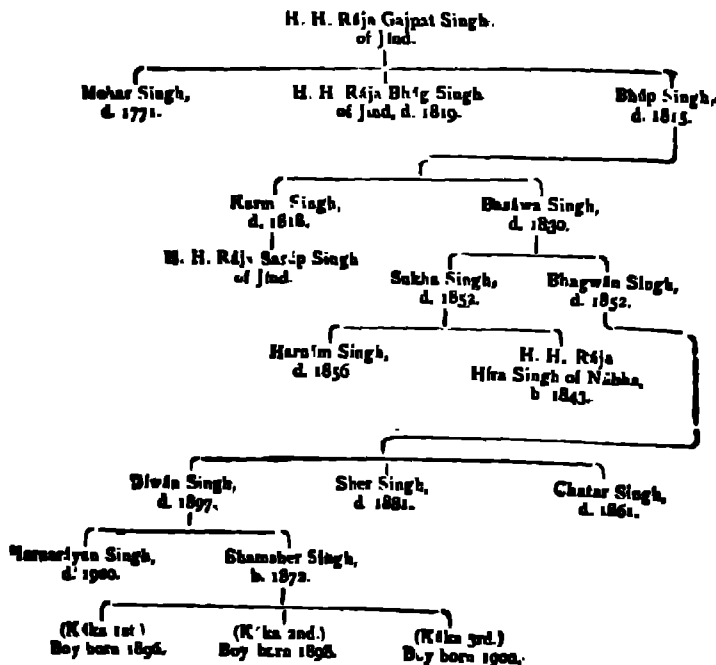
Chúhrás.

The Chúhrás (8,918) are divided into two groups, Mazhabí or converts to Sikhism and Desí. It is said that they intermarry in this State, though the Mazhabís will not touch night-soil and are by occupation weavers. The Chúhrás have the following *góts*:—Tapak, Dogchal, Sarswál, Kagráh, Machal, Bed.

Chamárs.

Chamárs (23,565) after the Jats and the Brahmans, are the largest community in the State.

Leading families: The Badrúkhán family.

The family of Badrúkhán, one of the minor Phúlkián families, is the most important in the State, and is described at pages 275—277 of Griffin's "Rájás of the Punjab." The pedigree table of the family is as follows:—

Shamsher Singh, now (1903) 32 years old,[1] is the representative of the younger branch of the family and is entitled to attend Provincial Darbárs as a *zaildár* or feudatory of the State. This branch holds Badrúkhán and Bhammawaddí, two villages of which the yearly *jama* is Rs. 8,843 on an area 6,443 acres, and pays Rs. 644 a year as commutation tax to the State.

[1] He died in 1906.

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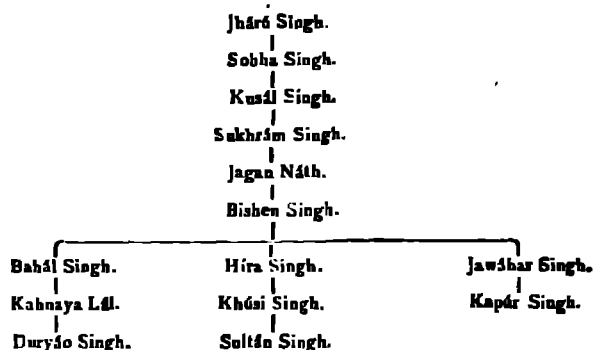
Descriptive.
POPULATION.
Leading families: The Diálpura family.

Less important than the Badrúkhán family, but also one of the minor Phúlkián families, is that of Diálpura. Its founder Bulákí Singh, the third son of Sukhchen, was a full younger brother of H. H. Rája Gajpat Singh of Jínd.[1] He had two sons, Mirza and Jítú Singh. Mirza founded the village of Diálpura, where both brothers lived, and their descendants now share it in 4 *pattís* and 17 *thulás*, their total income being Rs. 4,800 a year less Rs. 516 payable to the State as *abwáb* (local rates). Diálpura is in tahsíl Sangrúr. Bír Singh, a grandson of Mirza, held the village of Jalálpura Kalán in tahsíl Jínd, with a *mahásil* or income of Rs. 595 a year, still paid in cash to his descendants. Makkhan Singh, another grandson of Mirza, held the village of Ikás in tahsíl Jínd with an income (*mahásil*) of Rs. 434 a year, still paid to his descendants. Though this Phúlkián family has no political or historical importance and is not entitled to be present at any Darbár, at marriages, etc., they are treated as brethren receiving and giving *neotás* and other ceremonial gifts.

The family of Chaudhrí Jhárú.

The family of Chaudhrí Jhárú, in the town of Dádrí, comes next in importance. Jhárú obtained the title of Chaudhrí from Maháràja Jaswant Singh of Jodhpur, on the occasion of his journey from Delhi through Dádrí to his capital as a reward of his hospitality and other services. He was also granted liberal allowance by the Mahárája in the form of cash and grants of villages. During the rule of the Nawáb of Dádrí the members of this family had considerable influence, and still, though not Darbárís, they have entered into alliances with the chiefs. The daughter of Chaudhrí Jawáhar Singh, seventh in descent from Jhárú, was married to H. H. Rája Raghbír Singh of Jínd. Chaudhrí Kapúr Singh, now (1903) 32 years old, is the representative of Jawáhar Singh. The following is the pedigree of this family:—

Jhárú Singh.
|
Sobha Singh.
|
Kusál Singh.
|
Sukhrám Singh.
|
Jagan Náth.
|
Bishen Singh.

Sons of Bishen Singh:
- Bahál Singh. — Kahnaya Lál. — Duryáo Singh.
- Híra Singh. — Khúsi Singh. — Sultán Singh.
- Jawáhar Singh. — Kapúr Singh.

Religious sects: Sikhs.

The Sikhs are confined almost entirely to tahsíl Sangrúr, being very few in Jínd and Dádrí, where they are generally either in State service or recent settlers.

The table in the margin gives the numbers of the Sikh sects and their percentages on the total Sikh population.

Sect.	Number.	Percentage.
Singh, Amritjí or Tat Khálsa ...	3,152	10·51
Sikh Gurúke or Sahajdhárís ...	18,345	61·20
Mazhabís	1,022	3·41
Sultánís	6,974	23·27
Nának Panthís	85	·28
Rámdásís	292	·98
Devíupásís	40	·13
Others	65	·22

[1] *Vide* "The Rájás of the Panjab," pages 279—[illegible].

Section E.—Arts and Manufactures.

CHAP. II, E. Economic. ARTS AND MANUFACTURES. Gold and silver-smithing.

The gold and silversmiths of Sangrúr, locally called *Sunárs*, owe their unusual proficiency to Rája Raghbír Singh, who sent a number of them to Calcutta to learn their trade. They make ornaments of all kinds, especially nose rings (*nath* or *machhli*); nose studs set with jewels (*laung*); ornaments for the head (*kaudá* and *chak*); for the forehead (*chánd*); necklaces (*hár* or *jugní*); anklets (*púzeb*), etc. Besides the jewels they make gold and silver plates, vessels for *attar*, flasks, scent-bottles, utensils, etc., of exquisite workmanship and locally called *sádakárs*. The purest gold softened for setting is called *kundan* and costs about Rs. 27 a tola. It is alloyed with silver or copper or both, about 2 *rattis* of alloy going to a *tola*. The general practice is to give the goldsmith his material and pay him so much per *tola* for his work—1 pice in four annas for silver work and anything from 2 annas to 2 rupees a *tola* for work in gold.

Cotton cleaning.

Cotton-ginning[1] or cleaning is done both by machine and by hand. In Jínd there is a factory containing 50 machines, which attracts the cotton from all the neighbouring villages. Sangrúr tahsíl, in default of machines, uses hand-mills (called *belní* in the Punjab and *charkhi* in the Bángar). The mill consists of two rollers, one of iron and one of wood. The cotton is passed between them and the seeds (*binolas*) thus separated from the cotton. The work is generally done by women, who if they are working for hire get the seeds, whole or part, in lieu of wages. Unginned cotton is two-thirds seed Ten to 20 *sers* of raw cotton is a day's work for the ginner, the seed which results being worth 2 or 2½ annas.

Scutching.

The next process is scutching (*pinna*), which is done either by women or professional cotton-cleaners (*Pinjás*). The women use a small bamboo bow (*dhúnki*) tightly strung. *Pinjás* use a large double-stringed bow (*pinjan*). The average earnings are 1½ annas per *ser*, or about 6 annas a day. In villages the cotton cleaner is often paid in grain, getting twice the weight of the cotton. Scutched cotton is wound into rolls (*púnís*) round pieces of stick.

Spinning.

Spinning is not a menial occupation. Women of the middle and even the higher classes do it Girls make it an excuse for a merry evening. They meet together, spin, sing, and talk the whole night long This is called *rátbhiána* or *rátaurá* The seven *rátaurás* in the month of Mágh, before the Shankránt, are considered propitious When these gatherings take place by day they are called *chhopa* in the Punjab or *dhupia* in the Bángar. The Muhammadan women of Kahána spin very fine thread (*barík sút*), which sells at 1½ *sers* per rupee, the average price being 1¾ *sers*.

Ginning factory at Jínd.

The ginning factory at Jínd owned by Magní Rám and Jai Naráyan was established in 1902. It contains 50 mills, of which only 30 are ordinarily at work, about 100 maunds of cotton being ginned daily. Work is not carried on throughout the whole year, but only after the cotton harvest. In 1903-04, 39,200 maunds of cotton were ginned, giving 12,865 maunds of cleaned cotton, which was exported to Delhi, Rohtak and Lahore, while the seed (*binola*) was sold to the neighbouring villagers and shop-keepers. The average number of workmen employed in 1903-04 here was about 120. The figures in the margin show the expenditure and earnings in 1903-04.

Gross earnings.	Expenditure.			Net earnings
	Wages.	Other.	Total.	
Rs.	Rs.	Rs.	Rs.	Rs.
39,438	3,651	33 594	37,245	2,193

[1] For a detailed account of the various processes which cotton goes through see Monograph on Cotton Manufacture in the Punjab,—Lahore, "Civil and Military Gazette" Press, 1885.

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Economic.

ARTS AND MANUFACTURES.

Weaving.

From Jínd tahsíl wool is exported before cleaning to Pánípat and Delhi. In Sangrúr tahsíl it is sold to the blanket-weavers of Bálánwálí, who make a profit of 8 annas or a rupee on each blanket. Scarcely any sheep are kept in Dádrí tahsíl. With the exception of these blankets, weaving is limited in Jínd to coarse country cloth, such as *khaddar*, *gajín*, *khaddí*, *khes*, *dotái*, *súsí* and *salárí*. It is done by the Juláhás (weavers), of whom 1,184 were enumerated at the census of 1901. A *khaddar* cloth, 50 yards long and 10 *girahs* wide, requires 2½ *sers* of *barík sút* (fine thread), a *gajín*, 50 yards long and 9 *girahs* wide, requires three *sers* 2 *chatánks* of *motá sút* (coarse thread), and a *khaddí*, 50 yards long and 8 girahs wide, 3 *sers* of *motá sút*. A full piece of *khes*, *dotái*, *súsí*, or *salárí* is 20 yards long, and half a yard wide, and requires 1 *ser* of thread. A piece of cloth is woven in 4 or 5 days, and the price paid for the work is generally one rupee, so that a weaver earns from 3 to 4 annas a day.

Dyeing.

Dyeing is done by *nílgars*. They dye women's clothes such as the *lahngá*, *kurta*, *paijáma* (or *sutthan*) and *sirka* (or *orhná*), besides men's turbans. The *nílgars* of Sangrúr are noted for their light dyes. They generally use *puria ke rang* or dyes sold in the *básár*, in place of the indigenous dyes. The dye is dissolved in water in a *kúndá* (earthen or brass vessel). The cloth to be dyed is then dipped into it, rubbed, wrung out and starched, and then dried and glazed. Certain indigenous dyes are, however, still in use, especially indigo. The powdered indigo is put in a large pitcher full of water in which lime, *sajjí* (alkali) and *gur* are mixed, and becomes fit for use after eight days. *Kishmishí* dye is prepared by mixing water with bruised *kaththá* (a drug) and lime. *Kasumbhá* dye is put in water, which is allowed to strain through a piece of cloth into another pitcher. When all the water has strained through the *kasumbhá* is bruised, alkali added to it, and the mixture again allowed to strain. This produces a fast colour. The *kasumbhá* dye was formerly in great demand, but now it is only used at weddings for dyeing *nálás* (waist strings), etc. It is a fast red dye. Prices vary according to the quality of the dye. For *ním* (light) shades he charges per turban are from a ½ to 1 anna. A piece of cloth (*thán*) 20 yards long is dyed for 4 annas. The daily earnings of a dyer is from 6 to 8 annas.

Indigo.

Kishmishí dye.

Kasumbhá dye.

Stamping.

The Chhímbás (stampers) in Jínd and Safídon stamp coarse country cloth such as *razáís* (quilts), *toshaks* (bed cloths), *jájam* (floor cloth) and native chintz. The cloth is dipped into water mixed with camel-dung to wash out the starch. Next day and the day after the cloth is again washed and soaked in water mixed with *sajjí* and then dried in the sun. On the third day the cloth is put into boiling water with a kind of seed called *máín*. Lastly, the cloth is dried, pressed and stamped with wooden stamps called *chhápás*. A Chhímbá can stamp a piece of 50 yards in two days, and is paid 4 pice per yard.[1]

Silk embroidery.

Silk is not produced in the State. Silk of different colours, called *pat*, is imported from Jullundur and Amritsar to make *phulkárís* and *chops*. This industry is only carried on in the Sangrúr tahsíl. A piece of *túl* (red cloth or red muslin) 3½ yards long and 1½ yards wide, embroidered with fancy designs (*bel bútá*), in star and other patterns, is called a *phulkárí*, while a piece of coarse or fine red cloth of the same dimensions, embroidered with *bel bútá* on the borders, and with stars of different colours in the inside, is called a *chop*. A *phulkárí* takes 6 or 7 days to make and

[1] The cost of materials required for stamping 50 yards of cloth is as follows:—*Máín* 6 pies; alkali and coarse soap annas 1-6; alum 3 pies; dye 4 annas; fuel 6 pies. Thus his net earnings amount to annas 5 pies 4 a day.

Silk embroidary.

fetches from Rs. 2 to 5, while a *chop* takes a month or two and fetches from Rs. 5 to 20. These garments are worn mostly by the peasant women, especially at weddings and other festive occasions, and are often given as a wedding present to the bride. They are also exported to Ludhiána and Amritsar in small quantities, but chintz and calicoes are taking their place, and so this industry is rapidly dying out.

Carpentry.

Carpentry received an impetus from the late Rája Raghbír Singh, who sent some Tarkháns from the State to be trained at Rúrkí. These skilled workmen live at Sangrúr and earn 8 or 9 annas a day. Their work is good, but they follow the ordinary patterns and have not struck out any special line. They make tables, chairs, almirahs, writing-cases, etc. The village Tarkhán is paid in kind for ordinary work, but for special work, such as making carts, well-gear, etc., he gets 5 or 6 annas a day. The outfit of an ordinary carpenter costs from Rs. 15 to 30. English files, saws, and planes are slowly coming into use. Dádri town is famous for turnery. The implements used by the turners (*kharádis*) and their methods are described in the Monograph on Wood Carving in the Punjab, 1887-88, page 11. They earn from 5 to 8 annas a day. The following are the chief articles manufactured by the turners of Dádrí with the range of prices for each article :—

Name of article manufactured.	Price.		
	Rs. A. P.		Rs. A. P.
Bed legs (lacquered)	2 0 0	to	5 0 0
Do. (plain)	1 0 0	to	3 0 0
Píro legs	0 4 0	to	0 10 0
Termás of *Kalis* (pipes)	0 1 6	to	0 4 0
Khuntís (wooden pegs)	0 1 0	to	0 1 6
Surmadánís and *karelás* (collyrium boxes) ...	0 0 6	to	0 1 6
Chessmen	0 4 0	to	0 8 0
Toys	0 0 6	to	0 2 0

Oil-pressing.

Oil-pressing is done by the *telís*, who numbered 3,454 in 1901. One *ghání* (10 to 13 *sers*) of rape (*sarson*) is put into the hollow part of the press (*kolhú*) and worked with a wooden pestle (*lath*), which is driven by a single bullock. Half a *ser* of hot water is mixed with the rape, and when it is well pressed, a hole is made at the bottom of the press and the oil begins to come out. This oil is heated and again poured on to the rape, while the *kolhú* is kept warm with torches (*mashál*) until all the oil is extracted from the rape. One maund of rape gives 12 *sers* of oil and 28 *sers* of *khal* (rape cakes). A man and woman work the press; two *ghánís* of rape is a fair day's work for one press and the workers earn from 4 to 6 annas. Other oil-seeds such as *sesamum*, *alsí*, etc., are pressed to order.

Tanning and leather working.

There were 3,874 leather workers in the State according to the census of 1901. They may be divided into three main divisions, (*i*) the Khatíks who prepare *narí* leather from sheep and goat skins, while *dhaurí* is tanned and prepared by the Chamárs themselves; (*ii*) the Chamárs who make shoes and well-gear; (*iii*) the Mochís and Sarrájís who make *gurgábí* and other kind of shoes. The Chamárs of Sangrúr and Dádri tahsíls make good *desí* shoes, which are light and flexible. The Mochís of Sangrúr town only make red

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ARTS AND MANUFACTURES.
Tanning and leather working.

gurgábi heeled shoes. Both the *desí* shoes and *gurgábi* heeled shoes are exported, but only in small quantities. Many kinds of shoes are prepared by the Chamárs and Mochís of the State. The shoes prepared in Dádrí tahsíl are *Salim-Sháhi, deswáli, mundá* (with a *chaurá panja*) and *zenána jútá* (with *gol chhotá panja* and without heels). Others are quite plain, *sádá*. These are generally made of sheep or goat skin dyed red or black with an inner lining of *dhauri*; some are ornamented at the toe and round the sides; others are completely covered with embroidery. The price of a pair of shoes varies from 8 to 12 annas for an ordinary pair for hard rough use, or one rupee for a slightly better quality, to as much as Rs. 5 to 10 for an embroidered pair. The ornamental work is generally done by Chamár women. The Chamárs of tahsíl Sangrúr make plain Punjábí shoes of *nári* dyed red. Those of Sangrúr town ornament them with embroidery work. An embroidered pair costs from Rs. 4 to 8, while a plain light pair costs one rupee, and a hard rough pair from 8 to 12 annas. The Sarrájis of Sangrúr town make many kinds of *gurgábis*, half and full boots, of different skins, for which they ask from Rs. 1-8 to 10. Besides shoe-making they repair carriage harness and saddlery. The Chamárs of tahsíl Jínd are not skilled in shoe-making. They prepare ill-shaped Hindustání and *mundá* shoes Laced shoes are not as a rule kept in stock, but are made to order. It is the custom when ordering a pair to be made to give an advance to the Sarráj, the rest of the price being paid on delivery. The average period for which a strong shoe will last is from 4 to 7 months, and if repaired, it extends to nine months. The boots and *gurgábis* generally wear out in three or four months. Chamárs earn from 2 to 3 annas a day at shoe-making, Mochís and Sarráj from 5 to 8 annas.

Brick-making.

Pazáwas or brick kilns are worked by Kumhárs This work includes the preparation of the *kachchá* or unbaked bricks, and the collection of waste fodder, straw and sweepings (*kúra karkat*) for baking the bricks and stacking them in the *pazáwa*. The *patherús* or mud brick-makers, who are generally Chamárs or Chúhrás, but sometimes the Kumhárs themselves, prepare the clay, working it with a spade. Large bricks are moulded in a mould of wood or iron called a *sáncha* bearing a trade mark and tap with wooden *thápis* (tops). Small bricks are only made in *qálibs* or *sánchas* (moulds). These bricks are burnt in the kiln. In Sangrúr tahsíl large bricks are made, weighing three *sers* each; while in Jínd tahsíl they average ¾ *ser*. For large bricks the *patherás* are paid Rs. 100, and for small bricks Rs. 14 per 100,000. A *patherá* can make 400 large and 1,500 small bricks in a day. The Kumhárs collect straw, fodder sweepings, etc, for the *pazáwa* on their asses, generally without charge, and also *uplás* (dried cakes of cowdung) which cost Rs. 600 for a *pazáwa* of 300,000 large bricks. A *pazáwa* is thus arranged:—A layer of sweepings about a foot deep is laid on the site, and on it the sun-dried bricks are arranged with a space between every two layers which is filled with sweepings and *uplás*. Holes are left in the covering. Fire is applied from below. A kiln for large bricks holds 300,000 bricks and requires four months burning. A kiln for small bricks only holds 200,000 bricks, but requires to be burnt for the same period. Large bricks are generally sold at Rs. 800 per 100,000 and small ones at Rs. 100 per 100,000, while the actual cost of large bricks is Rs. 380 and of small ones it is Rs. 56 per 100,000. In the town of Sangrúr contractors have recently begun to prepare bricks with "chimney" kilns, where Purbíás and Chamárs are employed. In the Jínd tahsíl 30 *pazáwas* and in Sangrúr tahsíl 24 are made yearly. In Dádrí tahsíl *pazáwas* are not common, as stone is generally used for building purposes.

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Economic.

ARTS AND MANUFACTURES.

6,393 Kumhárs were returned in the State at the census of 1901. In the towns and large villages they generally work at brick-making, but sometimes make pottery, toys, etc. In villages they generally make earthenware.

Brick making. Pottery.

The method of manufacturing earthen vessels is described on pages 2—11 of the "Monograph on the Pottery and Glass Industries of the Punjab, 1890-91." In this State two potters, jointly, can prepare 25 vessels daily, and thus in 15 days they can prepare 375 vessels as detailed below burnt in an *áwi* (small kiln) which requires three days' firing :—

Name of the vessel.	Number.	Price	Rate.
		Rs. A. P.	
Ghards (pitchers)	175	8 0 0	9 pies each.
Hándis (small pots)	100	1 9 0	3 pies each
Kishores (small glasses for drinking) ...	100	0 4 0	2 annas per 100.

In this work a family of five persons can earn 9 annas on an average per day. Besides working in pottery they supply clay for building purposes, and carry grain and other articles on asses from village to village. They also carry the corn from the fields at harvest time. A Kumhár with eight donkeys can earn 12 annas daily.

Section F.—Commerce and Trade.

Experts and Imports.

No statistics for the general trade of the State are available. Sangrúr, Jínd and Dádrí are the local centres of the grain trade, and Messrs. Ralli Brothers and other firms send agents there. Refined sugar and rice are imported from Muzaffarnagar, Bareilly and Fyzábád; cloth from Delhi and Ludhiána; bronze and brass vessels from Murádábád, Rewárí, Patiála and Jagádhrí, gold and silver lace from Patiála and Delhi; and glass bracelets (*chúrís*) from Patiála and Ludhiána. Cotton is exported from the town of Jínd to Rohtak and Hánsí, *ghí* to Sunám and Tohána, *sarson* and indigo to Delhi. From the town of Dádrí *bájrá* is largely exported with a smaller quantity of barley and gram.[1]

Section G.—Means of Communications.

Railways.

The Ludhiána-Dhurí-Jákhal Railway passes through tahsíl Sangrúr and has a station at Sangrúr town. This railway, 79 miles in length, was constructed at the expense of the Jínd and Máler Kotla Darbárs, who contributed ⅘ths and ⅕th of the cost respectively. It was opened on the 10th of April 1901 and is worked by the North-Western Railway for 55 per cent. of the gross earnings. The

[1] The methods of skinning buffaloes, bulls, sheep and goats, and the process of tanning, dyeing and preparing hides are described in the Monograph on the Leather Industry of the Punjab, 1891-92, pages 16—20. The method of preparing different kinds of shoes, *gurgábí* boots, and the tools and instruments used in the works are also described in the Monograph.

CHAPTER IV.—PLACES OF INTEREST.

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DADRI.

CHAP. IV — Places of Interest. Dadri. Description.

The town of Dádrí lies in 28° 35′ N. and 76° 20′ E., 87 miles south-west of Delhi, and 60 miles south of Jínd town. It is a station on the Rewárí-Ferozepore Railway, and had in 1901 a population of 7,009 souls (3,360 males and 3,649 females) as against 7,604 in 1891, a decrease of 8 per cent. The town is surrounded by a stone wall with four gates and two small entrances (*ghátís*). The surrounding country is covered with low hills. Its streets are generally unpaved and its houses mostly built of stone and lime, some presenting an imposing appearance. The house of Chaudhrí Chandarsain, called Chandar Sain ka Díwán Khána, is the principal building.

History.

The town is of great antiquity. The name Dádrí is said to be derived from a *jhíl* (lake), called Dádrí from *dádar* (frog), which adjoined it. Formerly it was in the possession of Nawáb Bahádur Jang, a relative of the Jhajjar Nawáb. In the Munity of 1857 his estates were confiscated for rebellion and conferred on Rája Sarúp Singh as a reward for his fidelity.

Antiquities.

The principal antiquities are—(1) The tank of Soma-Ishwara, built by Lála Síta Rám, a treasurer of Muhammad Sháh, Emperor of Delhi, with stone quays (*ghâts*), towers and temples and an enclosing wall. (2) The Nawáb's fort outside the town which is kept in repair by the State.

Municipality and trade.

The income of the *parmat* for the 10 years is shown in Table 46 of Part B. It is derived from octroi under the usual State system. Formerly under the Nawáb's rule Dádrí had a considerable trade, but the excessive duties levied by the Nawáb ruined its traders, and on the establishment of a mart at Bhawání all the principal firms transferred their business there and it lost its trade. It now exports *bájrá*, stone wares, turned wooden articles and native shoes.

Public buildings.

The public buildings are the tahsíl, *thána*, school, *parmat* and cantonment.

JIND TOWN.

Jind Town. Description.

The town of Jínd is the administrative head-quarters of the *nizámat* and tahsíl of the same name. It lies in 29° 18′ N. and 75° 50′ E. on the Western Jumna Canal, 25 miles north of Rohtak and 60 miles south-east of Sangrúr town, and has a station on the Southern Punjab Railway. It had in 1901 a population of 8,047 souls (4,179 males and 3,868 females). Numerous fruit gardens surrounded the town which is itself completely encircled by a mud wall with four gates, the Safídonwála to the east, the Jhánjwála to the west, the Rám Raí and Kathána to the south. The streets are narrow and unpaved. The Baráh Ban *Bír* lies to the south-west of the town, on the banks of the Western Jumna Canal. Its main population consists of Brahmans and Mahájans.

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Places of Interest.

JIND TOWN.

History.

The town of Jínd is said to have been founded at the time of the Mahábhárata. The tradition goes that the Pándavás built a temple in honour of Jaintí Deví (the goddess of Victory), offered prayers for success, and then began the battle with the Kauravás. The town grew up around the temple and was named Jaintápurí (abode of Jaintí Deví) which became corrupted into Jínd. Formerly under Afghán rule, Rája Gajpat Singh in 1755 seized a large tract of country including the District of Jínd and Safídon, and made Jínd the capital of the State. In 1775 Rahím Dád Khán, governor of Hánsí, was sent against Jínd by the Delhi Government, Nawáb Majad-ud-daula Abdul Ahad Khán. Rája Gajpat Singh called on the Phálkián Chiefs for aid and a force under *Díwán* Nánnú Mal from Patiála and troops from Nábha and Kaithal were sent for its defence. They compelled the Khán to raise the siege and give them battle, whereupon he was defeated and killed. Trophies of this victory are still preserved at Jínd and the Khán's tomb still stands at the Safídon Gate. As the town was once capital of the State, which is called after it, the Rája's installation is still held there.

Antiquities.

The principal antiquities are the temples of Mahá Devá Bhúta-Ishwara, Harí Kailásh and Jainti Devi and the *tí-aths* of Súraj-Kund and Soma Bhúta-Ishwara. The Fatahgarh Fort, built by Rája Gajpat Singh and named after his son Fatah Singh, is now used as a jail.

Municipality and trade.

The income of the *parmat* for the 10 years is shown in Table 46 of Part B. It is chiefly derived from octroi, levied under the usual State rules on goods brought into the *parmat* for consumption or retail sale. The table below shows the value of the commodities brought within the *parmat* limits for consumption within the town :—

No.	Year.	Cloths, *ghí*, drugs, groceries, articles, etc	Cereals.	*Bandrsí* clothes, etc.	Miscellaneous.	Total.
		Rs.	Rs.	Rs.	Rs.	Rs.
1	From 1st January 1898 to the end of December 1898.	3,07,138	1,40,255	6,664	31,792	5,05,849
2	From 1st January 1899 to the end of July 1899.	1,49,086	93,696	2,615	31,400	2,76,798
3	From 1st August 1899 to the end of July 1900.	1,80,881	3,15,275	4,794	32,183	5,33,132
4	From 1st August 1900 to the end of July 1901.	3,54,183	1,83,470	8,609	48,706	5,92,958
	Total ...	10,11,288	7,32,696	22,682	1,43,081	19,08,747

KALIANA.

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Places of Interest.

KALIANA.

Description.

Kaliána is a small town of 2,714 inhabitants (1,027 males and 1,687 females), situated at the foot of a hillock, 5 miles west of Dádri. A considerable portion of the main town consists of substantial stone houses. The streets are generally unpaved. The hillock is bare, no vegetation growing on it. Its climate is dry and very hot in summer and intensely cold in winter. Drinking wells are scarce and the water brackish, so the people use tank and pool water, which causes guinea-worm.

History.

The tow[illegible] Kaliána is said to have been the capital of a Rája Kalián whose [illegible] after which the town was named. The remains in its vicinity testify to [illegible] having bee[illegible] a large and populous place. In 725 H. Rája Kalián rebelled against Alaf Khán, king of Delhi, son of Ghayás-ud-dín Tughlaq. The imperial army under Saiyad Hidáyat Ullah or Mubáriz Khán attacked Rája Kalián, and in the struggle both he and Mubáriz Khán wer[illegible] killed and the town was placed under Mír Bayak, an official of Alaf Khán.

Antiquities.

The principal building of antiquity is the Khángáh of Pír Mubáriz Khán, a mile north of the town. It has been fully described in Chapter I, page 262. It bears the following inscription:—*Chún dar san haft sad-o-bist wa panj Hijri Sultán Muhammad Ghází bin Tughlaq bar sárír-i-saltanat nishast wa dar san haft sad-o-si Hijri qasba-i-chal Ka'iána, ki dar ikáta-i-Rája Kalián chawál búd, fateh kard, wa samíndárá wa hukúmat ba Mír Bayak, ki yake az makhsús-ul-dargáh búd, atá farmúd.* "When in 725 H. Muhammad Ghází, the son of Tughlaq, sat on the throne, and in 730 H. conquered the town of Chal Kaliána, which was under the rule of a Rája Kaliána Chawál, and conferred upon Mír Bayak, one of his officials its *samíndára* and government.

Trade and manufacture.

The only manufacture is of stone, which is worked by 20 families of masons who mostly use the stone of the Kumhár mine which is hard and durable. Articles such as large mortars (*ukhals*), hand mills, pillars, etc., are made of it and exported to various places. Flexible sand-stone, called *sangilarsan*, is also found in the same hillock.

SAFIDON.

SAFIDON.

Description.

The town of Safídon contained in 1901 a population of 4,832 souls (2,514 males and 2,318 females) as against 4,593 in 1891 and 4,160 in 1881. It is situated on the Western Jumna Canal, 24 miles east of Jínd. The town was surrounded by a masonry wall now in ruinous condition. The suburbs stretch irregularly beyond the wall towards the east and mostly comprise Ranghars' houses. Inside the town the lanes and alleys are narrow, but the streets are wider, though generally unpaved. The houses are generally of brick. There are several gardens outside the town, one of which is the fine Qaisar Bágh belonging to the State. It is surrounded by a masonry wall, and contains a well-furnished *kothí* (dák bungalow).

Municipality and trade.

The income of the *parmat* is chiefly derived from octrol under the usual State system. There is a saltpetre manufactory managed by the

CHAP. IV.
Places of interest.
SAFIDON.
Municipality and trade.

State. The town has not much trade. The value of the commodities imported into the *parmat* limits for local use is shown in the table below :—

No.	Year.	Cloths, *ghi* drugs, groceries, articles, etc	Cereals.	*Bandesi* clothes, etc.	Miscellaneous.	Total.
		Rs.	Rs.	Rs.	Rs.	Rs.
1	From 1st August 1898 to the end of July 1899.	1,27,179	41,313	3,168	7,020	1,78,681
2	From 1st August 1899 to the end of July 1900.	88,272	96,550	3 956	10,977	1,99,855
3	From 1st August 1900 to the end of July 1901.	1,73,836	69,358	6,683	11,484	2,61,362
	Total ...	3,89 887	2,07,221	13,808	29,482	6,39,898

SANGRUR.

CHAP. IV.

Places of Interest.

SANGRUR.

Description.

Sangrúr is a municipal town and the sadr or administrative head-quarters of the Jínd State. It lies in 30° 15′ N. and 75° 59′ E., 48 miles south of Ludhiána, and has a station on the Ludhiána-Dhúrí-Jákhal Railway. The population (1901) was 11,852 souls (7,623 males and 4,229 females). Of these 1,710 were enumerated in cantonments and 406 in suburbs. This showed an increase of 34 per cent. on the population of 1891, when it was 8,820 only. The town is surrounded by a mud wall, wide enough to mount guns, and provided with a moat. It has four gates; the Lahorí on the west, the Sunámí or Jíndí on the south, the Patiála on the east, and the Nábha on the north. Gardens intersected by metalled roads and avenues of trees lie round the town. About a mile and-a-half to the north are the *Gurdwára* Nánakyána, with its *pakká* buildings, tank and garden, for the convenience of travellers; the cantonment and the royal cemetery. The streets of the town are broad and well paved or metalled, and the houses of the officials and trading classes are generally well-built. The principal buildings of interest are the *Díwán Khána*, *Bára Darí*, the Royal Foundry, *Idgáh*, the royal cemetery, the *Kothís* of the Krishan Bágh and Lál Bágh, the hospital and the rink. The *Díwán Khána* is in the middle of the palace and is surrounded by the Lál and Banásar gardens It has a large red stone platform, with two buildings called the *Saba* and *Surkh Kothís*, on either side and on the platform there are two reservoirs with fountains and a verandah in front. In the centre is a large spacious hall, containing a *masnad*, or seat raised six feet above the floor. There are several buildings on the sides and upper storeys, all decorated with glass and ornamental furniture. On the west is the Entrance Gate (*deorhí*), with the *Jalús Khána* and *Tosha Khána* buildings on either side and an upper storey called the *Jalús Mahal*. Further on in the Lál Bágh there are two more buildings (*kothís*). On the east of the *Díwán Khána* there is a marble *Bára Darí* in the middle of a tank, called the Banásar, with a wooden bridge and marble gate. This palace was built by the late Rája Raghbír Singh. The Royal Foundry was established in 1876 by Rája Raghbír Singh and contains a flour-mill, an oil-press, and apparatus for casting iron, etc. The *Idgáh* is just outside the Lahorí Gate and to the west of the town. It is a large building with a wide and spacious red stone floor. It also was built by the late Rája Raghbír Singh. The Royal Cemetery, or *Samádhán*, is situated outside the Nábha Gate, north of the town, and contains the *samádhs* or monuments of the deceased members of the Jínd family.

History.

The town of Sangrúr is said to have been founded by one Sanghú, a Jat, some 300 years ago and named after him. Formerly a small village of mud houses, it was chosen as his capital by Rája Sangat Singh as being close to Patiála, Nábha and Ambála. Its population increased when Rája Raghbír Singh raised it to the dignity of a town, building its *bázár* on the model of that at Jaipur with *pakká* shops, which have iron hooks for lighting purposes, and other public and religious buildings. The gardens, tanks, temples and metalled roads round the town were also made by him.

Municipality and trade.

The income is chiefly derived from octroi, levied under the general State rules on goods brought into the *parmat* for consumption or retail sale. On the opening of the Ludhiána-Dhúrí-Jákhal Railway a grain market, called the Ranbír Ganj, was opened by Rája Ranbír Singh. Its imports are merely to meet the local demand and its only exports

CHAP. IV.

Places of Interest.

SANGRUR.

Municipality and trade.

consist of grain such as wheat, gram, *sarson*, maize, etc. No octroi duties are levied on goods brought into the Ranbír Ganj. The statement below shows the value of the exports and imports of the market for the year 1901 :—

Kinds of commodities.	Value of commodities imported.	Value of commodities exported.
	Rs.	Rs.
Cloths, *ghí*, drugs, groceries, etc.	5,18,971	4,52,891
Cereals	12,40,130	11,28,466
Bandrsí clothes, &c.	49,455	47,222
Miscellaneous	30,638	18,876
Total	18,39,194	16,47,455

NABHA STATE.

NABHA STATE.

CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

CHAP. I, A.
Descriptive.
PHYSICAL ASPECTS.
Natural divisions.

THE State of Nábha is the second in population and revenue and the smallest in area of the three Phúlkián States, but its rulers, as the descendants of Chaudhrí Tilok Singh, the eldest son of Chaudhrí Phúl, claim that they represent the senior branch of the Phúlkián family. The State has an area of 966 square miles with a population (in 1901) of 297,949 souls, and contains 4 towns and 492 villages. The State falls into three natural divisions, the *nizámat* of Phúl lying entirely in the great Jangal tract, and that of Amloh in the Pawádh, while Báwal, which lies 200 miles from the capital on the borders of Rájpútána, is sometimes called the Bighota (said to be so named from Bighota, a Jat, who ruled over this tract before the rise of the Rájpúts to power), which includes part of the Rewárí tahsíl of Gurgáon and the Kot Qásim *pargana* of Alwar and the Bahror and Mandáwar tahsíls of Jaipur.

Nizámats.

1. The modern *nizámat* of Phúl comprises five[1] pieces of territory—(*i*) a long strip of territory, of irregular shape, some 60 miles in length, and from 4 miles in breadth, with an area of 254 square miles; (*ii*) a tract 7½ miles long by 2½ broad, almost surrounded by Patiála territory, comprising 7 villages (Ratoki, Tákípur, Togawál, Dhádrián, Diálgarh, Rajia and Bandher), with an area of 18 square miles; (*iii*) certain *pattís* of Dhilwán and Maur, which lie at a distance of 8 or 9 miles east of Phúl and have an area of 17 square miles. These villages are also almost surrounded by Patiála territory; (*iv*) the *pargana* of Jaito, 22 miles north-west of Phúl. This compact *pargana* has an area of 64 square miles, being 11 miles in length and nearly 6 in width. It comprises 16 villages (*v*) The *thána* of Lohat Badí is an irregular strip of territory, 15½ miles from east to west and about 2¾ miles wide, bordered on the north by the Ráikot *thána* of the Ludhiana District and on the east by the Máler Kotla State. On the south it is mostly bordered by Patiála territory, which also bounds it on the west. It has an area of 41 square miles and contains 18 villages.

2. *Nizámat Amloh.*—This *nizámat* comprises seven separate pieces of the State territory:—(*i*) The main portion of the *nizámat* is an almost continuous tract of territory 26 miles in length from north to south and 10 miles in breadth, with an area of 250½ square miles. Within its limits lie four islands of Patiála territory with an area of 9½ square miles. It is bordered on the north by the Samrála tahsíl of the Ludhiána District and on the east by the Sirhind *nizámat* of Patiála: on the south it is bounded by the Bhawánígarh *nizámat*, and on the west by the Barnála *nizámat* of that State, though an outlying portion of tahsíl Samrála also touches it. It contains the town of Amloh and 228 villages. (*ii*) The *pargana* of Deh Kalán lies to the south-west of the above tract and is bordered on the south by the Sangrúr tahsíl of Jínd. The other 5 pieces consist of small, detached areas, aggregating only 40 square miles in area, and need not be described in detail.

3. *Nizámat Báwal.*—This *nizámat* includes three portions of the State territory:—(*i*) *Pargana* Báwal is bounded on the east by the Kot Qásim tahsíl of the Jaipur State, on the south-east corner by Alwar territory, on the south by the Mandáwar tahsíl of Alwar, on the west by villages of the Bahror tahsíl of that State and of the Rewárí tahsíl

[1] A small tract of Nábha territory (marked Bilha village) is shown in the survey map north-east of Bhadaur. This is an error, as the State owns no such tract.

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Descriptive.
PHYSICAL ASPECTS.
Nizámats.

of Gurgáon, interspersed, and on the north by that tahsíl. This *pargana* is compact and an irregular square in shape, being 11 miles in length from north to south and 7¾ miles in width, with an area of nearly 85 squares. It contains the town of Báwal and 74 villages. (*ii*) The outlying village of Mukandpur Bassí lies just off the north-east corner of the Báwal *pargana* and 2 miles from it. It is almost surrounded by the area of tahsíl Rewárí, but on the south-east it adjoins the tahsíl of Kot Qásim in Jaipur. (*iii*) The *pargana* of Kánti-Kanína lies 9 miles west of the Báwal *pargana* and 13 miles from the town of Báwal. It is bounded on the north by the Dádri *pargana* of Jínd and the Nahar *pargana* of Dujána, on the east by the Rewárí tahsíl and the Bahror tahsíl of Alwar, on the south by the latter tahsíl, and on the west by the Nárnaul *pargana* (or Mohindargarh *nizámat*) of the Patiála State. It has a length of 20¾ miles from north to south and a width of 9½ miles, being an irregular parallelogram in shape, 197 square miles in area.

Rivers and streams.

No large or considerable river runs in the Nábha State or touches its borders, but there are a few seasonal torrents which require mention. The Sirhind Nála or Choá, which passes near Sirhind, enters the Amloh *nizámat* at Mandhaur flowing due west. Near Fatehpur it turns, and flowing almost due south-west by south passes Bhádson. Thence flowing south-west it passes the capital, Nábha, itself some 3 miles to the north-west, and, running past Mansúrpur in Patiála territory, finally leaves the Nábha State territory at Jalan. Its total course in this State is about 30 miles. The Choá when in flood overflows the lands on its banks, and causes injury to the crops in the kharíf, but their enhanced fertility in the rabí compensates for any injury in the kharíf. Two bridges—one at Bhádson, the other at Dhingh—have been built across the Choá by the State. In the Báwal *nizámat* there are two seasonal streams, the Sáwí and the Kasáwatí. The former rises in the Jaipur hills, and flowing through the Mandáwar tahsíl of Alwar enters the Báwal *pargana* from the west at Paotí at its south-west corner, passing by the lands of Paotí, Pīránpura and Panwar. Then it leaves the *pargana*, but again touches it at Bír Jhabwa, after which it passes through Jaipur and Alwar territory to Garhí Harsarú. Its total length in this State does not exceed four miles.[1] The Kasáwatí torrent enters the Kántí *pargana* from Nárnaul on the west near Bahadurí and flows north-east by east past Garhí; thence it turns north, and leaving this *pargana* for a short distance re-enters the State at Ráta. Flowing past Gomla it leaves the State at Morí and Mánpura after a total course of 6½ miles in its territory. It is not used for irrigation, but does no damage in the Kántí *pargana*.

Hills.

The *nizámats* of Phúl and Amloh consist of level plains, which in the case of the former are interspersed with the shifting sandhills common in the Jangal tract. In the Kántí-Kanína *pargana* of Báwal and mainly in the extreme south-east of the Kántí *thána* are a few insignificant hills known as Kántí, Rámpur, Baháli, etc., after the names of the villages in which they lie. They are barren and unculturable, but supply building-stone, and cover an area of some 787 acres. Two other hills of similar character, Badhrána and Jaisinghpur Khera, lie in Báwal *pargana* and one, Sailang, in Kanína. These too bear the names of the villages in which they lie.

CLIMATE.

Climate

The scattered nature of the State territory makes it impossible to describe its climate accurately in general terms, and it will be better to note briefly the salient climatic features of each *nizámat*.

[1] The Sáwí was formerly called the Sahábí, a name said to be derived from the Arabic *sahdb*, 'cloud.'

CHAP. I. B. Descriptive.

CLIMATE.

Climate.

The Phúl *nizámat* possesses the dry, healthy climate of the Jangal tract as a whole, the *pargana* of Lohat Badí being more like the Amloh *nizámat* in character. Owing to the sandy nature of the soil, the absence of ponds and the depth of the water below the surface, malaria is not prevalent. The water also is purer than it is in the Pawádh, and the Jangal has or had the reputation of being healthy for man and beast. The introduction of canal irrigation in this *nizámat* has, it is asserted, had a detrimental effect on the health of the people, but it continues to be more salubrious than that of Amloh, because, though there is no outlet for the rainfall, the deep sandy soil absorbs the water. Bubonic plague was imported into this tract in November 1901 from the villages of Ráikot *thána* in the Ludhiána District, but it was observed that the mortality was not so great as it was elsewhere. The diseases of the tract are those of hot, arid countries, *viz.*, fever induced by hot winds and diseases of the eye, while cholera and small-pox occur occasionally. Amloh *nizámat*, lying in the Pawádh, is the least salubrious tract in the State. It has a damper climate than the Jangal and contains more trees, while its soil is a rich loam, generally free from sand. The water-level is near the surface, and the water is in consequence bad. These natural conditions have been, it is said, intensified by the introduction of canal irrigation. The chief diseases of the *nizámat* are fever, dysentery, pneumonia and measles, while cholera and small-pox are occasionally epidemic. Plague first appeared in the State in this *nizámat* in 1901, and the mortality was high. To this general description the town of Nábha is in great measure an exception, owing to its system of sanitation and the medical facilities afforded in the capital. The Báwal *nizámat* generally has a dry hot climate, and the tract is singularly destitute of trees, streams and tanks. It is in consequence free from malaria, and epidemics are infrequent, the chief diseases which occur being those common to hot and dry tracts. No data as regards temperature are available.

Rainfall.

The monsoon sets in throughout the State towards the end of Jeth or early in Hár, continuing till the end of Bhádon or the beginning of Asauj. The winter rains, called the *mahaut* in the Báwal *nizámat*, fall between the end of Maghar and the end of Mágh, Poh being usually the month of most rain. The Amloh *nizámat* has the heaviest rainfall in normal years, but in the past 4 or 5 years it has not received much more than Báwal *nizámat*; the *nizámat* of Phúl has ordinarily a much smaller rainfall than Amloh, Báwal being the worst off of the three *nizámats* in this respect.

Section B.—History.

A. D. 1763.

The history of the origins of the Nábha State is that of the Phúlkián houses already given. Its existence as a separate and sovereign State may be said to date from the fall of Sirhind in 1763. Prior to that year its chiefs had been merely rural notables, whose influence was overshadowed by that of the cadet branch which was rising to regal power under Alá Singh, the founder of the Patiála State. Taloka, the eldest son of Phúl, had died after an uneventful life in 1687, leaving two sons. Of these the eldest, Gurditta, founded Dhanaula and Sangrúr, now the capital of Jínd, and the second son Sukhchen became the ancestor of the Jínd family. Gurditta's grandson Hamír Singh founded the town of Nábha in 1755, and in 1759 he obtained possession of Bhádson. After the fall of Sirhind in 1763 Amloh fell to his share, and in 1776 he conquered Rorí from Rahímdád Khán, governor of Hánsí. Hamír Singh[1] was also the first Rája of Nábha to coin

A. D. 1755.

[1] Griffin, page 382, but *cf.* the date (1911 Sambat) in note on page 288.

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money in his own name. On the other hand, he lost territory in his dispute with Rája Gajpat Singh of Jínd, who in 1774 conquered Sangrúr. On his death in 1783 his son Jaswant Singh succeeded him under the guardianship of Rání Desú, his step-mother, who held her own by the assistance of Sáhib Singh Bhangí of Gujrát till her death in 1790. After this the Phúlkián chiefs combined to oppose George Thomas, but the Rája of Nábha was only a lukewarm member of the confederacy, and at the battle of Narnaund in 1798 his troops were hardly engaged, and in 1801 it does not appear that the Rája joined with the principal cis-Sutlej chiefs in their embassy to General Perron at Delhi, but Nábha was included in the conditions finally agreed upon, and consented to pay Rs. 9,510 per annum as tribute to the Mahrattas on the defeat of Thomas.

A. D. 1783.

A. D. 1801.

Jaswant Singh sided with the British when Holkar, the Mahratta chief, was being driven northwards to Lahore, and aided them with a detachment of sowars. Lord Lake, in return for this, assured him that his possessions would not be curtailed and no demand for tribute would be made on him so long as his disposition towards the British remained unchanged. He was formally taken under the protection of the British in May 1809 with the other cis-Sutlej chiefs. He furnished supplies for Ochterlony's Gurkha Campaign in 1815 and also helped in the Bikáner affair of 1818, and always proved a faithful ally when his assistance was required. At the time of the Kábul Campaign of 1838 he offered the services of his troops to the Governor-General and advanced 6 lakhs of rupees towards the expenses of the expedition. He died in 1840 and was succeeded by his son Devindar, who, however, failed to carry on his father's loyal and friendly policy. In consequence of his conduct during the first Sikh War, nearly one-fourth of his territory was confiscated, he himself was removed from his State, and his son, Bharpur Singh, a boy of seven years of age, placed on the "*gaddí.*" Bharpur Singh attained his majority very shortly after the outbreak of the Mutiny. At that critical time he acted with exemplary loyalty to the British. He was placed in charge of the important station of Ludhiána and of the neighbouring Sutlej ferries at the commencement of the outbreak. A Nábha detachment of 300 men took the place of the Nasírí Battalion which had been detailed to escort a siege train from Phillaur to Delhi, but had refused to march, while it was at the head of a detachment of 150 Nábha troops that the British Deputy Commissioner opposed the Jullundur mutineers at Phillaur and prevented their crossing the river. The Rája despatched to Delhi a contingent of about 300 men which did good service throughout the siege, while he himself enlisted new troops from amongst his own subjects, furnished supplies and transport, arrested mutineers, and performed many other services with the utmost loyalty and good-will. Further he advanced to Government a loan of 2½ lakhs of rupees. After the mutiny his services were rewarded by the grant of the divisions of Báwal and Kántí, and he was subsequently allowed to purchase a portion of the Kánaud sub-division of Jhajjar in liquidation of sums advanced by him to Government. He was also formally granted the power of life and death over his subjects as well as the right of adoption and the promise of non-interference by the British in the internal affairs of his State. He was an enlightened prince who devoted all his energies to the well-being of his people, and a career of the highest promise was cut short by his early death in 1863. He left no son and the chiefship fell to his brother Bhagwán Singh. When the latter died in 1871 he left no near relative who could claim the

A. D. 1809.

A. D. 1857.

A. D. 1863.

A. D. 1871.

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chiefship and it became necessary to elect a successor under the terms of the *sanad* granted to the Phúlkián States in 1860, which provided that, in the event of failure of male issue, an heir should be selected from amongst the members of the Phúlkián family by the two remaining chiefs and a representative of the British Government acting jointly. The choice fell upon Sardár Hira Singh, head of the Badrúkhán house and a cousin of the Rája of Jínd (see pedigree table on page 214), and the appointment was confirmed and recognised by the Viceroy and the Secretary of State for India.

A. D. 1872.

Rája Hira Singh, the present ruler of Nábha, was installed on the 10th of August 1871. Since that time he has governed his State with great energy and ability, while he has given repeated proofs of his unswerving loyalty and friendship to the sovereign power. In 1872, when trouble was raised by the Kúkas, he at once despatched a force to quell the disturbance at the request of the British Deputy Commissioner, and the Governor-General expressed his entire satisfaction with the conduct of the Nábha troops. He likewise sent a force of 2 guns, 200 cavalry and 500 infantry for service on the frontier during the Afghán War of 1879-1880, which did excellent work in the Kurram valley throughout the first phase of the campaign. In recognition of this His Highness was created a G. C. S. I. The Rája also offered the services of his troops on the following occasions :—Nalta expedition, May 1878; Egyptian War, 1882 ; Manípur, 1891 ; Wazíristán, 1894 ; Chitrál Relief Forces, 1895 ; China, 1900 ; and the South African War. Government on each occasion expressed its warm thanks and appreciation of the loyalty of the offer. When horses were urgently wanted in South Africa for the mounted infantry forces operating against the Boers, His Highness despatched 50 of his troop horses, fully equipped, for use in the field. The war service of the Nábha Imperial Service Troops will be described in Chapter III.

A. D. 1903.

On the first of January 1[illegible] on the occasion of the Delhi Coronation Darbár, His Highness was cr[illegible]d a G. C. I. E. and he was also appointed Honorary Colonel of the [illegible] Sikhs. His heir is his son Tikka Ripudaman Singh, who was b[illegible] 1883.

Section C.—Population.

Migration.

The following table shows the effect of migration on the population of the Nábha State according to the census of 1901 :—

	Persons.	Males.	Females.
Immigrants.			
(*i*) Punjab and North-West Frontier Province ...	71,900	24,770	47,130
(*ii*) From the rest of India	10,484	3,207	7,277
(*iii*) From the rest of Asia	26	24	2
Total Immigrants ...	82,410	28,001	54,409
Emigrants.			
(*i*) To within the Punjab and North-West Frontier Province.	70,711	20,899	49,892
(*ii*) To the rest of India	4,489	1,956	2,833
Total emigrants ...	75,280	22,555	52,725
Excess of immigrants over emigrants	7,130	5,446	1,684

CHAP. II, F.
Economic.
Mines and minerals.

shown the cost of working to be prohibitive, and mining has been abandoned. The stone of a quarry in *nizámat* Báwal is extensively used in building. It is subject to a State tax of annas 4 per 100 maunds A kind of stone called *sill* is found in the Bebáli hills, which is seen at its best in many State buildings, and its use has increased during the last few years. *Kankar* mines are found in several villages. It is largely used in building and in metalling roads, and is also exported in considerable quantities by contractors. Two villages—Chabilán and Lakha Singhwála in *nizámat* Amloh—produce stone-*kankar*, slabs of which are said to weigh two maunds, and measure 2′ x 1½′. Saltpetre is found more or less throughout the following villages :—

Nizámat Amloh—*Kol, Basidpúr, Galddti.*

Do. Phúl—*Dhola Kángar, Jaldl and Dabri Khana.*

Section E.—Arts and Manufacture.

Manufactures.

The State is entirely agricultural. Arts and crafts only exist to supply local needs. The Amloh *nizámat* has a local reputation for *ghabrún* and *súsi*. *Daris* are made in the towns of Amloh and Nábha, but they are sold locally, neither their quality nor their quantity warranting any attempt to export them. There is a cotton-ginning factory at Nábha town, and the cotton when ginned is exported to Ambála. A cotton press has also been erected recently at Govindgarh.

Ginning factory.

Press.

There is a press called the Durga Press at Nábha. It prints, in Gurmukhí and Urdu, State papers and Gurmukhí books, but not books for sale.

Section F.—Trade.

Grain.

The State exports grain in considerable quantities, and its administration has established markets at Jaitu, Phúl, Nábha and Bahádur Singhwála, the largest being that at Jaitu, under the supervision of a special officer called the Afsar Mandí at each place. This officer, with the aid of the *chaudhrís* of the *mandí*, decides all cases, civil and criminal, which arise in the market. These places are all on the Rájpura-Bhatinda line, except Jaitu, on the North-Western Railway between Bhatinda and Ferozepore and Bahádur Singhwála in the Ludhiána-Dhúrí-Jákhal line. Market places have been constructed at each of these stations by the traders, the State providing sites on favourable terms and exempting the marts from tolls (*zakát*) for a certain period. Besides grain, *gúr*, *shakar* and cloth are also brought into these *mandís* for sale. The export of raw cotton has, however, been diminished by the establishment of a cotton mill at Nábha near the railway station, and cotton is here made, ginned by machinery and then exported, chiefly to Ambála.

Oil.

The amount of oil manufactured in the State is insufficient, although *sarson* is grown and exported on a considerable scale. The State administration has, however, established a steam oil-press at Jaitu.

CHAPTER IV.—PLACES OF INTEREST.

CHAP. IV.

Places of Interest.

Amloh.

AMLOH.

Amloh is hardly more than a village, but is the head-quarters of the Amloh *nizámat* and tahsíl. Population (1901) 2,016. It lies in 30° 37′ N. and 76°16′ E., 18 miles north of Nábha on the road to Khanna. which is 5 miles to its north. It comprises a *bazár* which lies on either side of the road, and a mud fort in which are the *nizámat* offices. The town is entered from the south by the *pakká* Bhadulthuha Gate. Close to the fort lies the old *bazár*, with some old-fashioned buildings, and in front of it is a garden. Amloh is an old place founded in 1763 (Bikramí) after the fall of Sirhind. At first a mere village, it became the head-quarters of the *nizámat* and owes such importance as it has to this fact. It has no important trade, but lately the manufacture of iron safes and stools has been carried on with success, and these articles form the chief exported commodities. There is a *sarái*, with a school and a post office.

BAWAL.

Báwal, the head-quarters of the Báwal *nizámat* and tahsíl, lies south of Nábha in 28°4′ N. and 76°36′ E. on the Rájpútána-Málwa line. Population (1901) 5,739. It contains a stone fort, in which some State troops are quartered. Close to the fort is the Hasanpur *mahalla*. The outer part of the fort is used for the *nizámat* office and treasury, and the police station and jail are close by. A street runs from the Bír Jhabua to the fort, and inside the town this street has *pakká* shops on each side. It leads on up to the Katra *bazár*, a square surrounded by *pakká* shops. Thence a street leads to the Motí jhíl, passing through an old *bazár* with deserted shops. West of the Katra is a gate through which a metalled road leads to the railway station. Outside this gate is a *pakká sarái*, with a State garden. Báwal is a town of an ancient type. Founded in 1205 Bikramí by Ráo Sainsmal, a Chauhán Rájpút of Mandhan, now a village in Alwar, it was named by him after Bawália, the *got* of his *parohit*; Bhuja, his descendant, greatly enlarged it, and it came to be known as Bhuja ká Báwal. The Gujars of the town claim descent from Bhuja. Eventually it fell into the possession of the Nawábs of Jhajjar and thence passed into that of Nábha. Under the Rájas of Nábha the town has been extended. The Katra *bazár* was built in 1917 Bikramí, and the fort, which is still unfinished, was founded in 1932. Other buildings, with the garden and *sarái* tank before mentioned, have all been built under the Nábha régime. It contains, however, a mosque built in 968 H. in the reign of Akbar, and still in good repair; also the tombs of Hazrat Yúsuf Shahíd and Mián Ahmad Sháh, Darvesh. The *challa* of the Khwája Main-ud-dín Sáhib commemorates a visit of Hazrat Muain-ud-dín, Chishtí of Ajmer, and a fair is held here on the 20th of Jamádi-us-sání. The trade of the town suffers from competition from Rewárí, but is increasing. Grain is exported, but the only other produce consists of plums (*ber*) grown on grafted (*paiwandi*) trees.

DHANAULA.

Dhanaula town, the head-quarters of the Phúl *nizámat* and tahsíl lies 40 miles west of Nábha, in 30°17′ N. and 75°58′ E. Population (1901) 7,413. It is divided into several *agwárs* and contains a masonry fort, with four towers. The *Názim's* court is held in a building erected over

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Places of Interest.

DHANAULA.

its front gates. It contains a broad court-yard, on one side of which are the female apartments. East of the fort lies the Qilláwala Gate, whence run two paved streets, one to the Hadyaiawála, the other to the Háthíwála Gate. On either side of these streets are shops. Just inside the Háthíwála Gate are a *pakká sarái*, post office, dispensary and police station. Outside it is a garden containing a tank and other buildings. Outside the town lies the agriculturists' quarter, divided into the Jaidan, Manan, Jhajrián, Bangkhar Musulmán and Bánehgar Jatán *agwárs*. The town was founded by Sardár Gurdit Singh in 1775 Bikramí, and was the capital of the State until Nábha was founded by Rája Hamír Singh.

JAITU.

Jaitu, in the Phúl *nizámat*, lies 40 miles east of Ferozepore, in 30°26′ N. and 74°56′ E., and has a station on the North-Western Railway line. It was founded by Jaitu, a Jat of the Sidhú *got*, to which its landowners belong. The place is intersected by a road, on either side of which are shops, but it owes its importance to its grain market, which lies half a mile from the village, and to the cattle fair held in the month of Phágan. Outside the market is a steam oil-mill. Outside the town is a fort, in which is a police station, and close to it a *gurdwára* of the 10th Sikh Guru. Two miles to the north is the spot where Guru Govind Singh practised archery and which is still reverenced.

NABHA TOWN.

The town of Nábha lies on the Rájpura Bhatinda Railway, 32 miles west of Rájpura. It is surrounded by a mud wall 8 feet broad and 18 feet high. It has 6 gates, Patiálawála, Aloharánwála, Doladdíwála, Bauránwála, Mahinswála and Jatánwála named after the adjacent villages. The Rájpura-Bhatinda Railway passes by the town, the station being outside the Jatánwála Gate. The Bauránwála Gate also communicates with the station. The grain market in the town is near the Bauránwála Gate and the cantonment near the Doladdí Gate. Round it and at a short distance from the wall runs the *chakkar* road, metalled with stone, with a circumference of almost four miles. There are four State gardens in Nábha. One garden inside the town by the Patiálawála Gate is called Shám Bágh and two outside it are called the Pukhta Bágh and Mubárak Bágh. The fourth garden behind the cantonment is called Kothí Bágh. The Nábha *rájbáha*, which irrigates all these gardens, winds round the town. Four of the gates are provided with tanks for the convenience of travellers. The town has four *saráis* besides a *pakká sarái* near the railway station. One street in the town leads to the Mahinswála and Doladdí Gates. This is crossed in the centre by another street which leads to the Patiáláwála Gate. On either side of it is a *pakká bazár* with shops of all kinds. At the cross-roads is a square with shops on each side, called the Chauk *bazár* frequented by vegetable and sweetmeat-sellers. This is the busiest part of the town. The road which leads from the Bauránwála to the Mahinswála Gate also has shops on either side. The *bazár* from the *chauk* to Patiáláwála Gate is a handsome and flourishing one. The streets and lanes of the town are clean. The roads and water drains are *pakká*. *Ekkás* and carts can easily pass through the main streets. In the rainy season water collects in the neighbouring depressions, in spite of great efforts to prevent it. The low ground of the Paundusar inside the town near the Patiálawála Gate, where a large quantity of rain water used to collect, has been filled up at great cost. Drinking wells are numerous and the water is pure. In the heart of the town is the fort with a *pakká* rampart all round and four towers, one on each side. Inside, one part is occupied by the

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Places of interest.

NABHA TOWN.

Mahállát Mubárak (Rája's *zenána*). On the other side is the *Deorí* (court-yard) *Khás* and *Díwán-i-'Am*, all the offices of the capital and a small garden, behind which is the State stable. Near the gate of the fort is the police station. In the Shám bágh are the marble tombs of former Rájás. Immediately behind the fort is the school, which has a spacious hall with rooms on either side. Next to it is a park, with office of the *Bakhshí Khána*. The upper rooms of *Bakhshí Khána* accommodate guests from other States. The Lansdowne hospital and post office are near the Bauránwála Gate. The buildings worth mention outside the town are near the Patiálawála Gate. The Pukhta Bágh is surrounded by a *pakká* wall within which are the State gardens and the palaces of the Rája and the Tikka Sáhib, with a separate building for the ladies of their families. His Highness' court is also held here. The Mubárak Bágh is close by. In it is a spacious building, called "Elgin House," reserved for the accommodation of distinguished visitors.

PHUL.

The town of Phúl, the head-quarters of the Phúl *nizámat* and tahsíl lies 5 miles north of Mahráj in 30°20′ N. and 75°9′ E. Population (1901) 4,964. It is regularly built and divided into 8 *agwárs*. Its wall is octagonal, studded with *pakká* gateways, and encloses a masonry fort. The original buildings of *Chaudhri* Phúl, with their hearths, still exist in the fort. In the centre, besides the female apartments, is a building called *Kothí 'Am*. Facing the fort is the dispensary in a square which is surrounded by shops. The town has a local reputation for making opium of the best quality. It contains a Munsiff's court. Outside it is a tank. The grain market is at Rámpur station, 3 miles from Phúl itself, on the Rájpura-Bhatinda line, which is connected with Phúl by a metalled road. Phúl was founded by *Chaudhri* Phúl in 1770 Bikrami and then passed into the possession of Tilok Singh. There is a vernacular middle school in Phúl and an anglo-vernacular middle school at Chotián some two miles from Phúl itself. The town has also a garden. Outside the town is the tomb or *samádh* of *Chaudhri* Phúl.

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CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

CHAP. I, A. — Physical Aspects. General description.

Farídkot is a State lying in the south of the Ferozepore District between 30° 18′ and 30° 50′ north latitude and 74° 31′ and 75° 5′ east longitude with an area of 643 square miles. It is almost surrounded by the Ferozepore District, Moga Tahsíl lying on the east, Ferozepore on the north and north-west, and Muktsar on the west. On the south lies the Patiála State. Farídkot forms a strip of territory 34 miles broad and 40 miles long, lying north-west and south-east, and divided into two *parganas*, Farídkot comprising its northern, and Kot Kapúra its southern, portion. The *pargana* of Jaito which belongs to the Nábha State forms an island in the Kot Kapúra *pargana*. The State also owns a group of four detached villages, which lie two miles from its main portion and are surrounded by the Ferozepore District and Patiála and Nábha States. It has a population (1901) of 124,912 souls.

Physical features.

The western part of the State, called the Athár, is generally sandy, with ridges of sand-hills in places. The east of its area called the Utár, is level and lying 15 to 20 feet above the Athár; it is more productive. The water-level here is from 90 to 160 feet below the surface, and the well-water is sweet, while in the Athár it is generally brackish and is found from 25 to 45 feet below the surface. The Danda or old bank of the Sutlej separates the Athár from the Utár, and that river is said to have once flowed a mile from Farídkot. Irrigation wells do not exist in the Athár which is entirely dependent on the rainfall, though temporary arrangements are, during droughts, made to irrigate it from wells, but the water is saline and the poor soil is not benefited by it. Rain being instantly absorbed, the land retains moisture for a long time and yields crops even after slight rain. Thus it has produced comparatively good harvests in spite of the droughts of recent years.

1886 A. D.

Since Sambat 1912 the Utár lands have been irrigated from the Sirhind Canal which runs for some 15 miles in the State, several rájbahás and outlets with many ramifications irrigating a large area in it. The cultivators are generally Ját Sikhs.

Flora.

The Flora is that of Ferozepore and Patiála. Before the days of the canal the country was largely waste land covered with *ban* and *beri* trees. *Kikar* is now found and most of the scrub of the waste has been cut down and the land brought under cultivation. There are State *birs* at Ghugiána, Chábal, Sikhánwála, and Bholuwála, and in these *jand*, *karír*, and *ák* abound. *Shísham*, *farásh* and *siri* are planted along the road-sides. After the rains waving clumps of *sarkunda* grass are a picturesque feature of the landscape.

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History.
Fauna.

Shooting has been prohibited, and hence wild animals are common. Wolves are occasionally seen—*nílgai*, fox, jackal, pig and hare are common. Partridges and quail are the commonest game birds. Peafowl abound. Large herds of blackbuck wander over the sandy plains and *chingkára* deer are common.

Climate.

The climate is hot and dry. In the Athár *iláqa* especially, dust-storms are frequent, owing to the scarcity of water and the dryness of the soil. Since the introduction of canal irrigation the climate has much improved in this respect.

The rains generally break in Sáwan and last through the month of Bhádon, but the rainfall has been very scanty for several years past. Canal irrigation has modified the climate of the Utár tract as compared with the Athár and made it comparatively moist. The heat is excessive in Jeth and Hár and the cold equally intense in Poh and Mágh. The cold weather lasts from the middle of October to the middle of March, but the mornings and evenings remain cool till the end of April.

Section B.—History.

The tale goes that the territory of which Farídkot now forms a part was formerly ruled by the Punwár Rájpúts who held it for a considerable period. When their power declined the Bhattis under Rái Hem Hel, driven from their ancient seats by want, successfully attacked the Punwárs and occupied the country south of Muktsar. Rái Hem Hel had a son named Júndhar, and from him was descended Rái Achal. Rája Manj, one of Achal's descendants, ruled over the northern part of the modern territory of Farídkot, and his descendants were rulers of the country towards the north. His grandson Mokalsi founded Mokal Har and erected a fort there. About 700 years ago, while this fort was being built, Shaikh Báwá Faríd was forced to work on it as a labourer, but, being observed to possess miraculous powers, he was allowed to depart. The name of the place was, however, changed to Farídkot after him and it remained the capital during the reigns of Mokalsi's sons Jairsi and Wairsi. On their deaths Wairsi's son Tulsi Rám and Jairsi's son Khalchá were converted to Islám, and Tulsi Rám adopted the name of Shaikh Cháchu. His son Bharo abandoned Farídkot and went to Biláspur and thence to Hathúr. Khalchá's descendants thus gained possession of Farídkot, and retained it till Daulat Khán's son Isá Khán, finding that the power of the Mughals was on the decline, assumed independence. An imperial force under Shahzád Khán was sent against him and in the course of the fight he was accidently killed by his brother-in-law, Umar Khán. His son Umar Khán succeeded to the throne on promising to submit to the Imperial authority but the power of the family declined

and Qádir Bakhsh Khán was its last representative. Farídkot and some other villages then came directly under the control of the Viceroy of Delhi. These accounts are far from being reliable for there are reasons to believe that the fort existed even before Rái Hem Hel's time. Mokalsi might have been carrying out repairs when Báwá Faríd was forced to work on it as a labourer, in consequence of which the name of the place was subsequently changed to Farídkot after him. Besides, according to the bards' accounts, neither the Manjs nor the Barárs seem to have held continual possession over it, while no proof exists that it ever formed a part of the Mughal Empire directly. Chroniclers are at one in saying that the imperial forces never considered it worth their while to turn any attention to these wastes. According to trustworthy narratives Isá Khán was neither killed by Umar Khán nor by Shahzád Khán, but by Kapúra's sons with the help of the imperial forces secured through Umar Khán and Shahzád Khán.

Bate Rao, a descendant of Júndhar, became the ancestor of the Phulkián houses and the Farídkot Rájás, but Khiwa, fourth in descent from him, married a Ját woman, and their son Sidhu, according to custom, was therefore of Ját status. Barár, eighth in descent from Khiwa, was as fortunate as he was brave, and waged constant wars with the Muhammadan Bhattis of Sirsa, earning for his descendants the name of Barár. Barár had two sons Dul and Paor. From the former is descended the Farídkot family, and from the latter the Phulkián houses. Sanghar was ninth in descent from Dul and the office of[1] Chaudharíyat was conferred upon his son Bhallan by Akbar under the following circumstances :—

The Muhammadan Bhattis of Sirsa and the Barárs quarrelled about their boundaries, and both parties went to Delhi to ask the Emperor to adjudicate between them. Bhallan, represented the Barár clan, and Mansúr, who was supposed to have influence at court, one of his daughters being in the royal harem, was the champion of the Bhattis. The emperor gave them an audience in open Darbár, and, as was customary, presented them with turbans and a dress of honour. Mansúr at once began to wind the muslin round his head, when Bhallan snatched it from him. A scuffle ensued in which the turban was torn in two. The emperor was amused at the quarrel, and said that his decision would correspond with the length of the pieces of muslin which each had managed to retain. On being measured, the fragments were found exactly equal in length, and the Bhattiána and Barár boundary was accordingly laid down on a principle of equality, half the disputed country being given to either claimant. This tradition is preserved by the Barárs in a well-known line, *Bhallan chira pharia Akbar ke Darbár.*

The acquisitions of the tribe.

The Chaudharáyat had been conferred upon him by the Delhi Darbár, and he was the head of the family. On his death, without male issue, Kapúra, the son of his brother Lála, who was born in

(1) At the time of the Mughal rule this office was conferred upon a Sirdár who held despotic sway over the tribe or dominion subject to him, and was responsible for collecting and depositing into the imperial treasury the revenue of the territory other than his own. In return for these services he was held to be the ruler of the dominion in his possession.

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1628 A. D., succeeded his uncle in 1643 A. D. and got the Chaudhariyat from the Darbár. He was a brave and able man, and consolidated the Barár possessions, winning many victories over his neighbours the Bhattis and others.

The founding of Kot Kapúra.

He at first resided in Panjgráín, but subsequently founded Sárlíwála, now a deserted site near Bagiána, which he soon abandoned for a new residence, Kot Kapúra, named after himself, and which he is said to have founded at the suggestion of Bhai Bhagtu a famous Hindu ascetic. This town was peopled by traders and others from Kot Isá Khán, and the reputation for justice and benevolence which Kapúra enjoyed, induced many immigrants to settle in the new town, which soon became a place of considerable importance.

His relations with the Imperial Government.

Kapúra had taken upon himself the responsibility of Chaudharáyat, and appears to have acquitted himself with fidelity, for when Guru Govind Singh visited him and asked his assistance, Kapúra as in duty bound not to break his promise, refused to help him.

His enemy Isá Khán.

Isá Khán, the owner of the fort and village of that name, was Kapúra's great rival and enemy, and watched his growing importance with the utmost jealousy. The two chiefs had constant quarrels, resulting in much bloodshed, but Isá Khán, finding that he was unable to conquer Kapura by force, determined to subdue him by other means, and concluded with him an agreement of perpetual friendship. Knowing that Kapúra had much faith in ascetics, he invited him to a banquet through a *Faqír*. Kapúra accepted the invitation, and while he was a guest at his house he was treacherously assassinated by Isá Khán.

The assassination of Kapúra, A. D. 1708.

The sons avenge him.

Kapúra, who was eighty years old at his death, in 1708, left three sons, Sukhia[1], Sema, and Mukhia, who determined to avenge their father's murder, and assembling the clan and obtaining the aid of a strong Imperial force, they attacked Isá Khán, defeated and killed him, and plundered his fort.

All the three sons of Kapúra, in their endeavours to avenge their father's death, did not think of their office as Sirdár or Chaudhri for twelve years. But, after they had taken revenge, Sema, the second son, died, while Sukhia, the eldest, succeeded his father, and began to exercise Chaudharáyat. He founded Kot Sukhia and added to his possessions the estates of Ránáwáló, Rukhodla, Karma, and Mamdot. To his younger brother Mukhia, the villages Rori and Matta were assigned from the patrimony, and these are still in the possession of his descendants.

(1) The late Sirdar Sir Attar Singh, K.C.I.E., of Bhadaur, one of the best authorities on early cis-Sutlej history considers Sukhia Singh to have been the second son, and Sajja or Lehna Singh the elder. Also that the latter was *chaudhri* for only two years, dying in 1710. But there is no proof to uphold the late Sirdár's assertion. Kapúra had three sons, Sukhia, Sema, and Mukhia, as written in the genealogical table of the family. No such name as Lehna Singh is mentioned there, nor is it recorded that Sema succeeded to the chiefship.

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History.

The death of Sukhia, and the quarrels among his sons.

Sukhia died, in 1781, aged fifty, leaving three sons, Jodh, Hamír and Bír, who for some time lived together in peace, but at length they quarrelled, and the two younger wished to divide the estate [1] Jodh, being on ill terms with his brothers, quarrelled with them. The Farídkot Fort was then held by Jodh, and was kept in charge of his Thánadár. The country all around had been desolated by yearly famines. Hamír having intrigued with the leaders of the tribes won them over to his side, they being already discontented with Jodh's high-handedness; and succeeded, by a feat of policy, in turning out Jodh's Thánadár and soldiers from Farídkot, himself getting possession of the fort. Jodh attacked him more than once, but could not succeed. Eventually the rival brothers asked the confederate chiefs from beyond the Sutlej to intervene, according to whose decision, Farídkot with the adjoining country was retained by Hamír, Mári Mustafa was assigned to Bír, while Kot Kapúra fell to the lot of Jodh. Another story is that Sirdár Hamír Singh had out of foresight managed to obtain a 'Sarkhat' from Mirza Adina Beg, Governor of Sirhind, to produce, if need be, against Jodh. But the affair being apparently settled, he never required to do so. Notwithstanding, Jodh renewed his deeds of hostility after the confederate chiefs had left. However, Hamír Singh maintained his position as independent chief of Farídkot.

The Sikh Chiefs called in and the estate divided.

Chaudhri Hamír Singh.

His brother, Jodh Singh, in 1766, erected a new fort at Kot Kapúra, and almost rebuilt the town; but his oppression was so great that the inhabitants left it, and the artisans, who had been renowned for their skill and industry, emigrated to Lahore, Amritsar, and Patiála. He was constantly engaged in hostilities with Rája Amar Singh of Patiála, and in 1767, the Rája having found, at the suggestion of the chief's brother, a satisfactory pretext for a quarrel,[2] marched to Kot Kapúra, with a strong force, and prepared to invest the fort, when Jodh Singh and his son, advancing in a chariot too far beyond the walls, fell into an ambuscade laid by the Patiála troops. He was killed, fighting gallantly to the last, his son, Jít Singh, being mortally wounded.

Jodh Singh attacked by the Rája of Patiála and killed 1767.

Sirdár Tek Singh.

Jodh Singh was succeeded by his son, Tek Singh, who appears to have been a man of very small intelligence. He continued the family feud with Patiála and avenged his father's death by massacring all the inhabitants, men, women, and children of the four Jalálkian villages who were in the pay of Patiála, and by whom Jodh Singh had been slain. Hamír Singh of Farídkot joined in this expedition, but shortly afterwards quarrelled with his nephew,

(1) Farídkot was in actual possession of Hamír Singh even before the partition of the country had been effected by the confederate chiefs. Jodh had never got possession of it. This was the very answer made by Mr. Metcalf to Mahárája Ranjít Singh. It is a further proof of the fact that Farídkot never formed part of the Delhi Empire. There is nothing to shew that these chiefs embraced Sikhism at this time. Two descents after this Sirdár Charhat Singh, grandson of Sirdár Hamír Singh, was the first to receive the *Pahul* or Sikh baptism from Guru Hamír Singh of Gurubarsahai.

(2) As did Amrik Singh, who received Bargári, a village still owned by his descendants.

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History.
Captured by Hamír Singh of Farídkot.

who refused submission to him, and, taking him prisoner, confined him in the Farídkot fort. The Phulkian Chiefs, however, used all their interest to get him set at liberty, which Hamír Singh only consented to do on condition that he would never leave his town of Kot Kapúra. The result was the utter disorganisation of the estate. The *zamíndárs*, unable to obtain justice, refused to pay revenue, and robbery and violence were everywhere prevalent, while Maha Singh Sarai, brother-in-law of the Patiála Chief, seized Mudki and 18 neighbouring villages, and Nabha seized the Jaitu *pargana*, which it still retains.

In 1783 Sirdár Chuhr Singh Bhadauria took possession of villages Bhagta, Siriáwála, Rája Khana and Bharoki Batti, but these villages again came into the possession of Sirdár Tek Singh in 1793 when Chuhr Singh was burnt in a house where he had been treacherously seized by Sajjan Barár of Ghania.

Murdered by his sons

The end of Sirdár Tek Singh was very tragical. He had long been on the worst of terms with his son Jagat Singh, who, in 1806, set fire to the house in which his father was residing, and a large quantity of powder having been stored in the vaults beneath, the house was utterly destroyed and the chief killed by the explosion.

Whose estates are seized by Diwán Mohkam Chand.

The guilty son did not long enjoy the lands of which he thus became possessed. The next year, 1807, his elder brother, Karm Singh, calling Diwán Mohkam Chand to his assistance, defeated him and took possession of the District, but the Diwán and his master, Mahárája Ranjít Singh had no intention of restoring it to the rightful owner and the Mahárája kept Kot Kapúra for himself, giving the five Jalálkian villages to the Rája of Nábha. The villages of Múdki, which Maha Singh had seized, Ranjít Singh also retained, leaving him shares in two only, Patli and Hukúmatwála.

In 1824, Jagat Singh made an attempt to recover his estate and drove the Lahore garrison out of Kot Kapúra, but he was unable to hold it, and was compelled to surrender it after twenty days. He then endeavoured to make his peace with Lahore, and gave his elder daughter in marriage to Sher Singh, the Mahárája's reputed son: but the following year, 1825, he died without male issue. The descendants of Karm Singh, the elder brother, are still living, but they are of no political importance. They still hold half of Mauza Sandhwán which was granted to Karm Singh by Mohkam Chand, in *muáfi*, and descendants of Bhagat Singh, Karm Singh's brother, hold half of Doáriána, which was similarly conferred in *jágír*.

The sweepers of Mauza Jaitu had killed an ox and were imprisoned in Kot Kapúra for this offence. The *lambardárs* of Jaitu came to Kot Kapúra to intercede on their behalf. Sirdár Tek Singh's son, Jagat Singh, however, murdered the *lambardárs* without even hearing their case. This exasperated the residents of Jaitu and the neighbouring villages, who were connected with each other by

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blood. They, therefore, threw off the yoke of the Sirdár of Kot Kapúra and sought the protection of the Rája of Nábha, Rája Jaswant Singh, who had married the niece of Rámú Singh of Jaitu from Mor Dhalwán. Thus the Ahlkárs of Nábha came and a Thána belonging to the Nábha State was established in the Iláka. Thus they separated themselves from the rule of the Sirdár of Kot Kapúra.

The Farídkot branch.

It is now necessary to return to the younger branch represented by Hamír Singh of Farídkot, who, in the year 1763 A. D., having taken possession of Farídkot by dint of bravery and policy, had established a separate State. Hamír Singh enlarged the town, inducing traders and artisans to people it, and built a brick fort for its protection. He had two sons, Dal Singh and Mohr Singh, the former of whom was of an intractable disposition, and rebelled against his father, who suspected that Mohr Singh was also concerned in the plot. He accordingly called them both before him, and, to test their temper, directed each to fire at the leg of the bed on which he was reclining with their muskets, or, according to other accounts, to shoot an arrow at it. Dal Singh fired without hesitation, and split the leg of the bed; but Mohr Singh refused, saying that guns were fired at enemies and not at friends. This conduct so pleased the Chief that he declared Mohr Singh his heir, and banished Dal Singh altogether from Farídkot, assigning for his support the villages of Dhodeki, Máhla and Bhalúr.[1] This selection of Mohr Singh as his successor created a deadly feud between the brothers, and Mohr Singh besieged his rival in Dhodeki. But the latter managed to hold his own, and, calling to his assistance the Nisháuwála chief, defeated his brother, and compelled him to return to Farídkot.

The disinheriting of Dal Singh and the feud between the brothers.

Death of Sirdar Hamir Singh, A. D. 1782.

Sirdár Hamír Singh died in 1782, and Mohr Singh succeeded him. This chief ruled well for some time, but subsequently falling into luxury, he had little care for State affairs, several of his estates, Abohar, Kanní, and Behkbodla being seized by his neighbours. He married a daughter of Sirdár Sobha Singh, of Mán in Jínd, by whom he had a son, called Charat Singh, who rebelled against his father. The origin of the quarrel was as follows:—

Mohr Singh and his sons.

Mohr Singh had another son, Bhupa, born of a Muhammadan concubine, Panjí, of whom he was passionately fond, and this boy had a far larger share of his father's love and attention than the legitimate son, who regarded his rival with the greatest jealousy and dislike. On one occasion the chief was setting out on an expedition towards Phillaur, and told Bhupa to accompany him. The spoiled child refused unless his father allowed him to ride the horse on which his brother always rode, and on which he was then

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[1] According to the Farídkot Chief, Dal Singh was the second son, Mohr Singh the elder but this is contradicted by the Bhadaur Chief, the "Barah Misl," and other records, who make Mohr Singh the younger. In 1827, Sirdár Pahar Singh declared primogeniture always had prevailed in the family. This was, however, a case of disinheritance.

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Charat Singh rebels against his father.

mounted. Mohr Singh ordered Charat Singh to dismount and give Bhupa the horse. This insult, though an unintentional one, sank deep into the heart of Charat Singh. He could not endure that he, the legitimate son, should be slighted for the son of a slave girl, and determined on revenge. With Kalha and Diwán Singh Khokhar, his advisers, he formed a conspiracy to dethrone his father; and during Mohr Singh's absence, he surprised the Farídkot fort, and put Panjí, his father's mistress, to death. Sirdár Mohr Singh, hearing of what had happened, hastily collected a large body of peasants, and attempted to recover the fort, but he was repulsed with loss, and retired to the village of Pakka, some four miles distant. Here he was surrounded by the troops of his rebel son, and, after a fruitless resistance, was taken prisoner and sent to Sher Singhwála, a village belonging to Charat Singh's father-in-law, in which he was confined for a considerable time. At length, Sirdár Tára Singh Gheba, a powerful chief, interfered in his behalf, and induced Charat Singh to set him at liberty, although he refused to aid Mohr Singh against his son. After this, Mohr Singh made more than one attempt to recover his authority in Farídkot, but without success, and he died an exile in 1798.

And imprisons him.

The fortunes of Sirdár Charat Singh.

Sirdár Charat Singh now considered himself safe from attack, and reduced the number of his troops. Patiála, his old enemy, was not likely to attack him, for he had repulsed an attack of its famous Diwán, Nánun Mal, during the minority of Rájá Sáhib Singh, with some loss, and had acquired a great name for courage. But he had forgotten to number among his enemies his disinherited uncle, Dal Singh, who was only waiting an opportunity to regain his lost possession; and, in 1804, having collected a small body of followers, he attacked the Farídkot fort by night and obtained possession. Charat Singh was surprised and killed, and his wife with his four sons, Guláb Singh, Pahár Singh, Sáhib Singh and Mahtáb Singh, barely escaped with their lives and found a refug in her father's house in Kamiána. Sirdár Dal Singh only enjoyed his success for a single month. The children of the murdered chief were very young, the eldest being no more than seven years of age; but they had many friends, the most able of whom was their maternal uncle, Fauju Singh, one of the Sirdárs of Sher Singhwála, and Dal Singh was generally hated for his tyranny. A plot to assassinate him was formed, and Fauju Singh, with a few armed men, surprised Dal Singh in the fort at noon, and killed him. Then they beat a drum, which was the signal for the friends of the young Guláb Singh to bring him into fort. There he was declared chief without opposition, and his uncle, Fauju Singh, was appointed Diwán or minister. The affairs of the little State were conducted with tolerable efficiency for some time, until Diwán Mohkam Chand, the Lahore General, invaded the Cis-Sutlej territory in the cold season of 1806-07. He seized Zíra, Bará, Muktsar, Kot Kapúra, and Mári, which had been assigned to

Sirdár Dal Singh assassinated.

Mohkam Chand besieges Farídkot.

Bir, the youngest son of Sukhia, but which had fallen into the hands of the brother-in-law of Tára Singh Gheba. The Diwán then marched against Farídkot, summoning the garrison to surrender, and, on their refusal, besieged the fort. The garrison trusted more to their position than to their numerical strength. Farídkot was situated in the true desert, and the only water for a besieging army was to be found in a few pools filled with rain water, and scattered round the place, and these the besieged filled with the poisonous branches of a shrub, which so affected the water as to give the Lahore troops the most violent purging, and the general had no other resource than to raise the siege. He contrived, however, to exact a tribute of Rs. 7,000 from Fauju Singh, and in his heart resolved to conquer Farídkot on the first favourable opportunity. This opportunity was not long in arriving.[1] While Mr. Metcalfe, the Agent of the British Government, who had been sent to the Mahárája to conclude a treaty, offensive and defensive, against France, was in his camp, Ranjít Singh crossed the Satlej with his whole army, on the 26th September 1808, and marched against Farídkot. He himself halted at Khai, and sent forward an advanced guard, to which the fort surrendered without resistance, for the garrison knew that the Mahárája was present in person with the army, and his reputation for uninterrupted success was at this time so great that he rarely met with direct opposition. A few days afterwards he himself marched to Farídkot, much elated at finding himself in possession of so fine a fort with so little difficulty. Mr. Metcalfe accompanied him; for the Mahárája, under pretence of signing the treaty, drew the British Agent from one place to another, forcing him to be an unwilling spectator of all his Cis-Satlej acquisitions; and although Mr. Metcalfe's diplomacy was much commended by the Government of the day, there can be little doubt that he was outwitted by the Mahárája, who would have been permitted to retain all his conquests to the south of the Satlej, had not the policy of the British Government suddenly undergone a change by the removal of all apprehension of a French invasion.[2]

But is compelled to retire.

Ranjít Singh of Lahore captures the town.

The estate is given in jágír to Diwan Mohkam Chand.

Before abandoning the fort, Fauju Singh made as good terms for his nephews as were possible, obtaining a grant of 5 villages,[3] to which they retired. The Phulkián chiefs each tried to obtain the district of Farídkot from the Mahárája. Patiála had formerly made a similar claim and now did its best; but Rája Jaswant Singh of Nábha and Rája Bhág Singh of Jínd both bid high. But Diwán Mohkam Chand, who had set his heart on possessing Farídkot ever since his repulse in 1807, was the fortunate grantee, although he had to pay a large *nazarána*.

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(1) *Vide ante*, p. 101.

(2) Mr. C. Metcalfe to Government, 30th September, 1st October, 5th October, 10th October 1808, Rája Sáhib Singh of Patiála to Resident, Delhi, 3rd December 1808, Resident, Delhi, to Captain Close, Acting Resident with Sindhia, 10th January 1809.

(3) Pakhi, Piph, Kamiaua, Chabal and Handahána.

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Its restitution demanded by the British Government.

When the British Government demanded from the Maháraja the restitution of all his conquests on the left bank of the Satlej, made during 1808 and 1809, Farídkot was the place he surrendered most unwillingly. To it he pretended to have a special right—firstly, from its being a dependency of Kot Kapúra, which he had previously conquered; and secondly, from an alleged promise made by the owners when it was besieged in 1807, that they would, within one month, put themselves under his authority, and that, should they fail to do so, they would consent to undergo any punishment which he might think fit to impose upon them. With regard to the first claim advanced, it is manifest that no right could be maintained on account of any connection between Kot Kapúra and Farídkot. Ever since the division of the territory among the sons of Sukhia, Farídkot had been independent, more powerful than Kot Kapúra, and in no way subject to it. Even had there been any connection such as that alleged, the Maháraja's case would have been no stronger, for his seizure of Kot Kapúra, before he had requested the assent of the British Government to the extension of his conquests beyond the Satlej, could not warrant his seizure of Farídkot after he had made such a request.

The Maháraja maintains his right to it.

The second ground on which the Rája based his right was in some degree more valid, except that its truth could not be ascertained, and the conduct of the garrison and the sudden and forced retreat of Diwán Mohkam Chand seemed to contradict it; nevertheless, the British Envoy consented to refer the claim of Farídkot, being an old conquest, for the decision of Government. This proposal did not at all please the Maháraja, who told Mr. Metcalfe that he must consult with the chiefs of his army on the Satlej respecting the propriety of restoring Farídkot. The Envoy replied that he should consider the Maháraja's moving to join his army on the Satlej as a declaration of war, and quit his court accordingly.[1]

The surrender of Farídkot almost made a *causus belli* between Lahore and the English.

Diwán Mohkam Chand at this very time returned from Kángra where he had been negotiating with Rája Sansár Chand for the expulsion of the Gurkhás; and took up his position at Phillaur, commanding the passage of the Satlej at its most important part, opposite the town of Ludhiána. His inclination was for war with the British, whom he hated and suspected, and he did not wish his master to surrender Farídkot, which had been made over to him in *jágír*. His influence, from his experience and ability, was very great with the Maháraja, and it was Mr. Metcalfe's firmness alone which, at this time, prevented a rupture with the English.

Every means of evading compliance used.

Ranjít Singh at length, and with great unwillingness, gave orders for the evacuation of Farídkot. But Diwán Mohkam Chand evaded compliance as long as possible. He wrote to the Maháraja that a British officer had been appointed to proceed to Farídkot,

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(1) Mr. C. Metcalfe to Secretary to Government, 22nd December 1808, and 12th January 1809.

and that it was intended to occupy the place with a British garrison, and urged his master to suspend his order until such time as he could verify the information sent him.[1] The British Government had no intention of garrisoning the town, but they had determined that it should be surrendered to its original owners, and it was resolved by the Resident of Delhi to compel the restitution by force of arms. The hot weather was approaching, when the British army could not act in the field without great inconvenience, and the immediate march of troops on Farídkot would hasten its surrender, if Ranjít Singh really intended it; or, in case the evil counsels of Diwán Mohkam Chand should prevail, would only precipitate a contest which would sooner or later be inevitable.[2]

But it is finally restored.

At the last moment, however, the Mahárája shrank from a collision with the English, and, on the 3rd of April 1809, restored Farídkot to Sirdár Guláb Singh and his brothers.[3] All obstacles to the completion of the treaty between Lahore and the British Government were now removed, and it was signed shortly afterwards.

The minority of Guláb Singh.

Fauju Singh ably administored the affairs of the State until Guláb Singh became adult. No further attempts were made by Lahore to obtain possession, and Farídkot was so far distant from the stations of the British Political Agents, and was so insignificant in size and importance, that for many years its very existence seemed almost forgotten.

The revenue of Farídkot.

The revenue of Farídkot was at this time very small, and always fluctuating. The country was entirely dependent on rain for cultivation, and this fell in small quantities, and some years not at all. Wells were difficult to sink, and hardly repaid the labour of making them, as the water was from 90 to 120 feet below the surface. In a favourable season the estate yielded Rs. 14,000 or Rs. 12,000, in a bad season Rs. 6,000, and sometimes nothing whatever. The number of villages in the estate, principally new ones, was about sixty.

Guláb Singh married two wives, one the daughter of Sirdár Jodh Singh Kaleka, of Jamma in Patiála, and the second, the daughter of Sirdár Sher Singh Gil, of Gholia in the Moga territory.

The assassination of Guláb Singh.

On the 5th of November 1826, Sirdár Guláb Singh was assassinated when walking alone outside the town of Farídkot. The persons who were last seen with him before his death were Jaideo, a Jat, and Bahádur, a silversmith, and their flight

(1) Mr. C. Metcalfe to Government, 4th and 22nd March 1809.

(2) Resident at Delhi to Military Secretary to Commander-in-Chief, 1st April 1809. Resident, Delhi, to Government, 5th February 1809. General Ochterlony to Adjutant-General, 5th February 1809.

(3) Resident at Delhi to Government, 9th April; General Ochterlony to Government, 28th March and 5th April 1809.

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seemed to connect them with the crime. But, if these men were the actual assassins, it was generally believed that the instigators of the crime were Fauju Singh, the Manager, and Sáhib Singh, the youngest brother of the Chief. No shadow of evidence could be procured against the former who had served the family faithfully for 25 years, but the discovery of Sáhib Singh's sword as one of those by which his brother met his death, the concealment of the scabbard and his contradictory replies when Captain Murray, the Political Agent, questioned him, were suspicious in the extreme; but in the absence of all direct proof he was acquitted.(1)

His younger brother suspected of the crime.

Attar Singh acknowledged Chief.

Guláb Singh had left one son, a boy named Attar Singh, nearly four years old, and, as the custom of primogeniture seemed to prevail in the Faridkot family, this child was acknowledged as Chief by the British Government, the administration of affairs remaining, until he should reach his majority, in the hands of Fauju Singh and Sirdárni Dharm Kaur, the widow. Pahár Singh and Sáhib Singh had, during the lifetime of their brother, lived with him and enjoyed the estate in common, and it was decided that they were at liberty to remain thus, an undivided family, or should they desire it, to receive separate *jágírs*.(2)

Another brother of the late Chief, Mehtab Singh, was living, but his mother had been divorced by Sirdar Mohr Singh and he was not entitled to inherit.

His sudden death.

The young Chief Attar Singh died suddenly in August 1827. It was generally believed that he had been murdered, for, in this unhappy family, it was the exception and not the rule for death to result from natural causes, but the crime, if such it were, could not be brought home to any individual. The child was of so tender an age that he lived in the women's apartments, and no satisfactory investigation was possible.(3) Sirdar Pahár Singh was now the legitimate heir, supposing the right of collateral succession to be admitted, and was acknowledged as such by the British Government, being required to make such provision for his younger brother and sister-in-law as the custom of the family might justify.(4)

Sirdar Pahár Singh. His character and administration.

The new Chief was a liberal-minded and able man, and immensely improved his territory, more than doubling the revenue in twenty years. He founded many new villages,

(1) Captain Murray, to Sir C. Metcalfe, 13th November and 31st December 1826. Mr. E. Brandreth, in his Settlement Report of Firozpur, notes that Pahar Singh was suspected of his brother's murder. No such suspicion ever attached to him.

(2) Investigation at Faridkot, 22nd November 1826. Resident at Delhi to Captain Murray, 4th January 1827.

(3) Captain Murray to Resident at Delhi, 2nd September 1827.

(4) Resident, Delhi, to Captain Murry, 6th and 20th September 1827. Captain Murray to Resident, Delhi, 16th September 1827.

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Sirdar Pahár Singh. His character and administration.

and the lightness of the assessment and his reputation for justice and liberality induced large numbers of cultivators to emigrate from Lahore and Patiála to his territory. The larger portion of the State was desert when he acquired it, and the Journal of Captain Murray, written in 1823, describes the country at sun-rise, as presenting the appearance of a vast sea of sand, with no vegetation except *Pílu* or other desert shrubs which added little to the life of the landscape. But the soil, although sandy, only required water to produce magnificent crops of wheat. In old days a canal from the Satlej had been dug by one Firu Shah from near Dharamkot, half way between Firozpur and Ludhiana, and, passing by Kot Isa Khan to Mudki, had irrigated the country to some distance south of Faridkot, where it was lost in the sand.[1] Sirdar Pahar Singh was not rich enough to make canals, but he dug many wells and induced the peasants to dig others, and set an example of moderation and benevolence which might have been followed with great advantage by other and more powerful Chiefs.

His family.

Sáhib Singh, his second brother, died soon after he assumed the Chiefship; and to Mehtáb Singh, the son of Mohr Singh's divorced wife, he gave a village for his maintenance. He married four wives, the first of whom, Chand Kaur, was the daughter of Samand Singh Dhalwál of Dína, and became the mother of Wazir Singh, the next Raja. His second wife, Desu, was the daughter of a Gil zamindar of Mudki, and bore him two sons, Dip Singh and Anokh Singh, who both died young. He married the third time, by *chaddar dálna*, the widow of his brother Sáhib Singh; and lastly Jas Kaur, daughter of Rai Singh of Káleká, in the Patiála territory.

His quarrels with Sáhib Singh, his brother.

The first years of Pahár Singh's Chiefship were not by any means peaceful, and, according to the custom of the family, his brother Sáhib Singh took up arms against him and gave him so much trouble that the Chief begged for the assistance of English troops to restore order, and, failing to obtain these, was compelled to accept assistance from the Raja of Jhind, although such procedure was highly irregular, one of the conditions of British protection being that no State should interfere in the internal affairs of another.[2] However, on the death of Sáhib Singh, everything went on well, and the Sirdar was able to carry out his reforms without any further in-

(1) Traces of this canal are still to be seen. The tradition in the country is that an ancient Chief of Faridkot had a daughter of great beauty whom he declared he would only give to a man who should come to Faridkot riding on a wooden horse. This Firu Shah accomplished by digging a canal and coming to win the beauty in a boat. On his return journey with the lady, he asked for a needle, which she was unable to give him, and suspecting that she would not prove a good housewife he left her at Mudki on the banks of the canal, where a large mound of earth is supposed to convince the sceptical of the truth of the story.

(2) Mr. F. Hawkins, Agent, Resident, Delhi, to Captain Murray, 22nd September 1829. Captain Murray to Mr. Hawkins, 27th September 1829.

terruption, excepting occasional quarrels with the officer of the Lahore Government commanding at Kotkapúra, which was only six or seven miles to the south of Farídkot, and which, as the ancestral possession of his family, Pahár Singh would have been very glad to obtain.[1]

The good service of Pahár Singh during the Satlej campaign.

An opportunity for attaining this, the great desire of his heart, at last arrived, and Pahár Singh, like a wise man, seized it without hesitation. When the war with Lahore broke out in 1845, and so many of the Cis-Satlej Chiefs were indifferent or hostile, he attached himself to the English and used his utmost exertions to collect supplies and transport, and to furnish guides for the army. On the eve of the battle of Ferozeshah he may have shown some little vacillation, but that was a critical time, when even the best friends of the English might be excused for a little over caution, and after it was fought, though neither side could claim it as a victory and the position of the English was more critical than ever, he remained loyal and did excellent service.[2] He was rewarded by a grant of half the territory confiscated from the Raja of Nabha, his share, as estimated in 1846, being worth Rs. 35,612 per annum.

He is created Raja.

The ancestral estate of Kotkapúra was restored to him; and he received the title of Raja. In lieu of customs duties, which were abolished, he was allowed Rs. 2,000 a year, and an arrangement was made by which the rent-free holdings in the Kotkapúra *ilaqa* should lapse to the Raja instead of to the British Government, a corresponding reduction being made in the commutation allowance.[3]

His death, A. D. 1849.

Raja Pahar Singh died in April 1849, in his fiftieth year, and was succeeded by his only surviving son Wazir Singh, then twenty-one years of age.

Raja Wazir Singh.

In 1850, Government directed attention to the adjustment of the accounts in connection with the transfer of territory, and ordered an enquiry into *múáfis*. The boundaries of the district were

Revision of boundaries.

revised and corrected in 1853, and Rs. 19,998-1-0 were found to be drawn in excess by the State. In return, therefore, some villages in *pargana* Kotkapúra, the whole of *pargana* Muktasar including Bájewálá assessed at Rs. 60, which had been granted to the State and whose income nearly equalled the above excess, were resumed by Government. *Mauzas* Ghaimára and Misriwala Harchuka, assessed at Rs. 604, which had been made over to the State in 1850 in exchange for Mauza Tútwala

(1) Captain Murray to Resident, Delhi, 26th December 1829.

(2) Report of Colonel Mackeson to Government, 27th July 1846, and of Mr. R. Cust, 7th March 1846.

(3) Report of Sir Henry Lawrence to Government, 15th September 1846; and Government to Sir Henry Lawrence, 17th November 1846. Sanad, dated 4th April 1846, from Governor-General creating Pahár Singh Raja, and conferring on him a valuable khillat.

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(assessed at Rs. 400) and Sáupwáli (Rs. 200), also lapsed to Government. Thus the State remained in possession of territory yielding Rs. 50,630. As regards *múáfis* it was decided should be resumed from time to time and when the revenues of the resumed *jágírs* were found to be equal to the revenue of a village situated in, but on the boundary limit of, the State, this village should be made over to Government and the *múáfis* should in return lapse to the State. But in 1862 an arrangement was come to by which in the event of a *jágír* being resumed, the State should, on payment of 20 times the *múáfi* revenue, receive the resumed *múáfi*. This arrangement still continues.

The Raja's administration.

Rája Wazir Singh founded new villages and grouped villages into four *parganás* for revenue purposes, *viz.*, Farídkot, Dipsinghwálá, Kotkapúra and Bhagtá. *Parganás* Farídkot and Kotkapúra were made tahsils and Tahsíldars appointed; each *pargána* was also made a *thána* and *thánadárs* appointed. A post office was opened, and in 1856 court-fees were fixed at Rs. 7-8-0 per cent. on the value of the suit. This rate was raised to Rs. 10 per cent. in 1870. The Raja also introduced a system of written plaints and himself held a court. In 1861 he constructed bazars in Farídkot and started the first settlement in which the village lands were surveyed and the rights of the *zamindárs* determined. The settlement, however, was not completed. After the survey in 1865, he changed the *batái* system of paying revenue in many villages into cash payments, generally at the rates of annas 2 per *ghumáon* of *banjar* land and annas 8 per *ghumáon* of cultivated land. He increased the revenue of the villages in Tahsil Kotkapúra which were already assessed in cash. In 1871 the *banjar partá* was also increased and made equal to that in the cultivated area. Simple rules were framed for making and preserving records of cases. In 1867, the Raja reformed his army and divided it into companies. Drill was introduced and uniform supplied. In 1872 he continued to carry out these reforms with the aid of European officers appointed by himself. Peace reigned in the State and crime was greatly reduced. Infliction of fines became the usual punishment. He realized large sums by selling the grain received in *batái*, and his few employés were only paid small salaries. The treasury was full.

His services.

Raja Wazir Singh, during the second Sikh war of 1849, had served on the side of the British. During the mutiny of 1857 he seized several mutineers and made them over to the British authorities. He placed himself and his troops under the orders of the Deputy Commissioner of Firozpur, and guarded the ferries of the Satlej against the passage of the mutineers.

His troops also served under General Van Cortlandt with credit in Sirsa and elsewhere, and he, in person, with a body of horse and two guns, attacked a notorious rebel, Sham Das, and

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destroyed his village.[1] For his services during 1857-58, Raja Wazir Singh received the honorary title of "Burar Bans Raja Sahib Bahádur," the right to a *khillat* of eleven pieces, instead of seven as before, and a salute of eleven guns. He was also exempted from the service of ten sowars which he had been previously obliged to furnish.[2]

And rewards.

His family.

On the 11th March 1862, the right of adoption was granted him, with a sanad.[3]

Raja Wazir Singh himself married four wives, Ind Kaur, the daughter of Sham Singh Mán of Munsab and mother of Bikram Singh, the daughters of Basawa Singh of Raipur and Sirdar Gajja Singh of Lahore, and the widow of his brother Anokh Singh who died of cholera in 1845.

His death.

While on a pilgrimage to Achbalnagar, Raja Wazir Singh died at Thaneswar in April 1874 after a reign of 25 years. He was a strict follower of the Sikh religion, and his *samádh*, where food is distributed at the expense of the State, still stands at the place of his death.

Raja Bikram Singh.

Raja Bikram Singh succeeded his father at the age of 32. Well skilled in languages and an able ruler, he administered the State with conspicuous ability and inaugurated various reforms.

His reforms.

He abolished the Tahsil of Kotkapúra and amalgamated *pargana* Dipsingwálá with Farídkot, and Bhagta with Kotkapúra. The *thánas* in these abolished *parganás* were reduced to the status of out-posts. He employed retired British officials of experience, and in 1875 he formed offices and courts on the British model, and adopted British Law. Twelve years was fixed as the period of limitation in cases of debt. The period was reduced to six years in 1881. In the same year receipt stamps were ordered to be affixed on ordinary receipts, under the Indian Stamps Act. The army was doubled and the police force organised on a regular basis. Palaces were built and gardens laid out, adding thereby vastly to the attractions of the State.

In 1879 the Raja introduced restriction on the consumption of intoxicating liquors. Distillation was forbidden and under the

(1) Letters from Deputy Commissioner, Firozpur, 14th, 16th, 20th and 27th May, 12th July, 7th and 12th August, to Raja Wazir Singh.

(2) Commissioner, Lahore, to Raja Wazir Singh, 2nd August 1858, enclosing letter from Governor-General.

(3) "Her Majesty being desirous that the Governments of the several Princes and Chiefs of India, who now govern their own territories, should be perpetuated, and that the representation and dignity of their houses should be continued, in fulfilment of this desire this sanad is given to you to convey to you the assurance, that on failure of natural heirs the British Government will recognize and confirm any adoption of a successor made by yourself or by any future Chief of your State that may be in accordance with Hindu law and the customs of your race.

"Be assured that nothing shall disturb the engagement thus made to you so long as your house is loyal to the Crown, and faithful to the conditions of the treaties, grants or engagements which record its obligations to the British Government."

Excise Act, an *Abkári* Department and distillery were established in Farídkot.

Modern Farídkot.

The people of Faridkot at first used to live in the Fort, but in 1837, a town was laid out beyond its walls and the people were settled there. In 1885, bazars were erected on an improved plan and the town became a fine looking city. Formerly the agriculturists had paid cash revenue or *batái* at uniform rates and no distinction was made between owners or tenants because rights of tenantship or ownership were not defined. In 1879 therefore, survey according to the British settlement rules began and in 1889 an assessment of the revenue was made. In this settlement the Raja's claim to Taluqdári rights over *almost all the villages* of the State was established and the *zamindárs* were declared inferior proprietors (*málik adná*). But the Raja retained the rights of ownership over about *half the area of the State*, *i.e.*, over 33 complete villages and over 175,000 *ghumáons* of land in various other villages. Those who were in possession of these lands were declared occupancy tenants and tenants-at-will. In 1892 revenue rates were fixed and the revenue increased by Rs. 90,000 As regards inheritance it was decided that sons, grandsons, widow, mother, grandmother or paternal aunt of the deceased owner should succeed on payment of a succession fee of one anna per rupee of the *jama* or revenue proper. The relatives up to the seventh generation were required to pay a succession fee varying from twice to fifteen times the revenue. The remoter agnates of the ancestral line were made to pay one-fourth of the market value of the property. Thus the succession laws of the State were codified. The Sirhind Canal was brought into the State in 1885 with the result that cultivation greatly increased and crops unknown before were now produced.

Settlement

Sirhind Canal.

Railway.

The North-Western Railway was extended to the State in 1884. Markets were established and in 1894 land was given at low prices to shop-keepers and traders from outside the State. Octroi duties were abolished, and in 1896 cattle fairs were established, large sums being spent on these fairs in prizes. Schools and charitable hospitals were started in 1875 and *dharamsalas* and rest-houses for travellers were built in 1886. *Sadabarats* or free kitchens were established in Farídkot, Thanesar and Amritsar. Metalled roads were constructed and lined with trees. Sanskrit *pathshálás* were opened where food was given to the students. The Raja subscribed towards all works of public utility. During the famine of 1896 he sold his old stock of grain at cheap rates, thousands of maunds being sold to the people of the State and adjacent territories. Revenue was suspended and *takávi* advances made to the agricultural classes.

Postage stamps.

In 1881 one pice postal stamps were introduced into the State for use on letters despatched from the State. On letters received from the British Post Offices for distribution in the State a cash

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fee besides that levied by the British postal authorities was realized. But in 1887, a Postal convention was signed between Government and the State by which the State stamps and postage demands were abolished. Since then postage stamps have been supplied to the State by Government at cost price and are sold at the usual rates.

Bank.

In 1875 the Sri Govind Sheo Shankar Bank was established in Farídkot. This Bank has advanced many thousands of rupees to the people of the State and others. The Raja was appointed a Fellow of the Punjab University which he aided with large sums of money. Bikram Singh also took a keen interest in Social Reform. He spent large sums in getting a commentary of the Guru Granth Sahib made by Gianis, Sadhus, Mahants, Sants and others, who were invited from remote places. He erected a Gurdwárá of Gurú Govind Singh at Mauza Gurúsar. One plough of land was granted to it in *múáfi*. He also erected another temple in the Lakhi jungle at Mauza Mehmá Sarjá and granted a *múáfi* to it. He had a Gurdwárá of Guru Har Govind Sahib built at Srinagar in Kashmir and made a grant of Re. 1-4-0 per day for *kárah pershad* in the *mandirs* at Amritsar, Patna, &c. He built the temple at Muktsar and showed his religious zeal by going on various pilgrimages.

His character and services.

The Raja had a fondness for the mechanical arts and erected many handsome buildings in Faridkot, including the large building in the fort. He took a keen interest in the well-being of his State and fully appreciated his responsibilities. His loyalty to the British Government was shown on many occasions, notably when in 1878 he despatched a contingent for service in the Afghan war. As a result of this act the title of *Farzand-i-Saádat Nishán Hazrat Kaisar-i-Hind* was bestowed on the Raja and his heirs. In 1887 the State raised a contingent of Imperial Service Troops consisting of 50 cavalry and 200 infantry.

Raja Bikram Singh was twice married, his first wife being the daughter of Raja Nahr Singh of Balabgarh, but she bore him no son. He therefore married the daughter of Sardar Partab Singh, Rallawala of Patiala, and Tika Balbir Singh, the present Raja, was born in August 1869.

His death.

After a rule of 24 years Bikram Singh died in August 1898, aged 56 years.

Raja Balbir Singh.

Tika Balbir Singh succeeded his father Bikram Singh and was installed on the *gadi* in December 1898.

According to the will of the late Raja, his younger son Kanwar Gajindar Singh, who was a minor at the time, received *biswadári* villages in Dháná *iláqa*, &c., for his maintenance. In 1900 Gajindar Singh died, leaving two sons, Brij Indar Singh and Shive Indar Singh. Of these the elder Brij Indar Singh was declared by the Raja to be his heir-apparent.

CHAP. I. B. History. Famine.

In 1899 there was a time of great scarcity and famine. Relief works were opened and the State sold grain to the people at a cheap rate.

Raja Balbir Singh maintained the traditions of his house by erecting new and important buildings, notably the cantonments and the Clock Tower raised as a memorial to the Queen-Empress Victoria. He also built the new Raj Mahal.

In January 1905 cantonments for the Imperial Service Sappers were opened by Sir Charles Rivaz, K.C.S.I., Lieutenant-Governor of the Punjab.

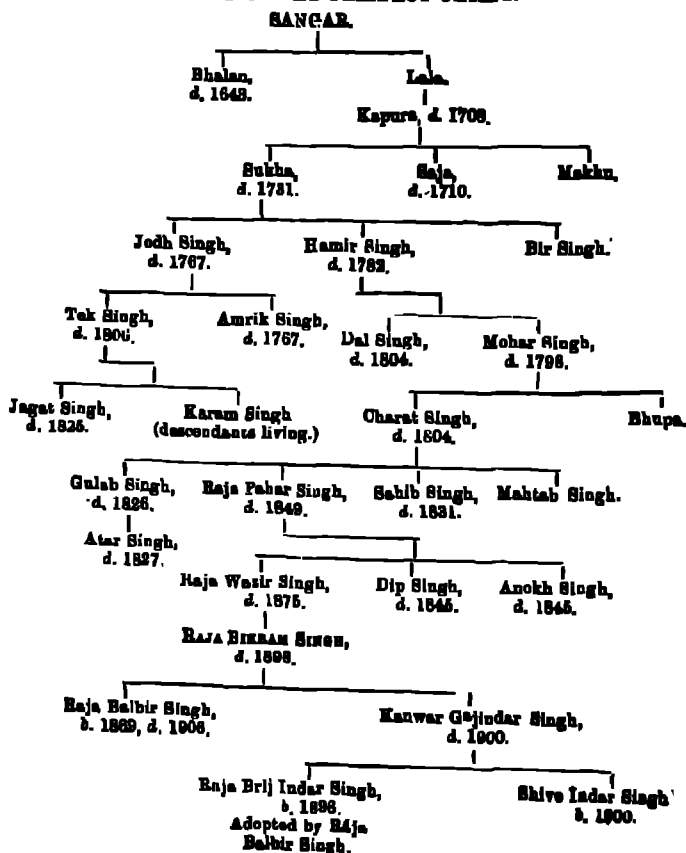
The Middle School of the State was raised to the status of an Anglo-Vernacular High School in April 1901.

The Raja did much to develop and promote the breeding of horses and cattle in the State.

Raja Brij Indar Singh.

Raja Balbir Singh died in February 1906. His successor Tika Brij Indar Singh was installed by the Commissioner of Jullundur in March of the same year.

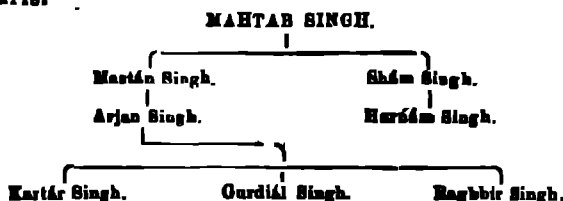
GENEALOGY OF THE FARIDKOT CHIEFS.

CHAP. I. C.
Population.
Menial castes.

Of the menial castes Chubras (15,837) are the most numerous. Kumhárs number 2,447; Chamárs 3,219; Chhimbas 2,203; Lohárs 1,491; Mochis 2,992; Náis 1,963; and Jhinwárs 1,215.

Leading families.

The leading families in the State are mostly connected with the ruling family.

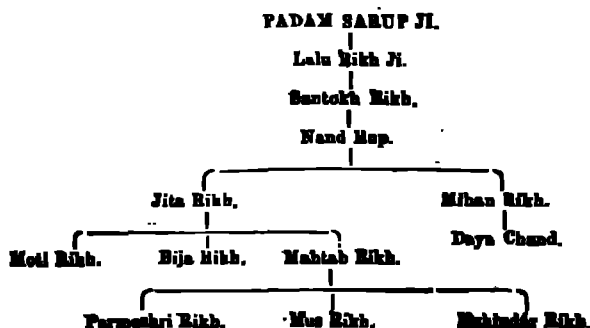
Mahmuána.

The Sirdárs of Mahmuána enjoy the *jágír* of that village together with *biswadári* rights. They have *biswadári* rights also in Gumáná, a village in the Mukhtsar Tahsil of Ferozepore. The pedigree is given below. Mahtáb Singh was a half-brother of Rája Pahár Singh. Members of the family are both State and Provincial Darbárís.

Sardár Rám Singh is another member of the chief's house. He is descended from Sardár Amrik Singh, third son of Chaudhri Jodh Singh. He holds a *jágír* granted by the British Government in the village of Rámsinghwála, and has *biswadári* rights in Bargari. The descendants of Sardár Tek Singh, son of Chaudhri Tek Singh, hold lands in *múáfi* in Sindhuán and Dadárian.

The Sardárs of Pabbi Kalán are Gil Jats. Sardár Mián Singh was *munshi* to the Political Agent, Cis-Sutlej States, at the time of the 1st Sikh War and was twice rewarded with a present of Rs. 1,000.

The Jaini Puj family.

There is a family of Jain Sádhús who enjoy a *jágír* of the village of Bholowála in the State besides property in Máler Kotla, Ludhiána and Sadhaura. They are devotees and practise medicine.

Their pedigree is given below :—

CHAP I. C. Population.

Other leading men in the State are Buta Singh, Arora, o Mahma Sawái who is a wealthy man and a large landowner her and in British territory; and Chogh Singh, a Sindhu Jat who own land in British and State territory and founded the village o Chogh Singhwála.

The total population of the State is 124,912.

Religion.

The distribution of the population by religions is shown in th margin. Among the Hindu worshippers of Devi an Vishnu are common an those of Shiv very rare.

Hindús	85,778
Muhammadans	85,938
Sikhs	52,721
Jains	406
Christians	11

The Sikhs are generally followers of Guru Govind Singl Comparatively few of them take the *pahul*. There are notabl temples in Farídkot, Kot Kapúra, Muhmina Sarja, Gurusar an Vairiwála Kalán, all halting places of Guru Govind Singh on h: way to the Deccan. Other temples have been built at Bhugt Barári, etc.

The Muhammadans in the State are as a rule badly off. The are all Sunnis. There are very few mosques except in the village The *chilla* of Bába Faríd is the only shrine of importance. Th Jains are chiefly Bhábras and are only found in any numbers i the town of Farídkot. They are wealthy shopkeepers and som of them own land.

Food.

Rice is not grown in the State, but is eaten on festive occ sions. *Ghi* and sugar are luxuries and kept for guests. Food generally eaten two or three times a day, and it is estimated th an artizan or trader consumes one seer and a *zamindar* ¾ths of seer per diem. Country liquor is in great demand, especiall among the Sikhs, who are also addicted to opium and *bhang*.

Charas is seldom used, *chandu* and *madak* never.

Dress.

Unmarried girls wear their hair parted in the middle and the plaited. This fashion they give up on marriage.

Ornaments are of the usual description and are made gold or silver according to the wealth of the wearer.

Houses.

In the villages the houses are of unburnt brick, one storie but lofty, clean, and spacious. There is only one room as a rul This is used for sleeping and sitting and for keeping household gea but in front of it is a wide verandah, with two or three doorway used for cooking, and in the rains for sleeping. The foundatio are deep and the walls thick, but the roofs are made of light bean (usually *beri* wood), over which reeds are laid and plastered. An

PUNJAB

DISTRICT GAZETTEER,

VOLUME III A.

ROHTAK DISTRICT.

WITH MAPS.

1910.

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PREFACE.

The revision of the Gazetteer of Rohtak was taken up shortly after the census of 1901, but ultimately left to the Settlement Officer as a parergon. When I joined the district at the end of 1905, I found a variety of material collected by a number of officers, but little of it revised and most of it already out of date. Where I have made use of this material, I have attempted to acknowledge its authorship as far as could be ascertained from handwriting or style. The basis of the present edition, at least of the first two chapters, is, however, Mr. Fanshawe's Settlement Report of 1880, a report which the Government of India described as "in almost every respect the model of what a settlement report should be." I have not hesitated to incorporate whole passages from this report, noting any corrections that the lapse of time rendered necessary. To these robberies I have confessed in the text, but there are probably also many petty thefts indifferently concealed.

The gazetteer has been written amid great pressure of other work, very intermittently. The result is a mixture of styles and persons, which has the advantage of economising the fount of capital I's.

ROHTAK:
20th August 1910.

E. JOSEPH,
Deputy Commissioner and
Settlement Officer.

CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

CHAP. I. A. Physical Aspects.

Name and derivation.

1. The name of Rohtak, or Rohtag as it is often written and pronounced, is said to be a corruption of Rohtasgarh, a name still applied to the ruined sites of two older cities one lying immediately north of the present town and the other about 3 miles to the east. Traditionally it is named after Rája Rohtas in whose day the city was built and the name recurs in that of a celebrated tank outside the town of Gohana.

Boundaries and configuration.

2. The district to which Rohtak has given its name belonged to the Hissár Division until 1894 when the three districts of that Commissionership were merged in the present Delhi Division. It lies between north latitude 28° 21′ and 29° 19′ and east longitude 76° 15′ and 77° 5′, far beyond the southern boundary of the Panjab proper, on the confines of Rajputana, and is in shape extraodinarily like Ireland with the south-eastern portion of the Jhajjar tahsil superadded. The greatest length is 63 miles, and the greatest breadth 43, while so compact a district is it that with the exception of a few villages in the extreme north of the Gohana tahsil and a band to the south of the Jhajjar tahsil running to a breadth of 12 miles, the whole district lies within a radius of 25 miles from the civil station of Rohtak which is the administrative head-quarters.

With an area of 1,797 square miles the district is little more than half the usual size of a Panjab district, and stands twenty-fourth in order of area among the 29 districts of the province, comprising 1·8 per cent. of the total area. In order of population, however, it stands twentieth with 3·1 per cent. of the total population by the census of 1901, while in extent of cultivation it ranks twelfth and in the amount of its revenue seventh.

The centre of the district is about 730 feet above sea level, and the fall of the country as far as the Jhajjar border is from north to south at about one foot per mile. In Jhajjar the slope is slightly from south to north, and the district is remarkable as the point where the watershed of Malwa to the north-west changes to that of Rajputana from the south. In the northern tahsils there is also a very considerable slope from west to east. The district is bounded on the north by Jind territory and the Panipat tahsil of Karnal; on the east by the Sonepat and Delhi tahsils of Delhi and the Gurgaon tahsil of Gurgaon; on the south by the Pataudi State, the Rewari tahsil of Gurgaon, and the Nahar villages of Dujana; and on the west by the Dadri pargana of Jind, the Bhiwáni and Hánsi tahsils of Hissar and the main territory of Jind.

CHAP. I, A. Physical Aspects. Sub-divisions of the district.

3. The district up to 1910 contained four tahsils, Gohana to the north, Jhajjar to the south, and Rohtak and Sampla west and east respectively, in the centre. The Sampla tahsil was however abolished in 1910 and a re-distribution of the district into three tahsils effected. In the middle of the district, just where the old Rohtak, Sampla and Jhajjar tahsils converged, lies an island, completely surrounded by the Rohtak villages and consisting of 2 estates of Dujana and Mehrana with an area of 11¼ square miles which form a portion of the territory of the Nawab of Dujana.

Scenery.

4. Though Rohtak has no grand scenery the canals with their belts of trees, the lines of sand-hills, the jhils that still sometimes form in Jhajjar and a few small rocky hills in the south-west of that tahsil—last spurs of the Aravalli system—together with the striking appearance of many of the village habitations, give the district more variety of feature than is usually met with in the Panjab plains. The eastern border lies at the same low level as the Delhi branch of the Western Jumna Canal and the Najafgarh jhil into which flows the drainage of the Sahibi and Indori streams that cross the south-eastern corner of Jhajjar.

Streams water level.

5. Of these two streams rising in the Mewat hills an excellent account is given in Mr. Fanshawe's Settlement Report of 1880. "The Sahibi", he writes, "rises in the Mewat hills running up from Jeypur to Alwar near Manoharpur and Jitgarh, which are situated about 30 miles north of the capital of the former State. Gathering volume from a hundred petty tributaries, it forms a broad stream along the boundary of Alwar and Patan, and crossing the north-west corner of the former below Nimranah and Shahjehanpur, enters Rewári above Kote Kásim. From this point it flows due north through Rewári and Pataudi (passing seven miles east of the former town, and three miles west of the latter), to Lohari in the south-east corner of the Jhajjar tahsil, which it reaches after a course of over 100 miles. Flowing through Lohari and throwing off branches into Pataudah and Kheri-Sultan, it again passes through the Gurgaon district, till it finally enters Rohtak at the village of Kutani. The Indori rises near the old ruined city and fort of Indor perched on the Mewat hills, west of the Gurgaon town of Nuh. One main branch goes off north-west and joins the Sahibi bed on the southern border of the Rewári tahsil; while the collected waters of a number of feeders of the north branch pass three miles west of Taoru, spread over the low lands round Bahorah, and ultimately also fall into the Sahibi near the south of Pataudi. The two streams have no separate bed now above this point; the east branch in Kutani, which is called the Indori, really takes off three miles below the Jhajjar border from the same bed as the west branch or Sahibi. The reason why the Indori preserves its separate name and is almost the better known of the two streams, is that owing to the proximity of its sources its floods appear after a moderate rainfall, while the Sahibi, which flows a long distance

through a dry and sandy country, comes down in volume only in years of heavy rain. Under native rule, moreover, the Sahibi used to be dammed across at Kote Kásim and Jharthal on the south border of Rewári, and its waters were diverted to the west, so that only the Indori floods flowed down the Sahibi channel. Still in spite of the two names it is an undoubted fact, that there is only one channel by which the united waters of both these streams enter the Rohtak district."

"On reaching Kutani, the stream divides into two branches. One passes due north and joins the depression between Yakubpur and Futtehpur, the other turns west, and in Naglah again divides, the one branch passing up to the low lands above Dadri, and the other continuing west to Zahidpur. After throwing an arm into the Batherah jhil, the latter turns north to Aurangpur, and flows through a lake there along the foot of the sand-hills to Silanah and the two Silanis. At this point it changes its course abruptly to the east, and passes through a gap in the sand-hills to the lake between Kote Kalal and Surah, and thence working south to the lakes of Kiloi and Dadri, (where it is joined by the branch going north from Naglah) falls into the expanse between Sondhi, Yakubpur and Fattehpur, to which the branch from Kutani flows direct. From here the re-united stream turns sharply to the north again, and passing through a second sand ridge, between Fattehpur and Niwanah, enters Badli through the masonry sluices of the often threatened but still existing band of Nawab Feiz Muhammad Khan. Thence it passes into the Delhi district by two arms, the best defined going through Dewarkhanah and Lohat to Dhindasa, and the other by a huge shallow sweep up the west side of Badli and under the town. When the floods come down in full volume, all the depressions along their course fill from side to side: the water generally rises in a few days and passes off in two or three weeks. The lakes above Aurangpur and below Kote Kalal and Surah never dry, and even the others usually retain some water in the lowest parts of their beds all the year round. The Najafgarh jhil lies five miles distant from the Jhajjar border, and throws out from the centre and northern end two shallow depressions, fourteen miles and eight miles long, back to Bupaniah and Bahadurgarh; while the low-lying lands of Jhajjar are thus irrigated by the streams as they come down to the jhil, those of Sampla are affected by floods passing up from the over-filled jhil itself. The view of the lakes with their waters rendered intensely blue by the surrounding sand-hills, fringed with luxuriant crops of wheat and sugarcane, and covered with flocks of ducks, geese, and snow-white pelicans, is very beautiful in the spring."

Had the present edition of the gazetteer been compiled two years ago this account would not have re-appeared. Dams in the native states through which these streams pass and perhaps extended cultivation and diminished rainfall had for many years left to the

CHAP. I, A. Physical Aspects.

Rohtak district little more than a fond recollection of the Sahibi and Indori. For 20 years no real flood, distinguishable by the red colour of the silt carried in the water, had come down the old channels, but in 1908 and 1909 the floods re-appeared. Nature conformed in almost every detail to the picture drawn above. The wild fowl and the pelicans swarmed into their ancient haunts, even sugarcane ventured an appearance. But the efflux of the Najafgarh jhil never reached Bupaniah and Bahadurgarh. Water came as far as Mundhela in the Delhi district where it was held up by blocking the bridge on the branch road of the old customs line. Bitter disputes arose between Mundhela and the Rohtak villages, which were referred to the Settlement Officers for adjudication. The difficulty is that Mundhela lies low and must be protected from inundation. A pillar has been erected close to the village, and it has been decided that the floods must be allowed in future, if they ever come, to flow unrestrained towards Bupaniah until the water reaches the level of the pillar when the Mundhela people may block the bridge. In point of fact Bupaniah is unlikely to get any water for the configuration of the country is such that it can hardly do so without disaster to Mundhela, and that is a price that cannot be paid.

Of another stream, the Kashaoti, that used to flow from the Jhajjar border near Kosli to Jhajjar itself, an account will be found in paragraph 6 of Mr. Fanshawe's report, but that stream has been dead for more than 20 years. On the other hand in 1908 a flood appeared from an unknown source in the south of the tahsil and held up by the railway embankment turned back and washed away the village of Mohanbari.

Sand-hills.

6. In the centre of the district, at a point a few miles from the low eastern border, the surface gradually rises to a level plateau, which stretches as far as the town of Rohtak and is roughly demarcated east and west by two rows of sand-hills. From the western line is a further gradual rise up to the Hissar border, where it ends in a third high range of sand-hills; the eastern line of sand-hills runs on with breaks here and there into the Jhajjar tahsil crossing it obliquely to the south-east and rising here to a considerable elevation. Here too the face of the country alters, the surface becomes more undulating, the soil lighter and the water level nearer. In the Dabri circle of Jhajjar, the old flood ground of the Indori and Sahibi, it is not more than 15 to 30 feet below the surface and dhenklis are often worked in favourable localities. The depth below the surface to the water in villages which are not affected by flood, canals or drainage lines, testifies to the general exterior configuration of the country. For example, the level is 106 feet in and around Mehm in the west, and nearly as much near Beri in the centre of the district, 50 feet in the Bhur circle of Jhajjar and the same in and around Mandauthi near the Delhi border.

CHAP. I, A. Physical Aspects. Natural drainage.

7. The natural drainage of the country was, until about the year 1978, much impeded by the line of the old Rohtak canal, and water logging and fever were the inevitable consequences. The re-alignment of the canal enabled the natural drainage lines to be improved. A number of these in the Gohana tahsil, sometimes scarcely perceptible, sometimes distinct troughs, are trained from the north and north-east into the Rohtas tank at Gohana, while from that tank has been excavated, often to a considerable depth, the main drain "number VIII" or "gandá nálá," which flows with a southerly or south-westerly direction past Rohtak and Beri and tails off at Bhindawas in the Jhajjar tahsil. The shallow beds of the Gohana drains are often sown with spring crops while from the water collected in the "ganda nala" a few villages have occasionally lifted water on to their fields. Another system of drains starts from the Jua and Bhatgaon jhils in the Delhi district. These lines run through the eastern border of the Rohtak tahsil and unite in Nilothi from where a deep channel passes the flood waters out of the district by Bahadurgarh towards the Najafgarh jhil. The canal system is described in Chapter II.

Geology.

8. On the geology of the district Mr. H. H. Haydon writes: "With the exception of a few small outliers of Alwar quartzite belonging to the Delhi system, there is nothing of geological interest in the district which is almost entirely covered by alluvium."*

Flora.

9. Of the botany of Rohtak as such little appears to be known, and nothing to have been recorded. To the lay eye there is little to notice except trees and shrubs and they are conspicuous by their rarity in many parts of the district. The finest trees and the greatest variety are to be found along the banks of the old canal. Here *shisham* (dalborgia sisoo), *siris* (albizzia lebbek) of two kinds, *tun* (cedrola toona), mulberry (*tút*—morus), mango (*ám*—mangifera indica), *pipal* (ficus religiosa), *guler* (f. cunia), *bar* (f. indica), *lasura* (cordia myxa), and *shimbal* (bombax heptophylla) are to be found. On the newer lines where planted at all only *shisham* and *kikar* (acacia arabica) are to be seen. The neglected opportunity of planting these banks, despite constant remonstrances, is a standing discredit to the Irrigation Department. In the fields and round the villages trees are fairly abundant in the north of the district where irrigation is of older standing, though they suffer severely from lopping in years of scanty fodder. The *pipal*, *bar* and *nim* (azadirachta indica), *jand* (prosopis spicigera), *kikar*, *nimbar* or *raunjh* (acacia leucophlœa), and *shisham* are the most common. Groves of mangos and *jamans* (zizygium jambolanum) are not uncommon and on the tanks are often found fine specimens of the evergreen *kaindu* (diospyrus tomentosa) and of the *kaim* (stephygone parvifolia) under whose shade the holy Krishna played, and whose timber is therefore seldom cut. Often a shrine to Shámji (Krishna) will be found

*Hacket: Geology of the Arawali Region, Rec G. S. I., XIV, Part 4.

CHAP. I, A. Physical Aspects.

thereby. The Jats of Dobh think they would get boils if they cut this tree. Mawwi is remarkable for its splendid *pipal* trees. Other less common trees are the *anwla* (emblica officinalis), *rohera* (tecoma undulata), *barna* (cratœva religiosa), *bel patta* (aegle marmelos) and *amaltas* (cassia fistula). On the tank at Kharkhara is a distinct species of cassia called by the people the *anján rukh* or unknown tree. The tree of the village reserve, or *bani*, is *par excellence* the *jál* (salvadora oleoides) and the soil here is generally so deeply impregnated with salts that nothing else will grow although in favourable localities *kikar*, *jand*, *kaindu* and *dhak* (butea frondosa) are also found. The last-named is counted an index of good soil.

The further south we go the scantier are the trees, and the presence of anything more than a few solitary trunks is a sure sign that a habitation is close by. In the sandy part of the Jhajjar tahsil, and round the well lands the *farash* (tamarix orientalis) is the distinctive tree of the countryside. It grows readily from cuttings and needs little water and should be planted on roadsides far more than it is. The *jhao* of the Jumna bed (tamarix dioica) is also found occasionally in low-lying tracts in the south of the district. The *kharjal* (salvadora persica), *hingo* (balanites ægyptiaca) and *hindok*, a handsome tree (quære?) are not uncommon in the Jhajjar tahsil, and there is a thick growth of somewhat scrubby trees, among which the *kair* (acacia katechu) and *babul* (acacia eburnea?) are prominent, in the Government reserves in this tahsil.

Of smaller trees and shrubs the *kair*, or *karil* of the Panjab, (capparis aphylla) is everywhere predominant. The buds are pickled and its fruit is eaten and, with the fruit of the *jal* (pílu), often in bad years for weeks together forms the main support of the lower classes. The *ber* or *jharpala* (zizyphus jujuba) grows spontaneously in all unweeded fields and provides valuable fodder. *Hinsa* (capparis horrida) and *bansa* (adhatoda vesica—the Panjab *bansuti*) are common. The first is a good hedge and fuel plant and the latter is much used for roofing. The *shimálu* (vitex negundo) which is used for fomentation is believed to grow well in villages of a masculine name, but not in those with a feminine termination! Other noticeable shrubs are the *kanger* (pistachia integerrima), *mral* or *marelan* (lycium europaeum), thorny growths which seem to affect sandy soil, as does the *nagpan* or prickly pear (cactus indicus). The worst weeds of the district are the *ák* (calotropis procera) which runs riot everywhere, but when full grown provides fuel, with its handsome parasite the *margoza*, rudely called *ák ká mámá*, the ak's uncle, the thistle *rassa* (cnicus arvensis), *jawasa* (alhagi maurorum) or camel thorn, the *kandai satianasan* or yellow-thorned poppy (argemone mexicana) and the purple bloomed *kandai pasarma* (solanum xanthocarpum). In cotton fields the *dadain* (æschyno-

CHAP. I, A. Physical Aspects.

mene indica) towers above the crop, and when felled forms wattlings for the carts. The *batua* (chenopodium album) which makes a spinach, and the *khartua* (chenopodium murale) and *piaza* (asphodelus fistulosus), of no use to man or beast, are the worst enemies of the well-fields. On sandy soil, the *bhuin* (anabasis multiflora), *khip* (orthanthera viminea), *kharsana* (crotolaria burhia), *banna* (tamarix gallica) and *rerka* or *bansa* (tephrosia purpurea) are very common. None of these but have their uses; *kharsana* or *khip* provide a fibre which is woven among other purposes into mats for the wells. The *bhuin*, *bana* and *bansa* are grazed by the omnivorous camel and goat.

Grasses.

10. The grasses of the district are numerous. Most conspicuous of all is the *sar* (saccharum munja) whose uses are too well known to need mention. This is abundant on the sand-hills and also grows on the river sand thrown out by excavation of the canal channels. *Dúb* (cynodon dactylon) luxuriates on the well runnels and canal banks and in seasons of good rainfall covers every field. "*Aur ghás jal jáwegi dúb rahegi khâb*; though all other grass be burned up, the *dúb* will remain fresh." It is a great pity the people do not stack it for their cattle. The *mota* or *motiya* is a troublesome weed especially in irrigated land, but its bulbous root is edible and *chamars* may be seen pulverising the ground so as to extract it whole. The *dib* (eragrostis cynosuroides) is often a troublesome weed, but when young it is readily grazed and when times are bad it is stored and chopped up for fodder: The proverb "Marega, kya dáb charega, though an animal should die, will he eat dáb?"—is too pessimistic; brushes and bed rope are also made from it and it sells for 25 sers the rupee. *Káns* (saccharum spontaneum) is less of a nuisance than it is painted, and is chopped up for fodder. Occasionally its decrease is even made cause for complaint. There is a proverb too, "*ghore ko káns; ádmi ko báns*; káns for a horse, and a staff for a man."

The *gandra*, *pani*, or *jhund* (anatherum muricatum), which is found in ponds and depressions, is very valuable for thatching and for brooms, while the *makrah* (quære ?) with a blossom like a wood louse and the *deila* (quære ?) both give good grazing. The *sánwak* or *sámal* (panicum colonum) bears a small *bajra*-like grain and is collected by the poorer classes in times of famine while the *bhurat* (cenchrum echinatum), which gives a poor grain for man as well as fodder for cattle, will be identified by every tent-dweller by the persistence with which its burrs cling to his shirt and towel.*

Much could be done to improve the appearance of the district if the Canal Department would plant the banks of its channels, and if the District Board would attempt a less ambitious programme

* For the uses of the trees and grasses of the district Fanshawe's Settlement Report, paragraphs 70 and 71, may be compared.

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History.

Section C.—History.

Notices of the Rohtak territory in history. Twelfth to eighteenth centuries.

16. The earliest history of Rohtak is to be found in the traditions still preserved by the village communities. These represent distinct though geographically and historically uncertain, waves of immigration of Rajputs and Jats and later of Ahirs and Afghans. The oldest of these settlements date back to nearly 40 generations, and must point to a time at least 900 or 1,000 years ago. These traditions can be more conveniently noticed in section G which will deal with the tribes and castes of the district, and the present sketch is confined to those facts of which there is some definite record.

That portion of the Hariána country which lies within the present district of Rohtak had for its chief capital the town of Mehin, destroyed, it is said, by Muhammad bin Sam (Shahab-ud-din Ghori) and rebuilt in 1266, by one Peshora, a bania of Agarwaha. Rohtak too is a place of antiquity, founded, tradition relates, by a Powar Rájpút Raja Rohtas, and rebuilt by Prithvi Raj in 1160; it was probably destroyed by Muhammad bin Sam the founder of the Ghori dynasty and in his time the Shekhs of Yaman under Kazi Sultan Muhammad Surkh built the fort of Rohtak, and Afghans settled in Birabma (named after its founder Ibrahim Khan) whence they moved later to their present quarter. A century later, we read in the *Tarikh-i-Firoz Shahi* that Prince Kai Khusru, grandson of Balban, was in this place by the counsel of the Wazir Nizam-ud-din, put to death: * in 1355, according to the author of the *Tarikh-i-Mubarik Shahi*, Firoz Shah dug a canal of which no trace now remains from the Sutlej as far as Jhajjar, while in the following year he dug his famous canal from the Jamna to the modern Hissar (1). In 1410, Khizr Khan, a Pathan nobleman descended from the family of Sher Shah, besieged Idris Khan in the fort of Rohtak and took it (2). Under Akbar the present district fell within the *suba* of Delhi and the *sarkars* of Delhi and Hissár Firoza (3). In 1643, the Rohtak canal is said to have been begun by Nawab Ali Khan, who attempted to divert water from the old canal of Firoz Shah. His alignment, which was a failure, is still to be seen running through Rabarha, Katwal and the villages to the east.

* Elliot, History of India, *iii* Page 197.

(1) Elliot History of India, iii, page 300, *vi*, page 225; *iv*, page 8. Also see Gladwin's translation of the Ain-i-Akbari (Calcutta Edition) volume, (2) quoted in George Thomas' memoirs, page 327. According to these memoirs pages 292, 350, Sultan Firoz intended to cut a canal from the Sutlej to the Jamna in order to open communication by water from Kabul to Assam.

(2) Elliot History of India, iv page 43.

(3) Of these sarkars the former included amongst others the dustúrs of Rohtak and Jhajjar with the parganahs of Rohtak, Dubaldhan, Kharkhauda, Mandauthi and Jhajjar, and the

Akbar bestowed the town of Mehm (1) in *jagir* upon Shahbaz Khan an Afghan under whose descendants it attained great prosperity. In the reign of Aurangzeb, however, Mehm was plundered in the course of desultory war waged against the Emperor by the Rajputs under Durga Das, and though afterwards gradually re-peopled, never recovered its greatness. The district was granted with the rest of Hariana by Farrukh Siyar in 1718 to the minister Rukn-Uddin, by whom it was transferred in 1732 to the Nawabs of Farruknagar in Gurgaon. Faujdar Khan Nawab of Farrukhnagar, seems to have succeeded to the territories of Hissar on the death of Shahdad Khan in 1738, and dying in 1747, handed down to his son Nawab Kamgar Khan a dominion embracing the present districts of Hissar and Rohtak besides part of Gurgaon and a considerable region since annexed by the chieftains of Jind and Patiala. Hissar and the northward was during this time perpetually over-run by the Sikhs in spite of the combined efforts of the Bhattis and the imperial forces, but Rohtak and Gurgaon seem to have remained with Kamgar Khan till his death in 1760. His son Musa Khan was expelled from Farrukhnagar by Suraj

latter the dasturs and parganahs of Gohana and Mehm or Miynn as the old name was called. Within the Parganahs again were tappas, distributed as follows in the present tahsils :—

Gohana.	Rohtak.	Sampla.	Jhajjar.
Sinkh-part	Chandi	Gunah Farmana-part ...	Haweli Jhajjar.
Butanah	Kiloi-part	Kiloi-part	Badli,
Mundlanah	Bohar-part	Bohar	Khudan,
Khanpur Kalan ...	Nidanah	Barohnah	Subanah.
Jauli	Bhaini Chanderpal ..	Dighal	Kosli.
Chandi-part	Sawwar-part ...	Mundauthi	Salhawas.
Kiloi-part	Mokhra	Kanaudah	Kheri Madanpur.
	Bahlbah	Haweli Palam-part ...	Birohar.
	Beri		Matanhel.
	Dighal-part		

The villages included in the tappas lie within a ring fence, except in the case of Mokhrah and Bahlbah, to which for some reason now unknown, several outlying estates were joined. In some cases, such as the Dahiya, Dalal, Ahlawat and Kadian Jats, the boundaries of the tappa followed closely the distribution of tribes, but in others, such as the Jakhar and Malik they did not. The Brahmans, Barbers and Chamars still observe these divisions to some extent; and at some ceremonies, such as marriages or funeral feasts, the tappa people are still collected together (Fanshawe Settlement Report, paragraph 28). The tappa boundaries were appealed to in a saildari case in the present year 1910, but there is a much older, partly tribal, division of which there are survivals in the barah, chaubisi, bawan, chaurasi, etc., groups of neighbouring estates, whose members are still linked together for common action and on occasions of festivities and funeral feasts. The groups are not necessarily of one tribe or caste but seem to represent old hegemonies.

(1) See paragraph 90 for the Jama Masjid of Mehm.

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Mal, the Jat ruler of Bharatpur, and the Jats held Jhajjar, Badli and Farrukhnagar till 1771; in that year Musa Khan recovered Farrukhnagar, but he never regained a footing in the Rohtak district. In 1772, Najaf Khan, Amir-ul-umra and first minister to Shah Alam, came into power at Delhi, and till his death in 1782 some order was maintained. Bahadurgarh granted in 1754 to the Biloch Bahadur Khan was held by his son and grandson; Jhajjar was in the hands of Walter Reinhardt[1] husband of Begam Samru of Sardhana, and Gohana, Mehm, Rohtak and Kharkhaudah were also held by nominees of Najaf Khan. The Mahrattas returned in 1785, but could do little to repel the Sikh invasions, and from 1785 to 1803, the north of the district was occupied by the Raja of Jind, while the south and west were held precariously by the Mahrattas who were defied by the strong Jat villages and constantly attacked by the Sikhs. Meanwhile the military adventurer George Thomas had carved out his principality in Hariana which included Mehm, Beri and Jhajjar in the present Rohtak district.

George Thomas' dominion.

17. George Thomas was a native of Tipperary "tall in his person (being upwards of 6 feet in height) and of a proportionate strength of body[2]," who came to India in the crew of a British warship in 1781-82, and entered the service of the Begam Samru in 1787. This he left in disgust in 1792, and in the next year joined Appa Kandi Rao at the moment that this chieftain was asserting his independence of his overlord Madhaji Scindhia. By Appa he was "adopted as his son" and presented in perpetuity for the support of his forces with the districts of Jhajjar, Beri, Mandauthi and Pataudah which yielded then an annual revenue of a lakh and a half of rupees. Appa however gave what neither he nor his lieutenant could hold, and within a year three of these parganahs were resigned to satisfy the demands of Scindia, while Beri within whose fort, exclusive of the garrison, were 300 Rajputs and Jats hired for the express purpose of defending the place submitted to George Thomas only after a vigorous assault when the whole town was on fire. * He seems however to have reasserted his authority

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(1) General Mundy who dined with the Begam says the name of the first husband was Remaud (he bought her when a handsome young dancing girl and made her a Roman Catholic) whose soubriquet was Sombre hence Samru. The second husband was Le Vassu, a buccaneer. It was him whom the Begam caused to kill himself by feigning her own death whereupon she took possession of the army The memoirs of George Thomas also narrate the death of Le Vassu in the same way but do not imply that the Begam tricked him to die.

Remaud is buried at Agra According to Skinner's memoirs Walter reinhardt was a native of the electorate of Treves who came out as a carpenter inthe French service

(2) This and the following account is taken from "Military Memoirs of Mr. George Thomas who, by extraordinary talents and enterprise rose from an obscure position to the rank of a General in the service of the native power in the north-west of India, by Captain William Francklin," Calcutta, 1803. Another and most interesting account of the last months of his career will be found in Mr. Fraser's Military Memoir of Lieutenant-Colonel James Skinner, C. B. (London 1851) Skinner was then an officer under Perron, and was an eye-witness of all the events from the abortive meeting near Bahadurgarh to the final surrender.

* There is still a shrine at one of the gates of Beri which marks the spot where a Jat warrior fell fighting against Thomas. His head was cut off a thousand yards away but so tight did he sit in his saddle that the body did not fall till the frightened horse reached the gates.

over the adjacent country and to have made Jhajjar his head-quarters, while to overawe both towns he erected the fort of Georgegarh (the modern Jahazgarh or Hussainganj) and placed a strong body of troops in it for its defence. Shortly afterwards he is found, with the permission of his immediate master, raising troops for Scindia, and put in possession of the parganahs of Panipat, Sonepat, and Karnal. After the death of Appa an attempt was made by his nephew and successor in 1797 to dispossess Thomas of his army and command, but after he had defeated his rivals and even carried war into their country across the Jamna in 1798, he was left in peace for a time and proceeded to consolidate his own position. It was now and at Jhajjar, that he first formed, in the words of his biographer, "the eccentric and arduous design of erecting "an independent principality for himself. The country of Hariána "which from the troubled state of the times had for many years "acknowledged no master but became in turn the prey of each "succeeding invader appeared to him as best adapted for the "execution of his purpose." Accordingly Thomas established himself at Hansi in the Hissar district and from there commanded a circle of 800 villages, including on the east Mehm with its hundred wells, while he still maintained with varying success some authority over the districts ceded to him by the Mahrattas, to which the parganah of Badli was shortly afterwards added. Thomas' ambition however was not yet satisfied. "I established a mint," he says, "and coined my own rupees which I made current in my army "and country, as from the commencement of my career at Jhajjar "I had resolved to establish an independency. I employed work-"men and artificers of all kinds, and I now judged that nothing "but force of arms could maintain me in my authority. I therefore "increased their numbers, cast my own artillery, commenced "making muskets, matchlocks and powder, and in short made the "best preparations for carrying on an offensive and defensive "war, till at length, having gained a capital and country bordering "on the Seik territories I wished to put myself in a capacity, when a "favourable opportunity should offer of attempting the conquest "of the Punjab and aspired to the honour of planting the BRITISH "Standard on the banks of the Attock". The next three years were spent in constant campaigning, now in invasions of Jaipur, Bikanir, Jodhpur and Udaipur territory, now in expeditions against the Bhattis, or the Sikh chiefs of Patiala, Kaithal, and Jind, now in repelling attacks on his own territory of some equally turbulent Mahratta general, and ever in exactions from "the peasantry of "the country who from restlessness of spirit are always ready to "change their rulers," until, though his expeditions were not uniformally successful, he had, in his own words "explored the country, formed alliances, and in short, was dictator in all the countries belonging to the Seikos south of the river Sutledge." But his ambition proved his ruin. Scindia and his General

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M. Perron (Governor of the Doab) became jealous of his progress and the latter was ordered to attack him (1801). An attempt was made to arrange an amicable compromise at or near Bahadurgarh, but this failed, for the Mahratta demands included the cession of Jhajjar and immediate subordination to Daulat Rao Scindia. War to the end was now declared; M. Perron took possession of Jhajjar and an attack was made on Georgegarh by La Fontaine who was however so warmly received that he was compelled to retreat with considerable loss. The investiture of that stronghold now began; Captain Smith besieging the place while Louis Bourquien (known in the Memoirs and in the country side as Mr. Lewis) covered his operations. Thomas however showed his usual skill and activity in meeting his foes: he made a forced march from Hánsi and halting only at Mehm, and falling on Captain Smith suddenly, compelled him to raise the siege, and inflicted a severe defeat on Bourquien in an action which cost the enemy 2,000 men and 30 pieces of artillery, but deprived Thomas of the "gallant Mr. Hopkins," one of his three English commanders. This temporary success served only to alarm more thoroughly all the neighbouring rulers. Reinforcements were poured in from the Doab under Bapu Scindia, the Sikhs gathered from the north under Gurdit Singh, Banga Singh, Jhunde Singh and other chieftains, the Jats of Bharatpur marched under their Raja Ranjit Singh, and the Rajputs moved from the south to make common cause against their too formidable adversary, and a force of 30,000 men with 110 pieces of artillery besieged Jahazgarh, to oppose a force that seems now not to have exceeded 4,000 men with 30 serviceable cannon. Thomas pitched his camp skilfully behind the sand ridge lying south of the fort where the guns of the enemy could do him little harm. The position which Louis Bourquien occupied to the north and the spot where M. Perron encamped on the sandhills above Palrah are still shown. Thomas could not have hoped to hold out long against such a force in any case, but treachery was at work within his camp and he was deserted by several of his chief officers and compelled to fly away by night to Hansi. His enemies speedily followed him there; much the same scene of baseness was re-enacted, and in January 1802, Thomas abandoned claims to power and, escorted by Captain Smith to the British frontier, he died at Barhanpur on his way to Calcutta in August of that year.

His name remains amongst a people whose affection he gained by his gallantry and kindness, and he seems never to have tarnished the name of his country by the gross actions that sully the memory of so many military adventurers in India.

English rule. Rohtak in 1803-1809.

18. Within two years of this event,* the power of the Mahrattas in North India was completely broken, and the Rohtak district, with

* This and the following account to the end of paragraph 28 are reproduced with a few corrections and alterations from the old Gazetteer which was itself t[illegible] nearly verbatim from Mr. Fanshawe's Settlement Report of 1879.

the other possessions of Scindia west of the Jamna, passed to the Honourable East India Company by the treaty of Sirji Anjengaon, which was signed on 30th December 1803. It was no policy of Lord Lake's at that time to hold large territories beyond the Jamna, and he accordingly sought, by setting in them a number of chiefs and leaders who had done us good military service, to form a series of independent outposts between the British border and the Sikhs. The Jhajjar territory was therefore given to Nawab Nijabat Ali Khan, and the old Biluch possessions at Bahadurgarh to his brother Nawab Ismail Khan. Raja Bhag Singh of Jind had kept aloof from the combination against the English, at the advice of Bhai Lal Singh of Kaithal, the ablest and most intriguing man of his day among the Sikhs. Soon after the fall of Delhi, he tendered his allegiance to Lord Lake, and having rendered service in the ensuing campaign against Jaswant Rao Holkar he and the Bhai received the Gohana and Kharkhaudah-Mandauthi (Sampla) *tahsils* in life *jagir*. For brilliant exploits in the same campaign, on the retreat of Colonel Manson, further grants of territory were made to the Jhajjar family. The Nawab of Bahadurgarh received the Dadri country (including the tract called Bhaunaharjal), and the part of Budhwana lying below it, the rest of which went to Faiz Muhammad Khan, son of Nawab Nijabat Ali Khan. Faiz Muhammad Khan received also, as a separate *jagir*, the villages of Lohari-Pataudah and Kheri, in the south-east corner of the present Jhajjar *tahsil*, and a life grant of the estates of Hassangarh, Kiraulı, Pyladpur and Khurrampur in Sampla, formerly held by Taj Muhammad Khan while his brother was Nawab of Bahadurgarh. The Pataudi state was given to Faiz Talab Khan, brother-in law of Nijabat Ali Khan, and the Jhajjar territory was extended to include Narnol, Kanaundah, Bawal and Kanti, as well as the area of the present *tahsil*. The Rohtak-Beri and Mehm *tahsils*, forming the west of the present district, were given to Abd-us-Samad Khan, the first Nawab of the house of Dujana, together with all the country forming the territories of George Thomas in Hissar. This gift, however, was beyond the power of the Nawab to manage; the people, encouraged by long immunity, set him at defiance; Sikh and Bhatti marauders pillaged the country; a son-in-law of his was killed in an attack on Bohar, and his eldest son at Bhiwani; and finally, in 1809, he resigned the grant to the donors, who had made it one condition of the gift that it should be managed without aid from the British Government.

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Formation of the district, 1810—1856.

19. From the time of the abandonment of this gift by the Dujana Chief, the formation of the Rohtak district dates. At first it was part of the "Shumali *zillah*," which stretched from Panipat to Sirsa, and it remained so until the lapse of the Gohana and Kharkhaudah-Mandauthi estates, on the death of Lal Singh and Bhag Singh in 1818 and 1820 A.D. When the Hissar district was created in the latter year, the Beri and Mohim-Bhiwani *tahsils* were included in it, and the other portions of the present northern *tahsils* in Panipat;

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but in 1824 a separate Rohtak district was made, consisting of the Gohana, Kharkhaudah-Mandauthi, Rohtak-Beri, and Mehm-Bhiwani * *tahsils*. The Bahádurgarh territory formed the eastern boundary of this, and on the south lay the Jhajjar country. There was a good deal of changing of estates from one *tahsil* to another, which is unimportant. The old district was of the shape of a triangle, Gohana forming the apex, and the base extending from Bhiwani to Mandauthi. Until 1832 A.D. the whole Delhi territory, including Rohtak, was administered by a Political Agent under the Resident at Delhi, but in that year it was brought under the same regulations as the rest of North India, and the Resident became Commissioner. There were four Summary Settlements (in parts, five) from 1815 to 1838 A.D., followed by the Regular Settlement in 1838—40; the district was abolished in 1841 A.D., Gohana going to Panipat, and the rest of the *tahsil* to Delhi, but in the following year it was created anew. There is little to note in the way of history regarding the events of these 30 years. The people gradually settled down to orderliness and peace, although the material progress of the country was sadly checked by a series of famines and a revenue demand which was much too severe. Indeed there is nothing historical to note in the even tenor of events of the next 20 summers, till the unhappy year of 1857-58 is reached, and the Rohtak district was transferred from the N.-W. Provinces to the Panjab. During this period some 35 Collectors held charge of the district, of whom the best known are Messrs. W. and A. Fraser; Sir T. Metcalfe; Messrs. J. P., C., and M. R. Gubbins; Mr. J. Grant; Mr. Mill; Mr. Cocks; Mr. Ross; and Mr. Guthrie. The Sampla *tahsil*, it may be noted, was located in its present position in 1852, the old name of the Kharkhaudha-Mandauthi *tahsil* being then done away with.

History of ruling houses 1805—1857. The Dujana house.

20. It will here be convenient to sketch briefly the history of the houses of the three Chiefs once connected with the Rohtak district, before entering on the narration of the events of the Mutiny, which caused two of them to disappear from the roll of native rulers in India. The Dujana family is happy in having no annals, except the mere record of the succession of son to father. Nawab Abd-us-Samud Khan died in 1825. It was by him that the fortunes of the house were made. He was originally a *risaldar* in the service of the Peshwa Baji Rao, and in the campaign against Scindia he served with the Mahratta troops on the side of the English, where, meeting with favour from British officers, he transferred his allegiance, and joined Lord Lake. Under that General he did good service at Bharatpur and in pursuit of Jaswant Rao Holkar, and in consequence he received the grants which have been detailed above. He was succeeded to the exclusion of his eldest son's heir by his younger son Dundi Khan, who lived till 1850, and

* Writing in 1828 of the past glories of Mehm General Mundy described it as "now a mere heap of ruins with 100 or 200 inhabitants".

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was followed by his son Hassan Ali Khan, who was Nawab when the revolt of 1857 took place. He appears to have kept himself free from the intrigues of the time, and at any rate he came out of the storm unscathed, whether thanks to his insignificance or his loyalty. His chief care seems to have been to conceal in his palace such sums of ready money as were by him. The Dujana family belongs to the Yusafzai tribe, and is closely connected with the Jhajjar Pathans. The Nawab himself is a landowner, and also an occupancy tenant in some of the Pathan estates on the north border of the Jhajjar *tahsil*. The present Nawab is Nawab Muhammad Khurshaid Ali Khan.

The Jhajjar house.

21. The Jhajjar Nawab's family claim to be Bharaich Pathans, a tribe whose original location was in the neighbourhood of Pishin and Kandahar, but who gradually made or found a way out into the Yusafzai country. Mustafa Khan, the grandfather of the first Nawab of the house, came to India in Muhammad Shah's reign, and took service with Alivardi Khan, Governor of Bengal. By various exploits there he gained the title of Nawab, but on being refused the Governorship of Behar, he left his old chief, and, returning to North India, was presently killed fighting at Azimabad. His son, Murtaza Khan, succeeded to the command of the troop, and entered the employ of Safdar Jang, Subadar of Oude, and his son Shujaat-ud-Daula; he afterwards left Asaf-ud-Daula for the service of Najaf Khan, the Commander-in-Chief of the Royal Army, and was slain fighting against Jeypur. Nijabat Ali Khan was the next leader of these free lances, in the place of his father, and performed various brilliant services, in return for which the title of Nawab was confirmed to him by the Emperor Shah Alam. He is described as having been a fine soldier, and a cool-headed far-seeing man. When war between the British and Mahrattas had become inevitable, he chose the former side, and the rewards he received have been already told. The old Chief continued to live in Delhi, where he had resided for some 30 years, and left the management of his new estate to his son Faiz Muhammad Khan. He died in 1824 and was buried at Mahrauli in the shade of the tomb of the holy saint Kutub-ud-din Sahib Oulia, where the graves of all the family are. His son was an enlightened and kindly ruler, who is still remembered gratefully by the people. It was he who constructed most of the old buildings at Jhajjar (including the palace which now forms the *tahsil*), who introduced and encouraged the manufacture of salt, who re-settled many of the deserted villages in his territories, and who constructed the Badli *band*. Poets and learned men gathered at his Court, and during his rule of 22 years he showed himself an able Chief, worthy of his ancestors. He died in 1835.

With this Chief the palmier days of the Jhajjar rule passed away. His son and successor, Nawab Faiz Ali Khan, was a somewhat narrow-minded ruler, and a harsh revenue collector,

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who is not well spoken of by the people. His rule was the shortest of all, extending to ten years only; and in 1845 the last Nawab, Abd-ur-Rahman Khan, succeeded. There was some trouble with his kinsmen, who disputed his legitimacy at the time of his accession, and when this was over, the Nawab gave himself up for a time to gross debauchery, from the effects of which he never recovered. He was naturally possessed of both taste and ability, and it was he who built the palace in the Jehanara garden; and the residence and tank at Chhuchhakwas. But in revenue collections his little finger was thicker than his father's loins, and many villagers fled from under his oppressions. In 1855 A.D., he set about making a regular settlement of his territory, but it had extended to the two *tahsils* of Jhajjar and Badli only, when the mutiny broke out, and it passed away with its author in that year.

The Bahadurgarh house.

22. During all this time there had been only two Chiefs of the Bahadurgarh house, who were usually called, from their western possessions, the Nawabs of Dadri. Muhammad Ismail Khan enjoyed his grant for five years only, and died in 1808 A.D., leaving a son, Nawab Bahadur Jang Khan, only 2½ years old. During his minority the State was managed for him by the Jhajjar Chief, and when he came of age, the latter refused to restore the Dadri country, on the plea that money was due to him on account of expenses incurred in his management over and above the income of the estate, and that he had not received his fair share of the Budhwana villages, when that tract was divided after 1806. The question was finally settled by the surrender of 19 estates to the Jhajjar Nawab on the intervention of the Delhi Resident. Bahadur Jang at once proceeded to lead a most dissolute life, and was soon hopelessly involved in debt; at one time his estate was very nearly being assigned to his creditors, but finally the Dadri country was mortgaged to Jhajjar until 1848. Bahadur Jang had by this time become utterly feeble in mind and in body, and it was more than once proposed to relieve him of the management of his estate. Such were the annals of these families down to the year 1857 A.D.

The Mutiny, 1857.

23. The mutiny of the troops at Meerut on the 10th of May, and the seizure of Delhi by them on the 11th, took the Rohtak district, like the rest of North India, by complete surprise. Large numbers of Jats and Rajputs belonging to the district were serving in the army, but it does not appear that there was any feeling of excitement among the people noticeable before that month, or that *chupattis* were circulated among the villages, though possibly they were. The Collector, Mr. John Adam Loch, of the Bengal Civil Service, who had been in charge of the district for some ten months, at once took steps to preserve order by calling into head-quarters all the soldiers who were on leave in the district, and by sending to the Nawab of Jhajjar to despatch some troops to Rohtak. Of his first order to the Nawab no notice was taken; but on a second demand,

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sent on the 18th May, for cavalry and two guns, a few horsemen were despatched. These, however, proved very unruly and worse than useless, for they inflamed the villagers as they came along. Then as day succeeded day, and it appeared that nothing was being done to re-assert British authority, the troublesome portions of the populace began to raise their heads, and the whole of the once warlike people became profoundly stirred. On the 23rd of May an emissary of the Delhi King, by name Tafazzal Husain, entered the district by Bahádurgarh with a small force. The *tahsildar* of Rohtak, Bakhtáwar Singh, who had been sent there to meet him, was unequal to the task of encountering the rebels, and fled to Rohtak. Mr. Loch at first wished to stay at his post and fight the enemy, who were not strong in numbers; but presently, despairing of success, he left Rohtak by night, accompanied only by the *thánadár*, Bhúre Khán, and made his way by early on the morning of the 24th to Gohána. Deserted by their magistrate, the soldiers collected at head-quarters naturally dispersed to their homes, or, perhaps, joined the rebels, who arrived at Rohtak on the 24th, and proceeded to set free the prisoners in the Jail, and burn the Court buildings and record office. The Deputy Collector, Misar Mannú Lál, and the Sadr Amín, Muhammad Abdulla Khán, remained at their posts; but they were unable to do anything to control the course of events, and the former was shortly afterwards compelled to fly. An attempt was made by the Delhi force to plunder the Hindus of the town, but this was frustrated; and after two days' stay they returned to the capital, carrying off nearly two lakhs of treasure, and burning the Sámpla *tahsil* on their road; the money there had a few days before their advent been brought into Rohtak. Meanwhile Mr. Loch had passed on to Karnál without stopping at Gohána, and the *tahsildár* of the latter place deserted his charge and fled. But Chaudri Rustam Alí Khán of Gohána took charge of the *tahsil* buildings, and preserved them with the records and money, and kept together some prisoners who were engaged on the new works there, until order was again restored in the autumn. The district being abandoned by all its officers, the old feuds and quarrels of the people, which till now had been long buried, at once broke out anew, and all outward signs of order and rule disappeared for a time. The customs' bungalows at Mehm, Madinah and Mándauthí were all burnt, and the officers with their wives and children became wanderers on the face of the country. But nowhere in the Rohtak district were hands stained with English blood. The Ránghars clamoured for it at Mehm and elsewhere, but the Játs and Baniyás defeated their purpose; and it is noticeable that in nearly all cases the fugitives were conducted to a place of safety with unexpected kindness and consideration—that too, no doubt, often by the very men who engaged freely in the faction fights of the time. The Muhammadans, in the zeal of their new-born

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piety, desired to slay all the Hindus, and the latter had a large number of old clan disputes to settle among themselves, and lost no time in setting about their decision. The confusion was added to by the rebel troops of the Harriána Light Infantry and 4th Irregular Cavalry, who had mutinied at Hissár and Hánsi, and murdered their officers, the Collector, and other Europeans passing through on their way to Delhi. The *tahsildár* of Mehm, Lachman Singh, made over to the neighbouring villagers such treasure as was in the *tahsil*, and disappeared, and the buildings and records were destroyed. The arrival of the 60th Regiment of Native Infantry under Colonel Seaton, who was accompanied by Mr. Loch, checked active disorder for a time, but only for a brief one. This regiment, which had been quartered at Banda and Umballa since 1851, had been marched from the latter place on 22nd May, in spite of grave misconduct there. On reaching Karnál, it was diverted to Rohtak, ostensibly to intercept the rebels from Hissár and Hánsi, but really because it was now known to be mutinous to the core, and it was unsafe to take it to Delhi. The proper course would have been to disarm it; but instead of this, it was determined to send it to Rohtak merely—a proceeding which Captain Hodson stigmatised as discreditable to the authorities and unfair to the officers. On the march down the men were guilty of repeated instances of insubordinate conduct, and when Rohtak was reached on 31st May, it was discovered that the mutineers had passed through the day before, and that "the public buildings, the Judge's Court and offices "and the Collector's Treasury had been burnt down and were "still burning. The rebels had torn up all the public records, "papers, and documents, vast rolls and piles of them, and after "breaking up the chests and racks in which they had been kept, "and piling all up in the centre of each building, they had made "huge bonfires of the whole, and then gone off to Delhi."* The regiment was encamped in the compound of the District Courts, and continued to show evident signs of an intention to mutiny. On the 4th of June they were prevented from carrying their design into execution only by the Colonel boldly taxing them with it, which so confounded them that they were unable to act then as they had proposed. But the end was inevitable, and could not be long deferred; it is said that the want of money to pay the troops was partly the cause of the outbreak taking place when it did. On the afternoon of the 10th the Grenadier Company, which had all along been the leader in insubordination, broke out into open mutiny and seized their arms. Not a single native officer remained true to his colours, not a soldier came forward to assist to quell the *émeute*, and there was nothing left for the Europeans but to ride off. They were fired upon by the men, but fortunately they all escaped unwounded, except the

* General Sir T. Seaton's "From Cadet to Colonel," Vol. II., Chap. 4.

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Sergeant-Major. The mutineers did not follow them, and they collected together half a mile from the camp, and after waiting some time for a few brother officers (who had gone off to shoot early in the afternoon, and who, unknown to them, had received news of the outbreak and made their way to Delhi in advance), they turned their backs on Rohtak, and reached the Ridge at 9 o'clock on the morning of the 11th June. Mr. Loch fled on foot to Sámpla, and thence on horseback to Bahádurgarh, from which place he was escorted to Delhi by (*risaldar*) Sandal Khán of Kálanaur and his father. But from the exposure of the day he never recovered; and there is a pathetic letter of his, written years later, stating that he was now quite blind, and ascribing the origin of his affliction to his flight from Rohtak under exposure to the midsummer sun.

Lawlessness of the district.

24. All vestiges of the British Government now disappeared again like snow in thaw. The mutineers killed Bhúre Khán, the *thánadár* of Rohtak, and after trying unsuccessfully to plunder the town, went off to Delhi, where they distinguished themselves in the attack of June 14th on the Ridge, and received fitting punishment at the hands of their old officers. The Ránghars and butchers set up the Muhammadan green flag, and round it all the bad characters of the country collected, and lawlessness ruled supreme in the district till the middle of September. Mr. Greathed, by a proclamation of 26th July, put the country under the control of the Jínd Chief, but the Rájá was unable to do much at that time to restore order. Chaudhrí Rustam Alí alone maintained himself at the Gohána *tahsil*; nowhere else was there any sign left of the authority of the late rulers of the country. The King of Delhi, three days before Mr. Greathed's order, had issued a proclamation to the people of Rohtak town, forbidding acts of violence, and enjoining obedience to the principal and loyal landholders, and promising a sufficient military force and civil establishment—a promise never fulfilled. But the people minded no threatenings of persons unable to enforce them with power, and gave themselves up to the enjoyments of fierce feuds. The Dahiyá and Dalál Játs in Sámpla engaged in perpetual quarrels, which centred round Hassangarh; the Ahláwat Játs attacked Sámpla, but were beaten off, with the help of Ismailáh. In Gohána, Ahúlána attacked Sámri and Barodah; Madinah attacked Kathúra; Butánah destroyed Núran Khérá; and all the headmen of Sámri were hanged for attacking a military convoy. In Rohtak the villagers of Kharkhara were long in possession of a gun which they seized from the Hissár rebels, and which some other rebels finally took from them; Sánghí and Khírwálí were engaged in one continuous skirmish; the Mehm villages, now in Hissár, made a general attack on those on the present west border of Rohtak; and the Ránghars plundered every one indifferently,—a course of action which led to most of the Ránghar villages having to receive a number of new headmen, after order was restored, in

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place of others hanged. For three whole months the district presented one long scene of mad rioting; yet, withal, the people did not fail to take advantage of a good rainfall to secure a capital crop. The fighting was generally conducted in a most amicable way; due notice of the attack about to be made was given, and the question was fairly and deliberately fought out between the two parties. These little pastimes were somewhat disagreeably interrupted by Captain Hodson, who left Delhi on the 14th August, and having executed justice on rebels and deserters whom he found at Kharkhaudah (where also he shot Risaldar Bishárat Alí under a misapprehension), reached Bohar on the 16th, and moved on to Rohtak on the evening of the 17th. A few of the city rabble, who were bold enough to attack him then, were easily dispersed and some slain, and for the night the little force of 400 horsemen rested by the old Court-house, and was furnished with supplies by the well disposed portion of the townsmen. By the morning, however, the city Shekhs and butchers had taken heart again, and as a large number of Ránghars had gathered from the neighbourhood during the night, the united forces advanced to attack Captain Hodson after sunrise. By feigning to retreat, he drew them on for some distance, and then turning upon them with his cavalry, distributed into five bodies, he cut up about 100 of them, and scattered the rest in wild flight to the city. The walls of the city and fort were manned with a number of matchlock men, and Captain Hodson did not therefore consider it wise to make any further attack, and after riding round the city he drew off to the north and encamped at Jassia. Thence he returned to Delhi by the way of Sunipat. But the lesson had its effect, and the Rohtak Muhammadans were much less troublesome thereafter, and ceased to roam the country in large bands, although faction fights among the villages were still vigorously pursued.

The end of the disturbances.

25. The authority of Government was not restored openly and permanently until twelve days after the memorable 14th of September, on which Delhi fell. On the 26th of that month, General Van Cortland with a force of Panjáb levies and contingents from the Patiála and Bikánir States, and accompanied by Mr. Ford and Misr Mannú Lál, marched into Rohtak, and proceeded to distribute justice among all concerned in the late disturbances. The actual money loss to Government had been the plundering of about 8½ lakhs of treasure and Rs. 9,000 worth of stamps, and the destruction of all Government buildings and records except at Gohána: the canal, however, had not been injured. Many rebels were shot and hanged; property stolen was as far as possible recovered: the district was effectually disarmed throughout; the outstanding revenue was promptly collected; the villages which had been most prominent in evil-doing were fined Rs. 63,000; rewards were given to the deserving, and the lands of the guilty were confiscated. The worst evil-doers of the time had been the

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Shekhs of the Fort, the butchers and the Ránghars, and on these the heaviest punishment fell. But it should be remembered in extenuation that many Shekhs and Ránghars, serving in our army, remained faithful to their colours, and did excellent service for us at Delhi and elsewhere, for which they received due rewards. It is more pleasing to turn to the other side of the picture, and note instances in which (to quote the words of the Secretary to the Punjab Government, Sir R. Temple, on the Delhi territory, in the first Administration Report after the Mutiny) "there were "found many natives, often of the humblest orders, who were kind "to our fugitives, and who, sometimes at imminent peril to them-"selves, fed the hungry, clothed the naked, and sheltered the house-"less". A Jat of Mahmúdpúr, Gohána, conveyed a party of women and children to Pánipat, at no small risk to himself, and his descendants still show with pride the picture of the Queen-Empress which the grateful refugees afterwards sent to him. The Játs and Baniyás of Báland and Mehm protected and escorted to places of safety certain officers of the Customs line and their families,—in the latter place at the risk of their own lives—from the violence of the Ránghars. The Gohána Chaudhris passed on in safety various officers of the Canal and Customs Departments, fleeing before the storm. A party of women and children from Gurgáon were conducted by a Ját Anand Ram, from Kánaundh, where they were under the protection of the Jhajjar Nawáb, to Pánipat; and Sir T. Metcalfe was similarly escorted by a Rájpút of Bond—Naurang Singh. Mr. Loch was twice accompanied from the district, once by a Ját of Khánpúr Kalán, Gohána, and once, as related, by some Ránghars stationed at Bahádurgarh. All these services, and others performed elsewhere, by Rohtak men, were suitably rewarded. Chaudhri Rustam Alí received a revenue assignment of Rs. 1,000 per annum in perpetuity to him and his heirs male, but the latter have unfortunately failed. The Mehm Jats and Baniyas who saved European life were similarly rewarded by grants for three generations and the Baland men by grants in perpetuity; where the third generation is extinct proposals have now in some cases been made for a continuance of the grant. Anand Ram and Naurang Singh received land revenue free out of Chhuchhakwas; the former's estate is the present Foidpurah and the latter's is Thomaspurah. The inhabitants of Rohtak, Jassiah and Sanghi, who had furnished Captain Hodson with supplies in August, reaped the return due to their readiness; and Risaldar Saadul Khan had assigned to him for two lives the revenue of Babra in Jhajjar. Mir Barkat Ali Khan, Risaldár of the 1st Bengal Cavalry, was allowed to purchase Bir Bahadurgarh, now Bir Barkatabad, to be held on a revenue fixed in perpetuity; the thanadar of Karnal, Kamdar Khan, received a large grant out of Chhuchhakwas revenue free, and other grants have since then been made for good services rendered in the Mutiny. Kamdar Khan's three sons still do credit to their father's name; of them Khan Sahib Zulfikar Ali Khan is

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Honorary Magistrate and Sub-Registrar at Gohána ; Yakub Ali Khan manages the estate at Chhuchhakwas now known as Islamgarh and Ibrahim Khan is a Sub-Inspector of Police. It may be remarked that the general population of the district throughout their rioting bore no special ill-will towards the British Government. On the contrary, they always speak of the *Sirkar* and their old officers in unusual terms of affection, and there are no more loyal and well-disposed subjects of the empire in ordinary times. But it was not to be expected that they, who had so lately laid aside a warlike for an agricultural character, should remain perfectly passive and quiet, when deserted by their local officers, and incited by mutinous troops, and a small disaffected portion of the community.

Conduct and sentence of the Jhajjar Nawab

26. From early in October complete order was restored in the old Rohtak district of which Mr. R. Jenkins became first Deputy Commissioner Two hundred Jind horse were stationed at head-quarters, and 50 at Gohána, and Mr. Ford was at leisure to go south to the Jhajjar territory. A force under Colonel R. Lawrence, as political officer, had already been detached to pacify the country lying south-west of Delhi, and arrest its traitor chiefs, to whom we must now turn. On the outbreak of the Mutiny the Nawab Abdur-Rahmán Khán* at once sent news of the events at Delhi to the Lieutenant-Governor of the North-Western Provinces at Agra, and, in reply, he was ordered to place himself under Mr. Greathed's orders. This he failed to do as he failed to send the force demanded of him to Rohtak ; on the other hand, he did dispatch some troopers to Mr. Ford's assistance at Gurgaon on 13th May ; the bearing, however, of the men sent was unsatisfactory, as was later the case in Rohtak, and as had been the behaviour of the Jhajjar escort, when the Commissioner, Mr. S. Fraser, was cut down in Delhi and Sir T. Metcalfe was attacked. When the latter came to Jhajjar on 14th May, the Nawáb did not see him, but sent him on to Chhuchhkwas, and from there (according to Sir T. Metcalfe) turned him out of his territory. On the other hand, the Nawáb protected the lives of a number of women and children made over to him from Gurgaon, and had them conveyed by Anand Ram to Panipat, at the end of July. He did not possess sufficient loyalty or courage to enable him to join the British forces on the ridge ; and while he played a double game, and made professions to Mr. Greathed, 250 to 300 Jhajjar troopers, under his father-in-law, Abd-us Samud Khán, fought against us at Delhi, and especially at the battle of Badli-ki-Serai, and were paid by the Nawáb. But again, 70 Jhajjar *sawárs* stationed at Karnal remained faithful throughout the Mutiny, and were afterwards incorporated in the 3rd Sikh Cavalry. Still, in short, he had utterly failed to do his duty ; and

* NOTE.—In "The Punjab and Delhi in 1857," it is said that the Nawáb was in Delhi on 11th May. This is incorrect ; he was at Narnol at the time ; the fact of his being at Delhi was never alleged against him on his trial. There are many other mistakes in the same book ; for instance, the Nawáb of Dadri is said to have paid the penalty of his treason with his life.

when, on the assembly of Colonel Lawrence's force at Dádri, he was summoned to come to Chhhuchhakwas and there surrender himself he at once obeyed the order, and gave himself up to take his trial on 18th October. On the same day the fort of Jhajjar was occupied, and on the following day, after a smart conflict, that of Nárnol. The Jhajjar troops were ordered to give up their arms, but most of them broke loose and fled south to join the Jodhpur mutineers. The Jhajjar territory was taken under management by Colonel Lawrence, until the result of the Nawáb's trial should be known, and for a time 600 Patiála foot and 200 horse were stationed there. The trial of the Nawáb took place in Delhi, in the Royal Hall of Audience, before a Military Commission presided over by General N. Chamberlain. It commenced on the 14th December, and judgment was given on the 17th. The charges against the Nawáb were laid under Act XVI of 1857, and consisted of allegations that (1) he had aided and abetted rebels and others waging war against the British Government in places being at the time under martial law; (2) that he had furnished troops, money, food and shelter to the rebels; and (3) that he had entered into treasonable correspondence with them. Sir T. Metcalfe, Mr. Ford, and Mr. Loch gave evidence against the accused, together with some other officers and native witnesses. The *sanad* which granted the estate to the Nawáb Najábat Ali Khan contained a condition that in times of difficulty and disturbance, or when required, the Nawáb should furnish 400 horsemen, and, moreover, should always remain a well-wisher and devoted friend of the English Government. These conditions the Nawáb could not pretend to have fulfilled, and his country therefore clearly stood forfeited in any case. The evidence given proved that the Jhajjar troops did nothing to protect the English officers in Delhi; that they had fought against us there; that during that time they had been paid by the Nawáb, with money sent from Jhajjar; that other sums of money had been sent to the rebels at Delhi; that the traders of Jhajjar had been compelled to subscribe to a forced loan for the king; that a prince of the Delhi house had been received and entertained at Jhajjar; and that the Nawáb had been in treasonable correspondence with the king of Delhi, and, among other things, had promised to send a regiment of cavalry and five lakhs of rupees as soon as his revenue should be collected. It was also proved that the forts of Jhajjar and Nárnol were in a complete state of military preparation when seized. The defence of the Nawáb was prepared by an old servant of his, Rám Richpal, afterwards an Honorary Magistrate of the town of Jhajjar, who died in 1881. It consisted merely of the allegation that the troops were beyond his control, and had acted as they pleased. This was vehemently denied by the prosecution, but there was nevertheless a certain amount of truth in the statement. The Muhammadan troops at Jhajjar did mutiny against their Hindu officers, whose village and houses they attacked, and whose women and children they killed, and

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their disorderly conduct in other places than Jhajjar has already been mentioned. The Nawáb was never a man of any great resolution, and there is no doubt that he was largely influenced in his unwillingness to go to the Delhi Ridge by fears for the honour of the ladies of his family. That he failed in what was his clear duty, and that he abetted and assisted the rebels, is undoubted, and the loss of life and country paid the forfeit; but his treason can hardly be designated as of the worst type; and, at any rate, no English blood was shed in the Jhajjar territory, though the opportunities of shedding it were many. He was found guilty by the Commission without hesitation, and was sentenced to be hanged, and all his property to be confiscated; his execution took place on the 23rd December, in Delhi, before the fort. The latter portion of the order was confirmed by the Chief Commissioner and Government of India, and was duly carried out. All the dependents and members of the family received small pensions, and in the end of 1858 they were transferred to Ludhiána and Lahore. One branch of the family, represented by Shayista Khán, and not implicated in the events of the Mutiny, was permitted as a favour to live at Saharanpúr.*

Conduct and punishment of the Bahádurgarh Nawáb.

27. The Nawáb of Bahádurgarh was at Dádri, where he usually resided, in May 1857, and he remained there until he surrendered like his cousin to the British troops in October. The Dádri troops stationed at Hissár mutinied with the Irregular Horse and Harriána Light Infantry there, and joined in the murder of the Collector and other Englishmen; but no active participation in the events at Delhi could be proved against the Nawáb himself. He had indeed sent an offering to the king, and addressed him in a letter of fulsome adulation, and the rebels in Delhi had drawn supplies from Bahádurgarh. But this was all; and as the Nawáb had really no control over the villages distant only 15 miles from the capital and 30 miles from himself, and as he had wished to aid Sir T. Metcalfe in his escape, it was decided that, taking all this into consideration, together with his old age and decrepitude, it was not necessary to try him for his life. To this decision the Government of India acceded; adding, that it "is just and necessary that the Nawáb shall forfeit all his possessions, which he held on condition of loyalty and good service." The forfeiture was carried out, and Bahádur Jang Khán was removed to Lahore, where he enjoyed a pension of Rs. 1,000 a month and where he died in 1866.† In this manner did the once powerful,

* NOTE.—The correspondence concerning the trial and punishment of the Nawáb of Jhajjar is to be found in the following letters:—Commissioner, Delhi, to General Commanding Delhi Division, No 20, of 26th November 1857; Commissioner, Delhi, to Chief Commissioner, Punjáb, No. 24 of 2nd January 1858; Chief Commissioner, Punjab, to Government of India, Foreign Department, No. 1 A of 18th February 1858, Government of India to Chief Commissioner, Punjab, Nos 1453 and 1035 of 26th May and 2nd September 1858.

† NOTE—The case of the Bahádurgarh Nawab was discussed in the following letters.—Commissioner, Delhi, to Chief Commissioner, No. 57 of 3rd March 1858; Chief Commissioner to Government of India No. 123 B-18 A of 3rd March; Government of India to Chief Commissioner, No. 1966 of 9th May, 1858.

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Bharaich family pass away from among the ruling Chiefs of North India.

Constitution of the present district.

28. The Bahádurgarh estates were added to the Sámpla *tahsil*, five detached villages to the east going to Delhi; and Jhajjar, including Nárnaul, Kánaundh, Dádri, and the rest of the old territory, was created into a new district. Two Dádri villages—Senpal and Kharári—and one Jhajjar village—were included in the Rohtak *tahsil*, and five Jhajjar villages in the Sámpla *tahsil*; for a time nine others (called the Mandauthi villages) were also added to Sampla, but these were taken back again later. The two districts of Rohtak and Jhajjar, together with the rest of the Delhi and Hissár divisions, passed to the Panjáb by the Government of India Notification No. 606 of 13th April 1858. Shortly afterwards, the loyal services of the Phulkián Chiefs were rewarded by the assignment of Dádri to the Rájá of Jínd, of Nárnaul to Patiála, and Kántí and Bawal to Nábha. The summary settlements of the remaining Jhajjar *parganas* and of Bahádurgarh were commenced by Mr. J. S. Campbell, the first Deputy Commissioner of Jhajjar; and in the middle of the work, India passed from the Honourable East India Company to the Crown by the Proclamation of 1st November. Things soon settled down to peace and order throughout the districts, of which one was not to last long. It was determined to cancel a debt due to the Nábha and Patiála States, by assigning to them portions of the Kánaundh *pargana*, and the Rájá of Jínd was allowed to purchase some of the villages also. This left only the two *parganas* of Jhajjar and Bádli in the new district, and from 1st July 1860 it was abolished, and the Jhajjar *tahsil* added to Rohtak, seven Bádli villages being transferred to Delhi, 21 to Gurgáon, and two detached Jhajjar estates going to the Rája of Jínd. In the following year, when the general revision of *tahsils* throughout the Panjab took place, that of Mehm was abolished. The old eastern estates of Rohtak-Berí were made over to Sampla, which also recieved 12 villages from Delhi; a few Mehm villages and Bhiwáni (now created into a new *pargana*) went to Hissár, and the rest were added to the Rohtak *tahsil*. These changes were completed by 1st July 1861. In the same year occurred the famine, and a second followed in 1868-69. Otherwise, the course of events in the district has, generally speaking, been uneventful. The regular settlement of the Jhajjar and Bahádurgarh villages were completed by Rái Partab Singh in 1862: and the revised settlement of the whole district by Messrs. Purser and Fanshawe came into force in 1879. In the same year the customs line was abolished; the new alignment of the Western Jumna Canal was put in hand in 1878, and the drainage channels have been constructed throughout the district. The subsequent history of the district is little more than a record of agricultural vicissitudes and on the whole of progress ending

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with the second revised settlement of 1909, while the darbar of January 1903 brought back to some memories of 1857, and made a great impression on those who went from the district to Delhi.

On April 1st, 1910, took place the last change in the subdivisions of the district consequent on the abolition of the Sampla *tahsil* which was absorbed in Rohtak and Jhajjar, while a few villages in the south of the *sadar tahsil* round Beri were added to Jhajjar, and a large block in the west and centre to Gohana. An exact account of these changes will be found in the settlement report of 1910. The Deputy Commissioners now best remembered by the people in the district are Colonel Grey, Mr. Moore who was murdered by a Jat while sleeping outside his house on 6th August 1877, to the great grief of every one in the district, Mr. Purser, Colonel Rennick, Major Burlton and Mr. Thompson, while Mr. Fanshawe, the Settlement Officer of 1879, is still spoken of with great affection.

Antiquities of the district. Rohtak, Mohanbari, etc.,

29. There are few antiquities of any note in the district. The real history of the old sites is lost. Excavations at the Rohtak Khokrakot, or Rohtasgarh, seem to show that three cities have been successively destroyed there. What is known of the town at different periods has already been repeated. The only building of historic interest is the Dini mosque which contains some old Hindu carving, distantly reminiscent of the great court at the Kutb, and is shown by the inscription on it to have been built in 706 H. in the time of Ala-ud-din Khilji. There is an old *baoli* just east of the city and the Gaokaran tank is a fine specimen of its type. Writing of Rohtak in 1828, General Mundy* speaks of "the ancient and consequently ruinous town "of Rohtak. The wide circuit of its dilapidated fortifications and "the still elegant domes of many time-worn tanks tell melancholy "tales of gone by grandeurs."

From the other 'hollow peak' or Khokrakot near Bohar several fine pieces of statuary which seem to belong to the Græco-Buddhist period have been recovered and are now to be seen at the monastery. One of the oldest of the deserted sites apparently is that of Mohanbari, as certainly it is one of the most extensive. There too some fine and delicate carving has been found and pieces have been let into the walls of the houses. On the *ghat* of the tank is a fragmentary inscription which reads : "*Sammat* 1014, *Asarh badi* 9, *Bediran bhi yasti*, though a local Pandit insists that the last three words are written backwards and should read *Suka mistari* ! Two tales are told of the destruction of the place. According to one story a widow was marrying her daughter and her brothers promised her assistance in the form of *ghi*. They filled the *ghi* pots however with cow-

* "Pen and Pencil Sketches in India. Journal of a tour in India by General G. C. Mundy 3rd Edition. London, 1858.

dung cakes, leaving only a thin layer of *ghi* on the top; the town was destroyed by the curses of the woman who was disgraced before the wedding party. By the other tale the town was destroyed by the curses of a fakir who was sitting in religious meditation by the *Rani ka talab* and was turned away by the king's son. A will-o-the-wisp is still to be seen near the place. The present village was founded out of the estate of Jhanswa by Thakar Shalu Singh of Kutani, a minister of the last Nawab of Jhajjar, and is often called Sialkot after him. It was partly destroyed by flood in 1908, but it seems unlikely that flood could ever have reached the high-lying old site. Coins have been found of the well-known currency of Raja Samant Deva who is supposed to have reigned over Kabul and the Panjab about 920 A. D. Amongst the ruins is a "Shahid's grave" built within living memory by a successful contractor on the railway works which will doubtless soon be regarded as an antique.

Historic buildings Mehm.

30. Of the history of Mehm what few historical facts are known have been sketched above. Tradition says the first foundation was made by Rai Ballu, a Punwar Rajput, before the time of Rai Pithaura. There is a very fine *baoli* of which a full description is given by General Mundy, "a monument of public utility worthy the munificence of a Roman Emperor." It must have been in much better repair in 1828 than it is now. It was built in 1656 by Saidu Kalal, mace-bearer to Shah Jahan, as attested by the inscription on it:—

Ba ahd-i-Shahirshah alam-sitán

Za Saidu shud In birka zamzam nishán

Chu táríkh-i-o justam az pír-i-akl

Ba man guft daryá-i-khairi rawán.

Mamlah wa rakmah kalal din 1096 Hijri fakt.

"In the reign of the king of kings, conqueror of the world, This spring of paradise was dug by Saidu.

"When I searched for its date from the sage

"He replied, "The water of charity floweth ever," 1096. The last words form an anagram corresponding with the date quoted.

This is not, however, the oldest *baoli* in the town. It is supposed to have been built to replace another which had become superseded by a change in the alignment of the Delhi-Hissar road. This older *baoli* is still in existence, though not in good preservation, and is shown by the inscription on it to have been built in 1054 H. by Darab Khan of Mehm under the orders of Prince Dara Shikoh.

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The Jama Masjid of this town contains two inscriptions given in the footnote.*

The first shows it to have been built in 1531 A.D. by Begam Sultan who lived in the time of Humayun and is traditionally said to have been one of his wives; the second records its completion, or perhaps restoration, in 1667 A. D., in the reign of Aurangzeb. There are also tombs of a later date much in the style of those at Jhajjar. One other antiquity of interest to be seen at Mehm is a china *lota* inscribed in the name of Shah Jahan. This is apparently genuine and was included in the Delhi Darbar Exhibition. It is the property of Pirzada Zahur Ullah.

Antiquities of Jhajjar.

31. The town of Jhajjar is said to have been inhabited by Jats in the time of the Pirthi Rajah: after his defeat it was refounded by Jats, after whom came Rajputs, Kazis and Bhattis. The Jats incensed at the oppression practised by the Bhattis called in the Pathans, who inviting the Bhattis to a feast blew them up with gunpowder. The Saiyads owe their settlement to the introduction by the Pathans of Saiyad Shekhu: his father, Saiyad Yusuf, had interceded with the king Firoz Shah and obtained his pardon for the Pathans who had been condemned by the Emperor to be taken to the sea and drowned in expiation of their crime. The name Jhajjar is said to be corrupted from Chajunagar, the original name bestowed by the first founder Chaju.

Jhajjar abounds in memories of saints and learned men of the 17th and 18th centuries. There are two buildings which can be dated by their inscriptions. Shah Kamal Ghazi is supposed to have fought against Rai Pithaurah. His arrival at Jhajjar without a head created a sensation and he is buried by the gate called after him. A mosque, *barahdari* and tank were added later. The tank has an inscription which shows it to have been built in the reign of Jahangir by Durga Mal in 1036 H.= 1635 A. D. Close by is a fine tomb of one Game Shah who remained seated in one spot from 1857 to 1894, when he expired and was accorded a handsome memorial by the late Nawab of Dujana.

The other inscription, which belongs to the preceding year 1035 H., is on one of the elegant group of mausoleums opposite the

* 1st. Bismillah al-Rahman al-Rahim. Dar ahd-i-daulat sultan-us-salatin, zil-lullahi fil-alamin, muzayyin-i-sarir-i-saltanat wa khalafat, Hazrat Muhammad Humayun Badshah Ghazi, khalladullahe mulkuhu wa sultanahu wa a'ala amrahu wa shanahu fiddarain. Dukka Begam Sultan bint banda-i-Allah, barguzida-i dargah-i-Amir-i-bargah Tughan, batausik-i Allah-i Taala taufik yaft, Masjid-i-Jama kasba-i-Maham ihdas kunanid, Allah-Taala mujab was mustajab gardanad ba mannihe wa fazlihi wa kamal i-karamahi, ba-tarikh-i-bist-o-haftam-i-mah Rajab-ul-Marajab, sana 937 ......-Hijri.

2nd. Bismillah al-Rahman al-Rahim. Dar ahd-i-khudawand-i-zamin-o-zaman, khudev-i-makin-o-makan' sultan-us-salatin, zil-lullahi fil alamin Muhammad Aurang-zeb Bahadur Alamgir Badshah, Ghazi, khalladullaho mulkahu wa sultanaho, tamiri masjid-i-Kasba-i-Mahm hasb-ul-hukm-i-akdas ba-ihtamam-i-bada-i-dargah Khwaja Rahmat-ullah ba-itmam rasid. Allah mujab wa mustajab famayad. Fil tarikh haftdaham shahr Muharram-ul-Haram sana seman wa sabin wa alf wa sitta ashar jalus.

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Section D.—Arts and manufactures.

Arts and manufactures.

Leather workers.

144. Rohtak is pre-eminently a rural district and though nearly every village has its *khati* or *barhi* (carpenter) and *lohar* (blacksmith), its potter, its *chamars* (cobblers) and *julahas* (weavers) and the common processes of cleaning, spinning and weaving cotton, of making shoes and thongs, the beds, carts and agricultural implements, the clothes and earthen vessels used by the people, may be everywhere observed, there is little in the industries of the district that deserves special note. The figures for castes and occupations will be found in tables 15 and 17 respectively.

The *chamar* of this tract of country is far more than a worker in leather. After Jats and Brahmans he forms the most numerous caste in the district, he is the indispensable agricultural labourer, and the village cooli or *begari* ('fag') and is as often a weaver as a worker in leather. When he tans at all he generally only rough tans the hides with a preparation of lime and soda and then sends them to Delhi to be properly cured. The real tanning of the district is mostly in the hands of the *khatiks* who numbered only 1,019 in the census of 1901. They preserve the skins of goats and sheep alone and dispose of them locally to the *chamars*. The skin after being soaked for a day or two in water is stretched on a frame on the ground, and then treated with a paste of *jowar* flour, crude salt and the juice of the *ak* (calotropis procera) plant. The skin is then put twice after intervals of four or five days into water and the hair scraped off, and lastly put for a few days into an earthen vessel containing a solution of lac and then rubbed over with salt and pulverized *kikar* bark (acacia arabica). The skin is ready for sale in fifteen days in the cold weather, but cannot be cured under a month in the hot season. The maximum price fetched is about Rs. 2.

Kalanaur was at one time famous for its saddlery which was made of bullock hide and highly decorated by the insertion of strips of different colours. Many of the native cavalry used to procure their equipment here, but the manufactories of Cawnpore and the adoption of a severer style of saddlery have driven the Kalanaur products out of the market, and the industry is practically decayed.

Pottery.

145. The pottery of Jhajjar which in the exhibition of 1864 was described as the best unglazed collection of the province, and figured again in the exhibition of 1909, is superior to the usual productions of the village *kumhar* (potter), being finer and better finished and showing some originality in colouring and design. The clay which is dug from one of the tanks near the city is dark grey and very tenacious and the chief colouring matters used are *bani*, a red clay largely obtained from Guriani in the same *tahsil* and applied before baking, and a mixture of *kikar*, gum and mica, the latter of which is fetched from the hill near Mahrouli in Delhi. They mak

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excellent *surahis* (flagons), and sometimes mix in the clay saltpetre with a view to keeping the water cooler. Besides the vessels in common use by the people they also make butter-coolers, teapots, flower-pots, small toys and fancy vases. A peculiar product is the *sangpair* or foot-scraper, a small clay strigil with a rough surface which is effected by covering the surface with *bajra* grains which fall out after baking. Were Jhajjar more accessible by rail there would be a better market for this industry, but isolated as it is, excellent *surahis* are sold for no more than 3 or 6 pies each.

Rough coloured toys, such as are sold at fairs, are made in Gohana and Rohtak.

Good small bricks are baked in the district, the usual price being 1,000 per rupee. A considerable quantity of these are exported from Bahadurgarh and carried in camel carts to Delhi.

Cotton manufactures. Cloth.

146. Of the ordinary hand-processes of cotton ginning and skutching, spinning and weaving no detailed account is necessary, for they are well known and fully described in several works. Reference may be made especially to Mr Silberrad's monograph on " Cotton fabrics of the North-West Provinces " (U. P.). The ginning is done in every house in the small roller mill known as *charkhi* or *belna*, by the women of the family and in the case of *baniyas* and other mercantile classes by the men as well.

When the seed has been separated, the cotton is made over to the *penja* or *dhunnia*, who is generally a *teli* or other Muhammadan, to clean it and separate the strands with his bowstring (*pinjan*). The spinning is entirely done by women and girls who may be seen at any spare time and especially in the evening seated together in some open space without distinction of caste, spinning the cotton on the wheel (*charkha*). The weaving is done by the *dhanaks*, *chamars* and *julahas*. The warp is first stretched by the women and children, and cleaned with a big brush (*rachh*) by the men who then stretch it on the loom (*kadi*) and weave in the woof.

The coarsest cloths used for men's clothing is called *khadar* or *kharbás* and sells for 20 yards to the rupee; a better quality is *painsí*; it is half as broad again as *khadar*, but only 8 yards are sold to the rupee. *Chaunsí* or *deoti* is closer and heavier than either of these: though very narrow, it costs five pice a yard. *Khes* is a heavy closely woven cloth used as a blanket. Its breadth is three-quarters of a yard and about 3 yards are sold for a rupee. Bedding on which to lie is made of the same quality, but ornament-ed with a pattern in colour. It is called *dotahi*.

But besides these common cloths, which are to a considerable extent giving place to machine-made piece-goods of European and Indian make, the town of Rohtak is celebrated for muslin

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turbans interwoven with gold and silver thread and for muslin of a particularly fine texture called *tanzeb* or " body adorner," which Mr. Lockwood Kipling considered to be the best produced in the province. This industry (itself dependent on machine-spun thread) has suffered by the death of its chief craftsman, Munawar-ud-din, but still more from competition with machine-woven cloth which must ultimately kill it entirely. There are now only two families employed in it.

Dyeing and stamping

147. Dyeing was once a speciality of Jhajjar and in bygone exhibitions collections of country dyes sent from the district have shown a remarkable range of colour, but now aniline dyes, which are at once cheaper and less tedious to apply, have swept all away excepting indigo which is regarded more as a convenient disguise for dirt than as a colour. It is time and atmosphere rather than the inherent taste and skill of the Indians that have produced those delicate blends of colour which are associated in England with oriental taste. Some of the restorations lately undertaken in Agra, and of the modern work done in Rajahs' palaces show that Indian taste delights in every vivid and bright colour and that the crude contrasts so produced are not merely due to the demoralizing effect of European example. The aniline dyes afford an opportunity never before presented of gratifying this taste, though some of the most beautiful colours are now reckoned unlucky by Hindus, whose scale of auspiciousness begins with bright orange and goes through every variety of salmon and rose colour through scarlets and crimson to magenta. The greens in popular favour are a violent apple green and emerald green and the only blue that is really liked is the raw and crude Chinese blue of European colour-makers. As aniline dyes can be equally well applied everywhere there is now little export of dyed cloth from Jhajjar.

Cloth-stamping, as opposed to dyeing, is done by the *chhimba* caste in many villages. The cloth to be decorated is first washed in water and then steeped in a solution containing pounded *máwi* and *hára* and after dyeing again immersed in a solution containing gum and alum when women's clothes are to be printed, and *gur*, gum and iron-dust in the case of floor cloth-quilts, etc. The dyed cloth is slightly damped again before the printing is done. This is effected with carved *shisham* wood dies made by the village carpenter and called *sáncha* or *chhápa*. Gum is an important ingredient in all the colours employed. The work is not of much artistic value and it is chiefly done for local use.

Work in stone and wood.

148. Many of the village houses have well-carved door frames, though the work seldom shows originality. The masonry houses are often fine and some really delicate work is to be seen on some of the newer houses in Ahulána and particularly on the Jain

temple in Rohtak. The masonry *chaupals* of the village and many of the *shiralas* are distinctive and handsome and Beri is famous for its masons. The ordinary village carpenter is a rough worker but his work is substantial. The country carts for instance are very strong as they needs must be to work on the bad roads of the district. Of late years an industry has sprung up in Rohtak of carving from a solid block of *shisham* closely folding tripods. These vary in height from a couple of inches to 3 feet or so, and are often well finished with heads of tigers, ducks, etc. Four and even five legs will be carved from one piece of wood. Lately an eight-legged specimen was produced. There is considerable demand for these and three or four families make a good living by the work. Exceedingly inferior articles of the same description are turned out by the Jalandhar and Hoshiarpur mistris in Simla. They have lately appeared in the Delhi market also.

Workers in copper and brass.

149. The *thathiar* like the kettle-mender in England, may be constantly seen going his rounds between the villages and tinkering up the old pots and pans. His work needs no notice, but in the village of Nagar, a suburb of Gohana, there is a considerable manufacture of vessels of this sort. The census of 1901 returned 184 men as engaged in this trade (the figures by the way are not correctly added and the result is unreliable), of whom the bulk probably belong to Nagar. The workmen who are mostly Muhammadans are seldom men of capital but are financed by local Baniyas who advance them a maund of metal or Rs. 20 or so as wages, and the average remuneration allowed is 4 annas *per diem* a head.

Copper vessels are chiefly used by Muhammadans but they often prefer brass or bell metal (*kansi*) owing to the difficulty of getting the former tinned, and the copper vessels used in the district are imported mainly from Delhi and Panipat while the raw metal is brought from Bhiwani to Nagar for conversion into brass pots. These are either made from old brass vessels bought up in the villages at the rate of Rs. 15 the maund or by uniting copper and zinc in the proportion of 24 : 16. The articles chiefly made are *lotas*, *bantas* (large vessels for water) and *katoras* (cups), and they are made by pouring the molten metal over baked earthern moulds. In the case of *lotas* and *bantas*, two moulds are required owing to the reversed curves for the upper and lower halves and these have to be subsequently soldered together and polished. The *katoras* are finished on a rough lathe.

So called bell metal or white-brass, known as *kansi* or *phul*, is worked in exactly the same way, the amalgam being of copper and tin in the proportion of 40: 11 for best and 40: 8 for second quality. The articles made of this metal are *katoras*, *thals* and *thalis* (big and

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small trays) and *gharials* or gongs, but only the first require a mould while the other two are hammered out. The quality of the Nagar *kansi* is highly esteemed and the vessels are said not to sour food so rapidly as the manufactures of other districts. About Rs. 4,000 worth of this ware was reported to be made at Nagar in 1907 and about Rs. 500 worth of brass vessels of which only one-third were retained for local consumption. The exports are mostly to Sonepat and Panipat.

Gold and silver manufactures.

150. There is a great deal of silver and no little gold jewellery worn by both sexes in the district, the bulk of which is locally made. The work is all in the hands of *sunars* who are almost entirely Hindus. The general character of the work is somewhat massive and barbaric but the effect especially of the various arm ornaments worn by women is by no means inelegant. In the east of the district some jewellery is produced of a quality that finds a ready sale in Delhi, but the bulk of the *sunars* only make ornaments to the order of their local clients. A study of the many forms of the ornaments is interesting, and will often tell the religion of the owner and in a woman's case her civil condition, whether she is single or married, whether she has yet joined her husband in his house or not. It was estimated in the district monograph furnished in 1889 that the value of the annual import of raw gold and silver respectively reached Rs. 1,60,000 and Rs. 3,60,000, and that the net profit earned by the *sunars* of the district in working this into ornaments was not short of a lakh of rupees.

Glass bangles.

151. An enormous quantity of glass bangles is worn in the district, for women of every class and caste delight in them, and it is with sorrow that a widow has to break them off her wrists. The bulk of them are imported from Meerut and Panipat, but they are also made in Dawalah in the Jhajjar *tahsil* where there is a colony of some 30 families of *kacheras* engaged in the industry. The *kach* or rough slag glass, from which these people derive their name and their trade, is produced by smelting an alkaline earth found in Gurgaon, Muthra and elsewhere, and stocked in most bazars. It comes in three colours, the raw muddy green politely called white, dark browny black, and yellow, and the *kachera* makes a fourth, red, by mixing 3 chitaks of copper to the maund of raw *kach*. His materials cost him about an anna a *ser*, and a *ser* produces about 80 bangles which are reeled off on a spindle after melting the slag in a furnace. As he sells them to the retailing *maniar* at 1,000 the rupee, his profits are of the scantiest and indeed seldom exceed two or three annas a day. There is a third class the *lakhera*, who often only sells bangles as the *maniar* does, but sometimes further decorates them with lac, whence his name.

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Factory industries.

152. There are now seven factories in the district (locally known as *penchh*). Of these one each at Rohtak, Sampla and Bahadurgarh are for cotton ginning only, and the remaining four at Rohtak for ginning and pressing. A soap manufactory at Rohtak came to an untimely end. Except for one factory which has two engines, all are worked by single engines, whose horse-power varies from 19 to 175. The average daily number of adult persons employed in all factories is 751 (male 436, female 315) and of children four. The operatives are mainly *chamars, dhanaks* and other menials drawn from the villages in the immediate neighbourhood of the factories. Their material condition is slightly above that of their fellow castemen.

Section E.—Commerce and Trade.

General nature of trade of the district.

153. The trade of the district is chiefly in raw sugar, grain, *ghi*, cotton and hides. The cotton is mostly disposed of either direct to the mills at Rohtak or to baniyas who act as middlemen in connection with the local mills or with others in the Punjab. Of the sugar a great quantity goes by road to Bhiwani and is there disposed of to baniyas though much is bought up locally and put on the railway, whence it largely goes to Cawnpore and Sind. The great traders of the district are the baniyas of Beri and of Rohtak Mandi although small middlemen exist in most villages. The hide trade is chiefly in the hands of the butchers. Barter still survives amongst the small vegetable growers who hawk their produce round the villages and towns in exchange for an equal weight of grain.

Rail-borne trade.

154. The following figures, in even thousands of maunds, give the goods traffic at Rohtak station for the last four years :—

Year.	Inward.		Outward.	
	Total.	Grain and pulses.	Total.	Grain and pulses.
1907	11,555	745	551	156
1908	1,000	573	612	113
1909	1,142	755	440	186
1910	752	370	371	104

The nature of the traffic varies of course from time to time with the needs of the district, the proportion of grain imported being very high in a famine year, though railway returns are

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CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

CHAP. I. A.

Physical Aspects.

Name and derivation.

The name Gurgáon is a corruption of Guru Gáon or village of a spiritual leader. It is said that Judhistar, leader of the Pándavas, gave this village to his guru, Drona Cháraj, whose tank still exists on the west side of the road to the Railway Station. Another explanation of the name is that Drona Cháraj gave spiritual instruction to Kairavas and Pándavas.

Area.

The total area of the district by the survey of 1873-76 is 1,946·87 square miles, and by the recent Settlement measurements 1,927·46 square miles.

Boundaries.

Gurgáon is the southernmost of the seven districts of the Delhi Division, and lies between north latitude 27° 39′ and 28° 31′, and east longitude 76° 21′ and 77° 35′ forming the extreme south-east corner of the Province. Its shape is exceedingly irregular. It is bounded on the north-east by the Delhi district; on the east by the Jamna which separates it from the districts of Bulandshahr and Alígarh of the United Provinces; on the south by the Mathra district of the United Provinces and by the State of Bhartpur; on the west by the Alwar State; on the south-west (that is south of the Rewári *tahsíl*, by the Jaipur *pargana* of Kot Kásim, by the Báwal *pargana* of Nábha, and by Alwar; on the north-west by the Kánti *pargana* of Nábha; and on the north by Dujána, the British district of Rohtak, and the little State of Pataudi which it almost embraces in its clasp.

General configuration.

The Gurgáon and Rewári *tahsíls*, forming the northern and western parts of the district, are generally sandy,—the lands near the hills being very inferior and often cut up into a perfect net-work of ravines, while further from the hills, in some tracts, the soil is better, approaching a light loam in its character; in other places it is of very loose consistency, and some parts present a desolate appearance with high hillocks of sand. To the south-east and south-west of Gurgáon, the low-lying lands of a better character are found, which are benefited by natural irrigation; and on the north border of Gurgáon is the low basis of the Najafgarh *jhil*. The banks of the Jamna are generally high; but in the north-east corner of the Palwal *tahsíl* there is a small tract between the main and a small branch channel of the river, low-lying and liable to inundation. From the Jamna and this tract westwards there is a stretch of country some 30 to 35 miles from north to south, and some 15 to 20 miles from east to west, of a level good loam, rising gradually from the Jamna and then sloping

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Physical Aspects.
General configuration.

to the east and south, and extending over most of the Palwal *tahsíl* and the eastern portions of the Núh and Fírozpur *tahsíls*. Between this plain and the range of hills mentioned as dividing Gurgáon and Alwar, there is in Núh a low-lying tract of country. There the prevailing soil is clay, but immediately under the hill and to the north-east of Núh and in the north-west of Palwal, the country is very sandy. The part of Núh which lies above the hills is a high-lying table-land of a consistent but sandy loam, inferior near the hills, but sloping down towards the somewhat better lands in its central and western parts; while the part of Fírozpur not contained in the plain above-mentioned, consists of a valley between two ranges of hills, the lands of which are generally good, but are partly damaged by sand deposits; the soils near the hills are generally inferior, and the valley merges on the north in the Núh tract of depression.

The hills.

The hill ranges of the district form a marked feature in its physical characteristics: they are connected with the great Aravali chain, of which they are among the most northern spurs, and like that range their general direction is from S.-S.-W. to N.-N.-E. One chain forms the western border of the district from the south-western corner of the Fírozpur *tahsíl* to a point about opposite the town of Núh. There the district boundary line turns off to the west, while the range runs on in the same course, and then sweeping off in a curve to the west, ends in three short spurs, two thrown out to the north and one to the west. Another range on the east of this one runs almost parallel to, but gradually diverging from it. After a course of 25 miles northwards from the southern border of the district, it becomes more and more broken, and for 20 miles its existence can only be traced by a line of detached rocky hillocks of various sizes, appearing here and there above the surface of the ground. Then it once more re-appears as a range, and, forming the north-eastern boundary of the district, runs with gradually lessening height past the northern boundary of the district into Delhi. These are the only chains of any unbroken length; but short broken ranges and detached hills are numerous in the south and west of Rewári, whence they just cross the border into Rohtak and are also found to the north-east of Rewári, the north-west of Núh, and in the eastern portion of the Fírozpur *tahsíl*, formerly known as the *pargana* of Punahána. The total hill area of the district is shown by the survey as 99·397 square miles. The hills are of inconsiderable height, generally lessening as you proceed northwards, of the same general character as the well-known ridge at Delhi, and frequently of considerable breadth at the summit; the range between Delhi and Gurgáon is in places more than three miles broad. The ordinary height

of the ranges above the plain is from 500 to 750 feet : the hill above Meoli is marked on the map as 1,347 feet above the sea, the elevation of the plain below being about 625 feet. The isolated hill of Tánkrí is the highest in the district, and must reach quite 2,000 feet above the sea.

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Physical Aspects.

Scenery.

On account of the numerous hill ranges the scenery of the greater part of the district is pleasing, and escapes the monotony of the ordinary district of the Punjab plains.

Rivers, streams, lakes and natural drainage.

Except the Jamna, the deep stream of which forms the eastern boundary of the district and the province, there is no river of permanent flow in the district.

The Jamna.

Owing to the construction of the Western Jamna and Agra Canals the flow of water in the cold season is very small, but in the rainy season heavy floods come down. There are 27 riverain villages, but in only 20 is the area liable to inundation considerable. The khádar lands are not usually flooded except to a small extent, and the cultivation is dependent not on flooding but on the rainfall which is assisted by the high level of the spring water. In a normal year the lands are not flooded and the people do not want floods. It is only when heavy flood comes down that it sweeps over the country destroying the crops. These inundations are followed by a thick growth of *dáb* and *gánder* grasses, against which, with the depredations of wild animals, the peasant has a hard fight to wage. Total cessation of flooding on the other hand leaves the soil dry and infertile, as it consists of only a thin layer of alluvial deposit over river sand.

The worst part of the khádar is an island formed by a destructive *nála* called the Jahr, which flows out of the river near Chainsa in the Delhi district and rejoins it lower down in the Palwal *tahsíl*. It runs in a deep, narrow and dangerous channel, and does a great deal of damage in years of heavy flooding ; an unsuccessful attempt was made to dam this *nála* at its head, but the dam was swept away and has not been reconstructed.

The hardness of the life and the precarious nature of the cultivation cause the tenants, who are of the worst cultivating classes, to desert their villages, and there is a constant danger of the land falling out of cultivation : the lands which border on the river generally remain uncultivated and are covered with a thick growth of *jháo* (tamarisk) and *pula* (*munj* grass), which shelter destructive droves of pig and herds of deer.

Streams and lakes.

The following account of the natural drainage of the district, which is abstracted from memoranda prepared by Messrs. Maconachie and Hallifax, contains information about all the important streams and lakes of the district, and shows their connection with the natural drainage system :—

"The total area of the Gurgáon district may be taken roughly as 2,000 square miles, of which perhaps one-fourth or 500 miles keep their

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Physical Aspects.

Streams and lakes.

rainfall *in situ*, while the remaining 1,500 have a drainage slope which under flood causes a large proportion of their water to move. The two great places of exit are—(1) Najafgarh *jhil* for the Kasáoti, Sáhibi, and North Gurgáon drainage systems, and (2) the Bhartpur *jhil* of Pahari Kandla for the rest, which consists of South Gurgaon, Ballabgarh inflow, central Núh basin, Landoha floods with inflow from Alwar, South Núh flats and Luhinga valley drainage. The area of the drainage, which passes down into Najafgarh *jhil* through the Gurgaon district, may be guessed at some 700 square miles while the narrow passage down to Bhartpur provides the ultimate means of exit for the surplus water of about 1,000 miles including 100 miles of Alwar drained by the Landoha and 100 miles of Ballabgarh which send their waste waters down to Núh by Indri. The greater part of the bángar tract of Núh and Palwal has no dynamical drainage. . . . .

Kasáoti drainage.

Beginning at the west there is first the valley of the Kasáoti stream, a hill torrent which rises south of our limits in native territories and comes in at the south-west corner of Rewári *tahsil* from Nábha. This stream is not of great importance to us and flows only in heavy rainfall, but it marks off a portion of West Rewári, which, lying in its valley, presents differences of agriculture from the country in its immediate neighbourhood on either side. . . . .

At Nangal Patháni the stream passes under the Rewári-Fírozpur Railway, and thence flows away into Rohtak where it joins the Sáhibi before falling into the Najafgarh *jhil.*

Central Rewári.

In the neighbourhood of the Kasáoti, though quite distinct from its drainage, is a local flow of water from the hills of Khol towards the north and then east through Khaleta to the north-east.

Between the Khol and Khori ranges there is a considerable drainage coming in from the south which often reaches Bataori and even further.

East of Khori hills there is some drainage passing north towards Saháranwas.

There is no other drainage requiring notice west of Rewári. The country is practically speaking flat and rainfall stays *in situ*. . . .

Sáhibi drainage.

East of Rewári the drainage falls into the Sáhibi, a powerful stream which comes into our district from Jaipur rising about 90 miles away to the south. Its western branch, the Sotha, has been '*banded*' in the upper part of its course, but there is no perceptible decrease in its power and volume. It has a broad sandy bed in Rewári *tahsil*. After heavy rain in Jaipur, this stream sometimes came down with great force, and it has twice flooded the town of Rewári, in 1845 and on the 15th August 1873. On both occasions the water came from the south by Lálpur and Dawána having left the proper bed, which must gradually have been raised by the deposits of sand in the Alwar State. In August 1873, the water came at mid-night, and was some three feet deep in the city; it flowed away to the northwards in some three or four hours, but caused considerable damage in the city and outside, it utterly destroyed the railway bungalow and swept away large portions of the line; but owing to the construction of the *band* at Buchára in Jaipur excessive flooding has ceased, and the waters now never spread far beyond the river bed.

A section of the Sáhibi drainage which approaches it from the Táoru *pargana* of Núh *tahsil* and joins it before reaching the long Railway bridges between Jatauli and Khalílpur deserves separate mention. The Indori is a stream which rises in Alwar, some 12 or 15 miles south of our border,

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Sáhibi drainage.

flows due north into the Táoru *pargana* and curving round to the west receives all the drainage west of the hills overlooking Bhundsí, Sohna and Núh. There are 5 or 6 considerable drainages passing down into it through channels, which in many places are deep ravines in the good soil of Táoru, but which eventually debouch in flat levels between Unton and Bahora, and with the parent stream make a large drainage. . . .

After receiving the Indori drainage in Pataudi State the Sáhibi passes through the Railway bridges between Jatauli and Khalílpur. There seems some foundation for the allegation made that the heading up of the combined streams here has disturbed their course, and has led to the deposit of sand. But the Sáhibi has always been famous for its vagaries, and sand has always been more or less deposited. Any harm done in this way has on the whole been more than counterbalanced by the increase of moisture obtained by the practical heading up by the Railway embankment. The floods on the Sáhibi in 1885 and in 1887 were enormous, while 1888 had heavy passages of water for some 4 or 5 days. Nothing ought to be listened to which urges a diminution of water either in the rainfall or by reason of the Jaipur *band* on the Lotha branch.

After passing through Pataudi the main Sáhibi goes into Rohtak, sweeping round with a wide curve to the north. A branch goes more directly to the north through the west of Farukhnagar tract running in a well defined and rather deep channel through soil for the most part of a stiff dark loam. . . . .

North Gurgáon drainage.

We come now to the last section of the Najafgarh *jhíl* system, *viz.*, the North Gurgáon drainage. This itself consists of 2 parts according to its starting point :—

(*a*) the hills dividing Gurgaon from Delhi;

(*b*) the northern slope of the central hills of Gurgáon *tahsíl*.

Of the first the most important is the Bádshahpur *nála* which brings down the drainage of part of the Ballabgarh *tahsíl* of Delhi, through a gorge in the range, dividing Delhi and Gurgáon; it formerly flowed southwards through the Bhundsí valley, but more than a century-and-a-half ago it was diverted by the construction of a *band* by Bahádur Singh of Ghásera into its present course, falling into the Najafgarh *jhíl*. In the heavy floods of 1875, part of its stream found out its old channel and swept down past Bhundsí. Of the second the chief drainages are the Manesar and Kásan *nálas*, which flowing almost in a north-westerly direction fall into the *jhíl* at its western corner.

South Gurgáon drainage.

The Landoha.

We now have arrived at the practical watershed of the district. From about 6½ miles south of Gurgáon the country begins that slope to the south which takes all its drainage below this point down towards Bhartpur. The most important streams which feed the South Gurgáon drainage are the Mehndwára, the Báloj and the Landoha. Of these by far the most important is the Landoha which is formed by the union of two streams in Alwar, one flowing south from the direction of Tijárah and the other joining it nearly at right angles from the west. After pursuing its southward course to a point nearly directly west of the southern end of the Fírozpur *tahsíl*, it sweeps round in a curve, and, crossing the border, flows northwards up the Fírozpur valley, and if left to itself would finally fall into the Kotla *jhíl*. Considerable difficulty has always been experienced in maintaining fairly the respective rights of the Alwar and Gurgáon *zamíndárs* in its waters.

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Arrangements with the Alwar State about the Landoha.

At last Settlement, after a long and exhaustive enquiry, the arrangements detailed in paragraph 30 of Mr. Channing's Settlement Report were made with the Alwar State for securing to the zamíndárs of the Fírozpur valley their fair share of the Landoha waters. The agreement arrived at may be briefly summarized as follows:—

(a) The Alwar State admitted its responsibility to maintain an embankment called the Jat *band*, so as in all seasons to prevent any portion of the stream passing to the east at this point.

(b) The entrance to the channel called E.E.E. in the correspondence of last Settlement was to be closed by a masonry dam 2 feet high, and, to prevent the bed of the stream at this point being lowered below its present level, a wall of masonry was sunk across it at right angles, so that the top of the wall should be flush with the then bed of the stream.

(c) With reference to works situated higher up the stream than the points referred to in (a) and (b) it was decided that no interference could be attempted under the principle accepted in 1836 on the following recommendation of Mr. Gubbins:— 'It would, in my opinion, allow the Alwar Raja an ample share of the water were he permitted to irrigate whatever lands belonging to him are situated higher up the stream than the point where in its natural course it enters our territory, obliging him at the same time to direct all the water he did not so use into its old channel before it reached us, and not allowing him, to turn any part of the *naddi* into the Tirbaini *jhil*, which is situate as regards the natural channel lower down the stream than our territory.'

(d) The Gurgáon authorities were to have a right of inspection so as to assure themselves of the observance of the arrangements arrived at.

Since last Settlement the Alwar State, besides damming most of the tributaries of the Landoha, has converted the Atria *band* from a low earthen embankment a few chains long into a dam 6¼ miles long, of which more than half is faced with masonry.

A further extension of the embankment to the north is contemplated. This action has almost certainly decreased the amount of flooding received in Fírozpur, but under the principle quoted at (c) no objection to it can be taken by Gurgáon.

Formerly a far more important stream, the Manasne (or Manasle *i.e.*, man-taker), now generally known as the Rupareil, entered the district from Alwar and passed up the Fírozpur valley along the Landoha channel. Babar in his autobiography mentions that it then fell into the Kotla lake, but later, it either was artificially diverted or naturally found out its present course into Bhartpur. The tradition as recorded by Mr. O. Gubbins is, that some Meos violated and then murdered some women in the bed of the river, then dry in the hot winds, and that a *fakir* who lived near by left it with the curse, that the streams should never again enter the polluted bed.

The Mehndwára.

'The Mehndwára stream is a powerful drainage, mainly coming from the Rojhka hills. Joined by the unarrested water of the Sohna valley, its floods descend on to the flats north-east and east of Indri hill. They there meet the Sailáni drainage which brings in the overflow of about 100 square miles from Ballabgarh. There are, however, a series of hollows and depressions on the way which have to be filled before the water moves,

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so that nothing considerable arrives in our jurisdiction till the rains have been in progress sometime, but when heavy floods move down, the collected mass of water is enormous. In August 1885 there must have been 15 or 16 square miles of water east of Indri alone, without looking west of the hill, where the expense was if anything larger.'

The Báloj.

The Báloj rises in Alwar territory in the hills which form the western boundary of the Fírozpur *tahsil*, and joins the Landoha at Nagína. It often flows with great volume and brings down large quantities of sand.

The movement of the South Gurgáon drainage is thus described by Mr. Hallifax, Deputy Commissioner, in his note on the Gurgáon Bands written in 1898 :—

"Four very considerable depressions in the level of the district are known as the Khalílpur, Chandaini, Sangel-Ujina and Kotla *jhils*.

Khalílpur *jhil*.

The Khalílpur *jhil* is situated in the north-east of Núh *tahsil* : it is the deepest part of a low piece of country about 10 miles in extent around Khalílpur, Indri and other villages, regarding which Mr. Maconachie has noted that "during ordinary rainy seasons the whole of this is flooded. A part of it just north of Khalílpur village ....has a more marked depression : water stands 4 or 5 feet deep here after the rains, and the land is a more or less permanent swamp. . . . Its area may be reckoned at about 1.500 acres."

Chandaini *jhil*.

The Chandaini *jhil* lies about 10 miles to the west of the Khalílpur *jhil*, and is situated in the north-west of Núh *tahsil*. Regarding it Mr. Maconachie writes :—

"Here is another permanent swamp, with standing water which very rarely dries up altogether. The area which comes under flooding here is about as large as the Indri *jhil*, the permanent basin is perhaps somewhat smaller, say about 1,000 acres."

Sangel-Ujina *jhil*.

The Sangel-Ujina *jhil* is in the south of Núh, it is not so clearly defined a basin as the other *jhils*, but from this fact, when water stands in it, it spreads over a larger area than is covered at Khalílpur or Chandaini, and the lands of numerous villages near Sangel and Ujina are widely flooded, so that the damage caused to them is extremely serious.

Kotla *jhil*.

"The fourth and most important *jhil*, that of Kotla, which is the largest in the district being 3 miles long and 2½ broad, lies in both Núh and Fírozpur, where these *tahsils* adjoin each other at the foot of the Alwar Hills. . . . These *jhils* are filled by the drainage coming down to them from all four points of the compass. The north drainage comes from the direction of Sohna and is that of the eastern slopes of the Táoru plateau and the spurs adjoining it. From the north-west the Mehndwára, a considerable torrent, and some smaller streams come down, bringing the drainage of 100 square miles between Bhondsí and the hills towards Rojhka on the Delhi-Gurgáon border.

The line of watershed separating the flow towards Kotla and that towards Najafgarh is found at about seven miles from Gurgáon. The reduced level of what may be taken to be the highest point being about 756 feet above the sea at Khadaka and the rainfall of all the country to

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Kotla *jhil*.

the south of this line is therefore thrown towards the Kotla *jhil*. The water of the Sohna, Mehndwára and other streams is joined in the flat country to the north-east and east of the Indri Hills by the Sailáni drainage, which brings down water from a catchment area of about 100 miles in the Delhi district towards Bullabgarh, and fills two small *jhils* at Khuntpuri and Sarmathla on its way to Sailáni. A small part of these north and north-west floods reached the Chandaini *jhil* direct, but they chiefly went to fill up the Indri-Khalílpur basin, whence they spilled over into Chandaini. The general level of both the Khalílpur and Chandaini basins, is about 625 feet above the sea, though parts of the Chandaini basin are lower. After filling these basins the floods naturally overflow the higher ground by which they are surrounded and find an exit from Chandaini towards the south. Originally Chandaini discharged itself directly into the Kotla *jhil* and swelled the volume of water that collected there, thus increasing the difficulty of dealing with it. But the Chandaini cut was devised to prevent this, and if any overflow now occurs it is taken by the cut into the Sangel-Ujina flats which are generally lower than the Chandaini basin itself, being on an average elevation of about 620 feet above sea level. . . . But the most important drainage towards the Kotla *jhil* is that coming from the south along the Firozpur valley. The Landoha which has a catchment area on both sides of the Alwar Hills (from which the Jhir stream also joins it near Fírozpur) as well as on the hills from Bajhera to Ghata Shamsabad, collects an enormous volume of water during its course of over 22 miles. The drainage of the hills to the west particularly the Báloj stream—and of the Bángar to the east, also flowed into the Kotla basin, the character of which at an elevation of about 608 feet only above sea level, surrounded as it is by high land on all sides, prevented any outlet until the *jhil* was full. When this happened the whole country for many miles around was under a continuous sheet of water which finally escaped by flowing south-east between Bajhera and Kálinjar round the range of hills ending at Bajhera, and continuing its course by Sakráwa, Punahána and Lohinga, filling up and overflowing from numerous depressions on the way, till it ultimately reached the Bhartpur border of the district.

The damage caused by the *jhils* was thus incalculable. The Kotla *jhil* before it was protected could never have been dry, the other *jhils* in wet years would always contain a large area in the lowest parts of their basins which was unculturable on account of floods: they kept good lands out of cultivation, and permanently flooded the low lands best suited for cultivation: they detrimentally affected the health of the tracts in which they were situated, which—and that of Núh in particular—was at one time a hot bed of fever: and they always, in times of flood, seriously endangered the position of the town of Núh and of all villages near them or the line of their overflow."

Drainage works.

The above describes the course which the drainage of the district would take if not artificially controlled. As a matter of fact, the evils resulting from swamping and uncontrolled flooding have long been recognised, and attempts were made early in the history of the district to drain the swamps and control the floods by means of embankments. Those in existence 25 years ago have been supplemented by many new ones built since 1887 either by or on the initiative of Mr. Maconachie when Deputy Commissioner. A detail of these works is given in Chapter II, Section A. Here reference need only be made to their effect on the natural drainage.

Drainage work.

The North Gurgáon works have not of course succeeded in draining the Najafgarh *jhil* as it is fed mainly by the Sáhibi, and in years of heavy rainfall there is always a large area submerged throughout the year. (At the beginning of the hot weather of 1909 the area was 1,403 acres, and at the same period of 1910 it will probably be 500 acres.) But they have checked harmful ravining and levelled and improved inferior land, and have caused a more beneficial and profitable distribution of the available moisture. The effect of the South Gurgáon *bands* is that the Khalilpur *jhil* is now never submerged and the Chandaini, Kotla and Sangel-Ujina *jhils* are in ordinary years dry by the autumn. It is true that at the end of the extra rabi crop inspection of 1909 the areas submerged in these basins amounted to 236,998 and 1,781 acres, but 1908-09 was an abnormally wet year and it would not be fair to take it as a test of the *band* system. The *bands* are imperfect and capable of considerable development, but even in their present condition have vastly improved the drainage and in consequence the agriculture and health of the district.

Geology.

Geologically the district forms part of the Indo-Gangetic alluvial plain, but contains also the hills previously mentioned which are sedimentary rocks of Peninsular type. They belong to the transition age and form outlines of the Arávali rocks. They are composed of a lower group of slates and limestones, and an upper and much thicker group of quartzetes. The soil contains plenty of lime and kankar deposits are common everywhere.

Botany.

I am indebted to Mr. J. McC. Douie, C.S.I., for the following classification of the more common or noteworthy trees and shrubs of the district :—

Class.	Botanical Name.	Local Name.
Anacardiaceæ	Mangifera Indica	Am.
Apocynaceæ	Carissa spinarum	Murelan.
Bignoniaceæ	Millingtonia Hortensis	Viláyati Bakáin.
	Tecoma undulata	Rubira.
Bixinlæ	Flacourtia sepiaria	Kakero or Rahira.
Boraginaceæ	Cordia myxa	Lesora or Lasaura.
Burseraceæ	Balsamodendron mukul	Gugal.
Capparideæ	Capparis aphylla	Karil.
	Capparis horrida	Hins.
	Cratæva religiosa	Barwa.

Section B.—History.

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History.

The following is taken from the last Gazetteer :—

Early history of Mewát.

" For an account of the early history of Mewát, as far as it can be gleaned from the Muhammadan historians, Chapter I of Major Powlett's 'Gazetteer of Alwar' may be referred to. The salient points of the history are the turbulence of the Mewátis, who, relying on the strength of their hill retreats, plundered the country far and wide whenever the central authority was from any cause temporarily weakened ; the severe measures from time to time adopted to repress them ; and the important parts played in the time of Taimúr by Bahádar Náhar, the reputed founder of the Khanzádás, and in that of Bábar by Hasan Khan Mewáti, with whose death the political importance of the Khanzáda lords of Mewát ceased. Since then there has never been a sole and independent ruler of Mewát, which at present is partitioned between Alwar, Bhartpur, and Gurgáon.

Constitution of the district under Akbar.

In the time of Akbar the present Gurgáon district was contained in *subahs* Delhi and Agra, and comprised, wholly or partly, the following *Sarkárs* and *Dasturs* :—

Sarkár	*Dastur*	*Mahál* or *Pargana*
	Subah Delhi.	
Delhi	Palwal	
	Jharsa	
Rewári	Bahora	
	Táoru	
	Rewári	
	Sohna	
	Kohána or Lohána	
	Subah Agra.	
Suhar or Pahári	Hodal	
	Tijara	Indor
		Ujina
		Umri Umra
		Pinangwan
		Bisru
		Bhasohra (? Bichor)
		Jhamráwat
		Khánpur
		Sákras
		Santhwári
		Firozpur
		Kotla
		Ghasera
		Nagina

Subsequent history.

During the flourishing times of the Mughal empire Gurgáon may be said to be without a history ; but with its decay, mention of the district is again found in the pages of the historians, and events occurred which still live, although often distorted and exaggerated, in the memories of the people. At first the prominent actors are Rao Bahádar Singh in the centre of the district, the Biloch chiefs of Bahádargarh and Farukhnagar in the north, and the great Ját ruler, Súraj Mal of Bhartpur, in the south. In the time of Aurangzeb there was a noted free-booter of Dahána (now Bádshahpur) by caste a Badgujar Rájput, and by name Háthi Singh. Churaman of Bhartpur is said to have interceded with the Emperor for his pardon, which was granted on condition of his killing a noted Meo robber named Sanwalia. This condition having been fulfilled, he was granted Ghasera, with eleven other villages, including Núh and Malab. He was succeeded by his son Rao Bahádar Singh, who extended his rule over, according to tradition, a country yielding 52 *lakhs*, or, in reality, over the *parganas* of Indor, Kotla, Ghasera and Sohna. But there was one duty incumbent on a Badgujar chief on pain of incurring the curse of leprosy, pronounced by his ancestor when turned out of Jaipur by the Kachwahas on any Badgujar Rája who should not fight with Jaipur. So Bahádar Singh made a treaty with Malhar Rao (Scindia). intending to attack the Jaipur Rája, who, in his turn, wrote to Súraj Mal of Bhartpur, instigating him to attack Ghasera, which he might then keep. Bahádar Singh was hunting beyond the Jamna when he met Súraj Mal on his way to Ghasera, but at

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the time of the meeting, only accompanied by a few followers. He greeted Bahádar Singh as a friend, and professed to have a great desire to see his far-famed sword. Bahádar Singh courteously complied, but when he saw his sword being passed away from him among the Ját chief's followers, he discovered the treachery, and fled for his life to a distant ferry on the Jamna, whence he escaped to Ghasera. There he was besieged by Súraj Mal, and after a heroic defence the fort was captured; Bahádar Singh and all his family, except one grandson, Bhagwant Singh, perished, Bahádar Singh's wives blowing themselves up with the magazine when no hope of victory was left. Ghasera was taken by Súraj Mal in 1810 *Sambat*=1767 A.D.

The Biloches of Farukhnagar.

Before this the Ját chief had extended his rule over the south and south-east of the district, practising horrible cruelties on the Meos in endeavouring to bring them under subjection; and he now pushed his conquests to the north, and thus came into conflict with the Biloches of Farukhnagar. The Emperor Farrukhsiar (1712 to 1718 A.D.) granted a Biloch named Dalel Khan, but who afterwards earned the title of Faujdár Khan, the son of a *zamindár* of Khurrampur in this district, several large *jágirs* and the site of the present town of Furukhnagar, which was founded by him. His four eldest sons were killed in battle, and he was succeeded by his youngest son, Kamgar Khan, whose son, Muse Khan, was the ruler of Farukhnagar at the time of Súraj Mal's invasion. Súraj Mal captured Farukhnagar and took away Muse Khan with him to Bhartpur, where he was kept prisoner until Súraj Mal's death in 1764 A.D. when he escaped by the connivance of the jailor and regained possession of Farukhnagar, which continued to be ruled by this Biloch family until the Mutiny of 1857. After Súraj Mal's death the Ját power declined, and for a short interval the energy of Najafkuli Khan recovered most of the district for the Mughal Emperor; but in 1788 he fell away from the Emperor, and was besieged by him at Gokalgarh, near Rewári, whence he escaped to Kánound and died; the famous George Thomas distinguished himself in this siege of Gokalgarh. Then there follows the confused period of Mahratta domination, the rule of the '*ghorawalas*' or horsemen as they are still called in the district.

The Mahrattas and their French officers.

During their domination the district was usually entrusted to Scindia and French officers, whose head-quarters were at Koel, in Alígarh, and the best known of whom to the people are Piru Sáhib and Louis Sáhib, Generals Perron and Bourquin. Their rule seems not to have been over-trammelled by law, if a story is true which is told by the Rájput *lambardárs* of Ghamrauj near Bhundsi, to the effect that a complaint had been made against them by their Gujar enemies who live on the other side of the valley, and the French officer one pay rode to their village; and when the *lambardárs*, as usual, went out to meet him, he at once cut them down with his own hand. The famous adventurer, George Thomas, had assigned to him, in 1793, the district of Firozpur, and once plundered Gurgáon, and took off with him to Tijára fourteen of the chief men, whom he afterwards released at General Perron's request; while Sombre, another adventurer, the husband of the well-known Begam Samrú obtained the *pargana* of Jhársa.

History of Rewári and rise of the Ahírs.

Meanwhile the history of the semi-detached *pargana* of Rewári had been somewhat different. In the time of Aurangzeb, an Ahír of the village of Bolni south-east of Rewári, by name Nand Rám, rose into the royal favour, and was made governor of the *pargana* of Rewári. His eldest son, Rao Bál Kishan, fell fighting in the royal cause against Nádir Shah, in 1739 A.D., at Karnál. The second son, Rao Gújar Mal,

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History of Rewári and rise of the Ahírs.

was granted the titles of Rao Bahádur and Commander of five thousand and the government of the *parganas* of Narnaul and Hissár; in him the power of his family reached its culminating point. He erected forts at Gurraora and Gokalgarh; at the latter place, what were formerly known as Gokal Sicca rupees were minted. His successors, his son Rao Bhawáni Singh, and grandson Rao Dalel Singh, were incompetent, and allowed their minister Mittar Sain, an Ahír of Bahror, to become the real ruler of the territory, although the nominal authority continued with the same family. Rao Dalel Singh died childless in his youth, and the widow of Rao Bhawáni Singh adopted a boy, called Rám Singh, of the Bohri family. After Mittar Sain's death, Rám Singh fell in an unsuccessful contest against the Mahrattas who put to death the family of Mittar Sain, and placed a younger brother of Rám Singh, by name Híra Singh, on the *gaddi*. Híra Singh does not, however, seem to have ruled long, and after his death the *pargana* was seized by Zauki Rám, a Bakkál of Rewári. At this juncture, Tej Singh, the ancestor of the present leading Ahír family, came to the front: he was descended from a branch of the same stock as that of Gújar Mal, which had settled at Mírpur, a village a few miles north-east of Rewári. He was in alliance with the Mahrattas, and, being appealed to by the mother of Rám Singh, attacked and put to death Zauki Rám and established his own power, which he consolidated by establishing his four brothers in frontier villages—Kishan Sahai in Lisán, Rám Bakhsh in Dhárohera, Sawai Singh in Asiaki Gaurwás, and Jiwa Rám, in Nángal Patháni. Later on he joined the British, but seems not to have served them whole-heartedly; so that, although in those days *parganas* this side of the Jamna were liberally given away, he obtained only a grant of fifty-eight villages in *Istamrár*.

History of Sháhjahánpur.

The little detached *parganat* of Sháhjahánpur, to the south of Rewári, is mainly held by Chauhán Rájputs who claim that Govind Ráj, a younger brother of Púran, one of the ancient line of the Rájas of Nimráná, founded the town and all the villages of the *pargana* except Tánkri. Nimráná is a few miles west of Sháhjahánpur: the Rája, who is regarded as the head of the Chauháns, and traces his descent from the famous Pirthvi Ráj of Delhi, is now a semi-independent feudatory of Alwar. This traditional account of the founding of Sháhjahánpur differs from that given in Elliot's Glossary, where the name of the founder is stated to have been Ihlád Singh, a relative of the Nimráná chief; but this appears to apply only to the founding of the modern town, as it is stated that he obtained leave to rebuild the town which had formerly been called Lohána, and had been destroyed in consequence of its harbouring, as at present, notorious robbers. Elliot states also that the *pargana* was formerly called Lohána or Sháhjahánpur-Chaubárá. The *pargana* is said to have been held as a fief under the Rája of Nimráná until the latter part of the last century, when it was wrested after a fight from the Chauháns by the Haldias, dependants of the Rája of Jaipur, who were still in possession as *istamrárdárs* in 1803.

The annexation in 1803.

It does not fall within the scope of this work to give an account of the events which led to the treaty of Anjengaon: it is sufficient to note that by that treaty, dated 30th December 1803, Daulat Rao Scindia ceded to the English all his forts, territories, and rights in the Doáb, or country situated between the Jamna and Ganges, and all his forts, territories, rights, and interests in the countries which are to the northward of those of the Rájas of Jaipur and Jodhpur and of the Ráua of Gohad. In the schedule list of these territories occur the following:—

Resumed Jagirs belonging to General Perron.	Rs.
Bahora	20,000

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The annexation in 1803.

	Rs.
UNDER GEORGE THOMAS.	
Jhajjar	1,61,980
BELONGING TO MR. JOHN BAPTIST.	
Rewári	1,41,200
Táoru	85,000
Fíroz-pur Jhirka	19,864
MAHALS FORMERLY BELONGING TO GENERAL DUBOIGNE.	
Pargana of Palwal	2,72,375
Núh (Noop ?)	1,05,687
Sohna	1,20,000
Sákras	15,634
Hodal	77,820
Hathin	1,76,258

History of the district after annexation.

With this treaty the history of Gurgáon as a British district commences.

The district at that time (exclusive of the *pargana* of Páli, which was transferred to Delhi in 1863), consisted of the eleven *parganas*—Jharsa, Sohna, Núh, Hathin, Palwal, Hodal, Punahána, Fírozpur, Bahora, Rewári, and Sháhjahánpur. In 1803 it was a principle of English policy to make the Jamna, as far as possible, the limit of the actual British possession, and to interpose between that border and foreign territory a buffer of semi-independent States; and in consequence of the effect given to that policy, it was only gradually that the greater part of the district came under direct British rule. The history of each *pargana* was as follows:—

Sohna, Rewári, Bahora, Núh were the first to be brought under our immediate rule in 1808-9 A. D. Sohna, Bahora, and Rewári were made over for a short time by Lord Lake to the Rája of Bhartpur; but were subsequently, like Núh, Sohna, and Rewári, farmed to the Ahír Rao Tej Singh of Rewári, and Bahora to Rao Rám Bakhsh, his brother. In 1808-9 these *parganas* were settled by Mr. Fraser. Hodal was the next *pargana* to lapse on the death, in 1813 A.D., of Muhammad Khan, Afrídi, to whom it had been given in *jágír*. Palwal was held by Nawáb Murtaza Khan in *istamrár* at a quit rent of Rs. 45,000 per annum, and lapsed at his death in 1817 A.D. Hathin was similarly held at a quit rent of Rs. 30,000 per annum by Faizullah Beg Khan until his death in 1823. All these *jágírdárs* were strangers to the district, who received these grants for distinguished military service.

Sháhjahánpur was continued in *jágír* to Harnarain Haldia, who held it in 1803, until his death in 1824, when it lapsed. Táoru was made over to the Bhartpur Rája, and was held by that State until the capture of Bhartpur in 1826. Punahána and Fírozpur were granted, as also was the present State of Lohárn, to Ahmad Bakhsh Khan, a *vakil* of the Rája of Alwar, who had rendered great services to Lord Lake. Ahmad Bakhsh Khan was succeeded by his son Shams-ud-dín Khan as Nawáb of Fírozpur and Punahána, while Lohárn was bestowed on his younger brothers; disputes arose, and an order was passed by Government that Shams-ud-dín Khan should administer Lohárn as well as Fírozpur and Punahána, his brothers being provided for by pensions. Mr. W. Fraser, the Commissioner of Delhi, objected to this decision, and procured a delay in its being given effect. In revenge for this, Shams-ud-dín Khan procured his assassination by a retainer of his own. The man was arrested, the Nawáb's complicity in the crime was proved, and both he and the assassin were hanged at Delhi in 1836, and the *parganas* of Fírozpur and Punahána were annexed to the district. Such is the ordinarily received account; among the people, another story is current as to the motive of the assassination. The *pargana* of Jharsa also lapsed in 1836, up to which date it was held by the Begam

Samrú, on a grant made previous to the British conquest, and confirmed to her for her life in 1803.*

History of the district after annexation.

After this cession the district remained unchanged in extent until the Mutiny; it differed from the present district in including the *pargana* of Páli-Pakal (27 villages), and a few Palwal villages now in Delhi, and excluding the villages annexed after the Mutiny; it was divided into six *tahsils* :—

Tahsils.	*Pargana included.*
Sohna	Jharsa, Pali, Sohna, Táoru.
Rewári	Rewári, Bahora, Sháhjahánpur.
Palwal	Palwal.
Núh	Núh, Hathin.
Punahána	Punahána, Hodal.
Fírozpur	Fírozpur.

At first the head-quarters of the civil officers of the district were at Bhárawás near Rewári, where for some years there was a strong frontier cantonment, of which but few vestiges now remain. Gurgáon was then a cavalry station, the land which now forms the estate of Hidáyatpur Chháoni having been taken up for that purpose in the middle of Begam Samrú's *pargana* of Jharsa, probably in part with the object of keeping in check the troops which the Begam kept at Jharsa where several tombs of French officers exist. After the cession of the Ajmere territory, the Bhárawás force was transferred to Nasirabad, and the Civil Officer removed to Gurgáon. Up to that time the district had been in the direct charge of the Delhi Resident; but in 1819 Mr. Cavendish received charge of it, with the title of Principal Assistant Commissioner of the Southern Division; in 1832 this title was changed to that of Collector and Magistrate. The best known to the people among the older officers are Messrs. Cavendish disguised as Ghamandi Sahib, J. P. Gubbins, C. Gubbins, M. R. Gubbins, F. B. Gubbins, John Lawrence, Routh and Fraser, and above all Mr. G. C. Barnes as Settlement Officer.

Mutiny.

In old days life of the district had been turbulent and stirring, but it now seemed to have settled down into a peaceful and quiet routine; the feudatory races had betaken themselves to agriculture, the higher castes to agriculture and our service; and old feuds, if not extinct, were at least dormant. When in May 1857 the Meerut mutineers entered Delhi Mr. Ford of the Bengal Civil Service, was Collector of Gurgáon. He at first, with the assistance of a body of Pataudi *sawárs* who were in attendance on him, drove off some troopers of the 3rd Light Cavalry who had come over from Delhi to attack the station, and suppressed an outbreak in the jail. But eventually he was compelled to leave the station, which was thereupon plundered and burnt, and proceeded *viá* Sailani and Palwal to Hodal, which he reached on the 14th May. He was accompanied by four or five clerks and others and on the way picked up the Customs Officers at Bhundsi, Sailani and Palwal; on the 15th May he reached Mathra, whence he returned to Hodal on the 20th, accompanied by four or five Englishmen and one hundred Bhartpur Horse. At Hodal he remained until the 29th May, when he was compelled to leave by the mutiny of some Bhartpur and Alwar troops which had meantime joined him. On the day before the Mutiny, he had proceeded to the large village of Saundhad, a few miles distant, and had compelled the people to give up a gun which they had taken from Hodal. On the 29th he started for Palwal, accompanied by some thirty Europeans, Customs Officers, fugitives from Delhi and others who had joined him; on the 30th May the party proceeded from Palwal to

* For a full account of this grant, see Punjab Record for 1872, No. 1 of Privy Council Cases.

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the ferry over the Jamna at Cháensa, intending to cross over to Bulandshahr. Hostile demonstrations on the Bulandshahr side of the river prevented this and the party then proceeded to Mohena, where they were hospitably entertained by Mír Hidáyat Ali, *Risaldár* of the 4th Bengal Irregular Cavalry, a gentleman who was subsequently rewarded by a grant of the village (since transferred to Delhi) in *jágír*. On the 8th June Mr. Ford left Mohena for Sohna, which he reached on the 9th, and there found a force of the Jaipur Contingent, under Captain Eden, which had come across by Táoru after a fight with the Meos. This force afterwards marched to Palwal and Hodal, and on the 1st July Mr. Ford joined the British camp at Delhi, where he remained until the 13th October.

Meanwhile the general state of the country had been as follows:—

The Meos were up at once and plundered Táoru, Sohna, Fírozpur, Punaháns, Pinangwan, and Núh. At Núh there was a long fight between the Khánzádas and police defending the town and the Meos attacking it, and a large number of Khánzádas were treacherously put to death after their surrender. Except in Mewát there was no general or widespread disturbance; but no sooner was the pressure of our rule removed, than old feuds which had apparently long been buried burst into life. In Palwal there is a tribe of Játs, known as Surot, inhabiting Hodal and the surrounding villages, and in alliance with a Pathán village called Seoli. Adjoining those are the villages owned by another Ját tribe known as Ráwats, and between the Ráwats and Seoli there had been before 1803 a quarrel which had cost many lives on either side. The Ráwats also had an old feud with the Chirklot tribe of Meos, their western neighbours, originating in a claim of the former to the village of Kot, out of which they affirm that they were cheated by the craft of a *kánúngo* in the time of the Mughal Emperors. The quarrel had long lain dormant, but now the Ráwats were attacked both east and west by their enemies, and allied themselves with the Rájputs of Hathin, and the fight went on for months. It is said that this warfare was not uncharacterized by acts of courtesy: when the women brought their husbands their food, the fighting ceased: when a prisoner was captured, he was ordinarily treated well and released; when one party fell short of ammunition, it notified the fact to the enemy, and hostilities were suspended until the arrival of further supplies. On the whole, the Ráwats triumphed; and on one occasion a runaway horse brought the leader of their enemies, a *lambardár* of Kot, into their ranks; there he was killed, his head was cut off and kept a few days in Bahin, the chief Ráwat village; but the Kot men, when they saw this inverted their war drum, and until they have had their revenge, inverted the drum must remain. Eventually a British force came to the assistance of the Ráwats, who were supposed to be on the part of the Government; but at first the only result was a heavy loss to them, as, having advanced with a small English force and relying on its protection, they were engaged in plundering the Meo villages, when suddenly a strong hostile force of mutineers appeared; our troops had to retreat, and many Ráwats were surprised and killed.

In Fírozpur there were two Meo *chaudhris* of the Chirklot clan—Chánd Khan of Bazidpur and Kabír of Bukhāraka; these men, who were closely related, had taken different sides in a quarrel which had originated in the murder of a *lambardár* of Badarpur by a villager of Khuspuri in the time of Nawáb Ahmad Bakhsh Khan. In 1857 the quarrel broke out afresh, and all the Chirklot and some of the other villages of the neighbourhood were divided into two factions, headed respectively by Chánd Khan and

Kabír. Kabír burnt and plundered the villages of Aterna, Shamsabad, Shádipur, Aklímpur, and Chántipur, a hamlet of Bhádas; and then Chánd Khan assembled his men and burnt Bukháraka and plundered Imámnagar. Finally, both parties mustered in strength, and a fight, which lasted eight days, took place on the boundary of Badarpur and Bukháraka; the result was indecisive, the loss on each side was some fifty or sixty killed. In the time of Súraj Mal, the Bhartpur chief, the grandfather of Chánd Khan and Kabír were men of note among the Meos of that day: Súraj Mal sent for them to Hathin. Kabír's ancestor declined the invitation and escaped, Chánd Khan's grandfather complied, and was sawn asunder.

Rao Tej Singh of Rewári, who has been mentioned above, left three sons, Púran Singh, Nathu Rám and Jawáhar Singh. Jawáhar Singh died childless, but Púran Singh had one son, Tula Rám, and Nathu Rám one son, Gopál Deo: and Tula Rám and Gopál Deo were the representatives of the family at the time of the Mutiny. Extravagance and family quarrels had involved them in grave pecuniary embarrassments from which there appeared to be but little hope of their extricating themselves. On the outbreak of the Mutiny and the cessation of all effective British authority, Ráo Tula Rám at once assumed the government of the *parganas* of Rewári and Bahora, collected revenue, raised forces, cast guns, and kept the country quiet and protected it from the Meos. No acts of oppression were ever charged against him or his cousin, who acted as his general; and he did to some extent keep up communication with the British, but, on the other hand, he undoubtedly intrigued with the Delhi Court; he pursued in fact a temporising policy, waiting to see how matters would go before declaring himself too openly on either side, and meanwhile anxious to keep safe the country which he hoped to obtain as his share. Finally, when a British force came marching towards Rewári from Delhi, he and his brother disobeyed the summons to attend at the British camp and fled. This led to the confiscation of the *istamrár*; Tula Rám and Gopál Deo both died as fugitives, the one at Kabul, the other at Bikaner.

As already related, Rao Tula Ram extended his rule over Bahora; but in that *pargana* there were a few Meo villages, and they had declined to acknowledge his authority, and were plundered and burnt. The Játs of the village of Bahora live in continual dread of their powerful and turbulent Meo neighbours, and so aided Tula Rám during his short sway. But when his power collapsed, they were at once attacked by the Meos: the conflict took place at Jaurási where the Játs assembled. For two days the fight lasted, but the Játs were driven back on the small conical hill close to the village, and there one hundred and eleven Játs, Ahírs, and Brahmins are said to have fallen; the Meo loss was eighty.

On the 13th October Mr. Ford returned to Gurgáon. Order was quickly restored in Jharsa, Palwal, and Rewári; but the Meos held out longer. They were, however, defeated at Raisina, where Mr. Clifford, B.C., was killed, at Ghasera, Rupraka and Mau, and then the country gradually settled down. The Nawábs of Jhajjar and Farukhnagar and the Rája of Ballabgarh were executed, and their states confiscated; and the Farukhnagar villages were at once annexed to the Gurgáon district, as was also the royal demesne of Kot-Kásim. Thirteen villages and parts of five other villages were confiscated for various acts of rebellion and murder, besides four estates which had belonged to Tula Rám and Gopál Deo; and the history of the Mutiny may now be closed with the record of one of its results, the transfer of the district with the rest of the Delhi territory from the North-West Provinces to the Punjab in the beginning of 1858.

CHAP. I. B.
History.

History of the district since the Mutiny.

There is not much in the history of the district since the Mutiny which calls for notice. The *pargana* of Kot-Kásim, which had been annexed to the district after the Mutiny, was made over to Jaipur in 1860. In 1861, a new sub-divisional arrangement was effected, and the district, which had formerly consisted of 6 *tahsíls* or sub-divisions, was now constituted into 5, among which the *parganas* were distributed as shown in the subjoined list :—

Name of *tahsil*.	Name of *pargana*.
Gurgáon	Farukhnagar. Jharsa. Part of Sohna. Part of Bahora.
Rewári	Rewári. Sháhjahánpur.
Núh	Núh. Hathin. Taoru. Part of Sohna. Part of Bahora.
Palwal	Palwal. Part of Sohna. Hodal.
Fírozpur	Punáhána. Fírozpur.

The *pargana* of Pali had been transferred to the Delhi district. The following lists will show the further transfers of villages to and from this district, which have occurred since 1861 :—

I.—Villages transferred from Gurgáon to Delhi on 1st *May* 1863.

Bajri, Pali, Ranhera, Sakráwa, Fírozpur, Karnerah, Kheri, Madalpur. Majesar, Naglah Juan, Jairu, Bahálpur, Aterna, Hirphala, Sháhpur, Kilgáon, Malaira, Lotai, Sikri, Panehra Kalán, Panehra Khurd, Naraholi, Fatahpur Biloch, Narela, Hirapur, Mohena, Sháhjahánpur, Oli, Bijjepur.

Pákal, Paota, Tikri Khera, Dhauj, Zakupur, Tarohi, Salokri, Alampur, Aláwalpur, Kot, Kharkhara, Khori Jamálpur, Gotra Mohabbatabad, Mangar, Nurpur, Dhamaspur, Sánpar, Mahola, Mohyapur.

II.—Villages transferred to Gurgáon from Rohtak on 1st *May* 1861.

Mubárikpur, Sultánpur, Kaliawas, Akbarpur, Jhanjraula, Ikbálpur, Kharrampur Dumán, Daboda, Alim-ud-dínpur, Palri, Mushaidpur, Jaráun, Shekhpur Majri, Birhera, Karaula, Rájupur.

Gugána, Khandsa, Bakainka, Farídpur, Mahchána, Basaunda, Tirpari, Juniáwas, Fázilpur.

III.—Villages transferred to Gurgáon from Delhi on 1st *May* 1863.

Chapraula, Pirthala, Taranpur, Daula, Chandu, Budhera, Makrauli."

CHAP. I, B. History.

Interesting archæological remains.

Mr. Froude-Tucker, Archæological Surveyor, Northern Circle, has kindly contributed the following description of the interesting archæological remains of the district :—

"The district of Gurgáon is well endowed with buildings of archæological interest, but these are Muhammadan, almost without exception. Monuments of Hindu origin are conspicuous by their absence, and the predominance of Islám may perhaps be traced to the propinquity of old Delhi, the stronghold of the invader.

The most interesting towns from an archæological point of view, are Palwal and Sohna. In the former place we find two *masjids* bearing inscriptions of the beginning of the 13th century, while at the latter is a mosque dating from the first year of the 14th century. In various towns and villages scattered through the district, these are supported by a series of monuments representative of each successive century.

Perhaps the most interesting building in the district is the mosque at Kotla, dating from the reign of Muhammad Shah Tughlaq. It is partly ruined, but its conservation will shortly be undertaken by Government.

The Muhammadan architecture of Gurgáon does not possess any unusual features. The earliest buildings are of the pillared-hall type, erected from the spoil of Hindu temples and following the same principles of construction, while a reversion to this type is to be found in a few monuments of the time of Akbar. The intervening buildings portray the characteristics of the middle and late Patháu styles, and although true examples of the Lodi style are wanting, yet the one distinctive feature of the local style may perhaps be traced back to Lodi influence. This feature is to be met with chiefly in neighbourhood of Sohna where some of the buildings are of unplastered stone, rough hewn, with projecting patterns of coloured stones inserted as decoration.

At Farukhnagar the only buildings of archæological interest are the Shísh Mahal and its attendant gateways built by Faujdár Khan in 1733 A.D., and a mosque of the same date.

At Sohna are many monuments of interest, among which the following may be noticed :—

The Bara Khamba with the mosque attached to it (now used as a rest-house), which is believed to date from 1301 A.D; the Dargah of Nazzam-ul-Haqq with a picturesque tomb and a mosque of red and buff sandstone bearing the date 1481 A. D. This building was visited by General Cunningham in 1882 (A. S. R., volume XX, page 136), and the Firmán bearing Akbar's signature and other interesting documents seen by him, and these are still in the possession of the managers of the mosque; the Qutb Khan-ki-Masjid, built of variegated local stone with red sandstone in addition within, is late Pathán in style and an interesting and picturesque example of the period. In addition to these mention must be made of the dome over the famous hot springs in the centre of the town. This is said to be of great antiquity, but its architectural claims are few. It was repaired in 1774 A. D. by Rustam Khan, Pathán.

The two tombs lying to the west of the town and locally known as the Lál and Kála Gumbaz, are of interest as they are survivals of the Kamboh Settlement, the site of which is still marked by extensive ruins.

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A large fort picturesquely crowning the hill behind the town was constructed by the Játs of Bhartpur who took possession of the town after Bahádur Singh of Ghasera was defeated and killed by Súraj Mal. It was unfinished when the British occupation took place, and is now in ruins.

At Bhundsi, 7½ miles north of Sohna, is a fine Dargah mosque of the late Pathán style, said to have been built by the Khanzádás of Mewát.

Near Malab, 4 miles south of Núh, in the village of Kotla, is the mosque and tomb of Bahádur Khan Náhir. In these buildings red sandstone and grey quartzite are skillfully combined in a very effective and well-built structure. Over the ruined gateway is an inscription giving the date of its building as 1392—1400 A. D. The groupe is raised on a high platform and is very strikingly situated in a hollow of the hills which at this point are crowned by the ruins of an ancient fortress. Near the village is a lake mentioned by Baber in his memoirs (see A. S. R., volume XX, page 129).

Gurgáon cannot boast of any great archæological possession, but the decaying mosque of Aliwardi Khan near the station is certainly picturesque, while the graves of two French officers of the Begam Samru's army are of historical interest.

At Fírozpur are many ruined tombs and shrines indicating its former importance, but none are of particular interest. The Jáma Masjid dates from 1824 A. D.

At Palwal we are again in the midst of interesting antiquities, the oldest of which is probably the Jáma Masjid, a pillared-hall with sandstone columns said to have been taken from a Hindu temple dedicated to Gobind Savaji. It is also known as the Ikrámwáli Masjid, and from an inscription over the Mihráb appears to date from 1210 A. D.

The Idgah of Ghází Shaháb-ud-dín consists of a single west wall divided into 15 bays and flanked by two towers. The centre bay is inscribed with the date 1211 A. D., but the building has been much altered.

Just outside the town on the east is the tomb of Roshan Chirágh built of red sandstone and dating from 1621 A. D. The saint is said to have levied a tax of one stone from every cartload that passed Bhartpur to Delhi for the building of Sháh Jahán's palace and with these the tomb was constructed.

At Rewári the most interesting monument is the Dargah of Sayyid Ibráhím Sáhib, whose death, according to a modern inscription set up over the entrance, took place in 420 A. H.=1029 A. D. The mosque probably dates from some 300 years later.

The Lál Masjid, built of red sandstone, piers and lintels, dates from the time of Akbar. There are two picturesque tanks of no great antiquity, but that nearest the railway station has a groupe of picturesque Hindu Chattris on its banks. There are also two Saraogi temples.

Sulphur.

pretty and fertile, and the rocky ridge which surrounds the place affords a nice change to those accustomed to the uniformity of the plain scenery. Small game abound in the fields and neighbouring jungle ; vegetables are procurable, and the drinking water is pure and soft. The water of the hot spring possesses bleaching properties of no mean order. I have now, in conclusion, to state that I have no hesitation in asserting that all the men whom I brought out from Delhi have derived great benefit from the use of the hot sulphur-spring baths, assisted by the change of air, warmer temperature, and comfort of the hospital marquees ; and I would venture to recommend that on another occasion further experiments be tried in similar cases, also for Delhi boil and cutaneous diseases. I would also beg to suggest that improvements be made to the tank, that a house be built over it to exclude the cold air and afford greater comfort by keeping up the temperature of the waters ; again, that the sanitary state of the town be looked to, as it would be unadvisable to establish a sanitarium at this place before some action is taken in this respect."

The present state of the baths is much as described by Dr. Smith. The European bath is completely out of repair and is never used, and the water of the springs is little used by Europeans, as the spring head is not satisfactorily protected against percolation from the surrounding baths. The bungalow at Sohná is a District rest-house and not a dâk bungalow.

Saltpetre.

Unrefined saltpetre is extracted from the earth of old village sites in the east of the district. The extractors are Agris, whose operations resemble those described above in the manufacture of salt. There are two refineries—one at Palwal and the other at Hodal. The unrefined saltpetre is sent to these factories and refined by the following method. Earthpans are prepared and earth containing saltpetre is placed in them and they are then filled with water. When the saltpetre has accumulated in liquid form, the liquid is taken out of the pans and after being poured into a large iron pan is heated for three or four hours to boiling point. It is then run into another pan in which 15 maunds of crude saltpetre are placed and the mixture is boiled for an hour. The salt sinks to the bottom and the remaining liquid is poured into boxes specially made for the purpose. At the end of six days crystals form, and the process is complete.

Section E.—Arts and Manufactures.

Hand Industries.
Cotton weaving.

The only important centre of this industry is at Rewári, where some 500 looms are at work. The chief Rewári manufacture is narrow *pagris* about six inches wide by sixteen yards long, which are exported to the Panjab and to Jaipur, Jodhpur and other neighbouring states for wear as under-*pagris*. A wider *pagri* is also made. These are sent to Delhi where they are bleached and fringed with *kalabatun*. The yarn used is all English of 40 to 200 counts. An unfringed *pagri* of 90 counts, 6 inches wide by 16 yards long, sells for Re. 1-1-0. The industry is thriving and 800

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pagris are turned out per diem. Elsewhere in the district cotton weaving is a decaying industry. In almost every town there are weavers who are of the Juláha, Koli, Dhának and Chamár caste. They purchase spun cotton at 1¼ sers per rupee and weave coarse country cloth called *gárha*, which sells at 2 annas per yard. *Gárha* is still used by the rural population, but is being gradually supplanted by the cheaper machine made cloth. A weaver's plant costs about Rs. 15. There is at present no co-operation among the weavers.

Calico printing.

Calico-printing is done by *chhipis* in three or four of the larger villages in each *tahsil*. About 200 men are engaged in the industry and earn from 4 to 5 annas per diem. The printing is done on coarse cloth, which is used for making the clothes worn by the village women. The industry is declining owing to the growing preference for chintz which is cheaper and better looking.

Brass-work.

The only hand industry of the district which is of special importance is Rewári brassware, as to which the following note furnished by Mr. Lockwood Kipling, former Principal of the Lahore School of Art, is extracted from the old Gazetteer :—

"At Rewári there is a large manufacture of brass-ware. The greater bulk consists, of course, of cooking utensils; but fancy articles involving chasing, engraving and parcel tinning are also produced and exported. The value of the articles produced in 1881-82 was estimated at Rs. 90,525. A selection from the brass-wares usually sold was made for the Calcutta Exhibition by Mr. Christie of the Police, and included among some coarse and rough workmanship much that was good and characteristic. Lamps of different sorts, the standard *shamadán* and hanging lamps, cart-bells, inkstands and pen-cases, *hookahs*, temple-bells, and water vessels of different sorts, nearly all of which were in cast brass, made up the collection. Such ornament as was used was lightly chased and wanting in force and definition, and the finish left much to be desired. It must be remembered, however, that all these articles are intended to survive for a long time daily use by a rustic and heavy-handed people, and to be periodically scrubbed with sand and water. The construction of the cart-bell *(zang)* is curious, the mouth being closed by a number of leaf like plates turning inwards and upwards from the rim, like the recurved petals of a flower. This arrangement ought to produce a characteristic vibration which perhaps suggested the name *zang*. *Hookahs* are here made with ears or handles, parcel-tinned and engraved through the tin into the brass; like Moradábád ware, but without the black ground. The brass-wares of Rewári are sent to various parts of the Panjab and into Rájpútána."

Information about the present state of the industry has been kindly furnished by Mr. A. Latifi, C. S., who is collecting information for the Provincial Monograph on Hand Industries. The trade is entirely in the hands of the *kaseras*—the local name given to the sellers of brass-work—who have 25 shops and employ from 100 to 125 *thatheras* (brass-workers,) of Banio rigin. They also employ 24 Muhammadans to make pewter (*kánsi*). This is made by mixing one maund of copper with 11 sers of tin, and the makers receive Rs. 10 per maund. Plates (*thâli*) of pewter sell at Rs. 2 per ser and cups (*katora*) at Rs. 1-12-0.

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Arts and Manufactures.

Brass-work.

Brass sheets are imported from Bombay at a cost of 14¾ annas per ser, and old brass for moulding is imported from Lahore at Rs. 25 per maund.

The *kaseras* pay the *thatheras* at the following rates :—

	Hammered brass per maund.	Casting per maund.
	Rs.	Rs.
Plates	3 to 4	8 to 9
Vessels	12 to 13	16

The finished articles are sold at the following rates per ser :—

	Hammered.			Cast.		
	Rs.	A.	P.	Rs.	A.	P.
Plates	1	9	0	1	1	0
Vessels	1	6	0	1	5	0

Cast brass vessels have to be turned. About three vessels can be turned in one day with the assistance of a labourer to turn the lathe, who is paid 8 annas per diem.

Glass.

Glass bangles are manufactured at Ráipur and Pingor in the Palwal *tahsil*, at Basai Meo in the Firozpur *tahsil*, and at Khajuri in the Rewári *tahsil*. The *kánch* is generally procured from Delhi or Aligarh at Rs. 2 per maund, but the Basai Meo workers manufacture their own. The workers are called *kacheras* and are said to be of Rájpút origin. They earn about 4 annas per diem and work for eight months in the year, stopping work during the four harvesting months and going out as agricultural labourers. Only coloured bangles are manufactured. The larger size sells at 8 annas per thousand and the smaller at 4 annas. The bangles find a sale all over the district as it is still considered necessary for the women of all tribes to wear bangles during the lifetime of their husbands. The industry is not flourishing as bangles of European make are preferred to the local product.

Basket-work.

Morhas (stools and chairs of basket-work) are made at Garhi and Bolni in the Rewári *tahsil*, and at Farukhnagar in the Gurgáon *tahsil* where *múnj* grows plentifully. Other basket-work, dyeing and shoemaking do not call for any special mention.

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Arts and Manufactures.

Factories.

Table 28 gives details of the existing four factories of the district. No. 3 started in October 1905 and No. 4 in November 1909, while No. 5 worked for one year only and was then given up. Land is now being acquired for another cotton mill at Hodal. The outturn of the three older factories during the three years 1907—1909 is as follows :—

Name of Factory.	Year.	Cotton cleaned in lbs.	Cotton pressed in lbs.
Harmukh Rai and Gobind Rai (Palwal)	1907	10,999,899	5,726,263
	1908	1,191,200	397,600
	1909	9,280,000	3,093,860
New Mofussil Co. (Palwal)	1907	6,278,647	2,154,240
	1908	266,720	85,080
	1909	5,478,454	1 828,485
Ram Bilás-Jauri Mal (Hodal) ...	1907	3,453,675	...
	1908	862,325	...
	1909	1,749,950	...

The Hodal factory has no pressing machinery, and sends its cleaned cotton to Kosi to be pressed. The pressed cotton is all exported to Bombay.

There are too few factories to affect internal migration. Labour is supplied from the menial population of the locality in which the factories are situated. The prevailing rates of pay are as follows :—

Class of work.	Sex of worker employed.	Rate of pay.
		Annas.
Filling opener with uncleaned cotton	Male	4
Ginning	Female	3 and 3½
Carrying from opener to ginning machine... ...	Male	6
Pressing	Male	8

At these rates the factories find no difficulty in procuring labour and the operatives are comfortably off.

CHAPTER IV.—PLACES OF INTEREST.

CHAP. IV.

Places of interest.

Rewári.

The town of Rewári is situated in north latitude 28° 12′ and east longitude 76° 40′ on the Rájpútána-Málwa Railway, 51 miles from Delhi and 34 from Gurgáon. It lies low, and in 1873 was partially inundated by an overflow of the Sáhibi whose ordinary course is seven miles from the town; but it is well drained and secure from all but very unusual floods. The land to the west is well cultivated and irrigated, but to the north and east there is much waste ground covered with forest trees. The neighbourhood is generally well-wooded, the prevailing trees being *farásh* (*tamarix Indica*). The town is surrounded with a mud-wall, and the thoroughfares are for the most part narrow and crooked alleys and courts, but it is traversed from east to west by a very broad and handsome street of shops constructed under the superintendence of the district officer in 1864, and from north to south by several good roads, terminating on each side with a fine gateway, the best of which are on the exits to Jaipur, Kanaud, Jhajjar, Delhi, and Táoru. The houses and shops along the main streets are all of stone or brick, and many of them large, substantial, and of some architectural pretensions; but outside these, though within the town wall, are several wards composed entirely of mud hovels. The chief streets and roads are well paved, lighted, and flanked with good surface drains, and the conservancy and sanitary arrangements are good. The water-supply is obtained entirely from wells, which are so brackish that only those sunk near a tank, or in a drainage hollow, can be used for drinking purposes. The town is begirt by a circular drive, well metalled and shaded with an avenue of trees, and close to this, on the south-west side, is a handsome tank built by Rao Tej Singh, surrounded by temples, bathing places for men and women, and staircases of stone. Another picturesque tank, with handsome mausolea round it, is situated on the same road near the Railway Station, and there are several pretty *chatris* (mausolea for Hindus) in the vicinity of the town. The houses erected for the use of the numerous subordinate staff of the Railway Department now form an important suburb. The only buildings of any note are two Saráogi temples, one outside the town, and the other in its centre; the latter a structure of some taste with a high tower, which is conspicuous from all the surrounding country, and an old Muhammadan shrine of Saiyad Ibráhim Sáhib, Barah Hazari, which dates from the time of Mahmúd of Ghazni, when Ibráhim, after subduing Rája Dand Pál, who possessed a strong fort at Khol, 18 miles west of Rewári, established himself here and held his position for some time as a daring Muhammadan leader, but was finally defeated and slain in an engagement with Rája Anang Pál. The shrine is supported by an assignment of the revenue of a small village. There is also a very fine tank, constructed by Ráo Tej Singh of the Ahir family. At Bhárawás, a village four miles

CHAP. IV.
I—
Places of interest.
Rewári.

south-west of Rewári, a cantonment was established in 1803, after the treaty of Anjangaon, and formed a frontier post until 1816, when, after Lord Lake's wars, and the cession of the Ajmere territory, it was removed to Nasirabad, and the civil offices were transferred to Gurgáon. The only traces now remaining are three small cemeteries and the powder magazine.

The town of Rewári is of great antiquity. The original site lies some distance to the east of the present town, and is still called Budhi or "Búr Rewári." Tradition assigns its original foundation to Rája Karm Pál, son of Chattar Sál, and nephew of the celebrated Prithi Ráj, and the present town is said to have been built about the year 1000 A.D., by Rája Reo or Ráwat, who called it after his daughter Rewáti. In Mughal times, although Rewári was the head-quarters of a *Sarkár* or district of the empire, its Rájas appear to have enjoyed a large measure of independence, paying tribute at a fixed rate to the emperors, and coining their own money. They built the fort of Gokalgarh, two miles from Rewári, some of the bastions of which still remain as indications of the former strength and size of the place, and which gave its name to the coinage known as *Gokal sicca* that was still in circulation at Farukhnagar in the time of the Mutiny, passing for 13 or 14 annas of our money. In the time of Aurangzeb, Nand Rám, an Ahir of the neighbouring village of Bolni, was made Governor of Rewári, and his son, Ráo Bál Kishn, fought for the Emperor against Nádir Sháh, and was killed in battle at Karnál in 1739. Another son, Ráo Gújar Mal, governed Rewári for some time and built several forts in the territory, Gújar Mal's grandson fell fighting against the Marahtas, and after his death the territory was seized by Zaukhi Bakkál of Rewári, who in his turn was attacked and put to death by Tej Singh, a scion of a branch of Gújar Mal's family that had settled at Mirpur, and ancestor of the Ahir family which still holds a prominent position in the *pargana*h. Ráo Tej Singh established his power ostensibly in behalf of Gújar Mal's family; but in treating with the Marahtas, and later on with the British, he sacrificed their interests in order to secure his own, and managed to get 58 villages granted by Lord Lake on *istamrári* tenure. After the cession of the Delhi territory in 1803, Rewári was made over to Súraj Mal, chief of Bhartpur; but three years later, in consequence of his disaffection, was resumed and given in farm to Tej Singh, whose descendants held this position until the Mutiny, but became greatly impoverished by family quarrels, litigation, and extravagance. In 1857, Ráo Tula Rám, grandson of Tej Singh, represented the family; and he, as soon as the troubles began, assumed the government of Rewári, collected revenue, cast guns, and raised a force with which he kept the turbulent Meos of the neighbourhood in check, and watched the progress of events without casting in his lot heartily with the British, or with the rebels. Finally, when a British force

Rewári.

advanced from Delhi, he and his cousin, General Gopál Deo, fled on receiving a summons to the camp, and both died as fugitives. The state was of course confiscated, and the *biswadári* of the town was presented to Rámpat Saráogi, a wealthy banker, who remained loyal during the troublous times, and is still held by Lála Makhan Lál, the son of his adopted son.

The brass and pewter vessels of Rewári are celebrated throughout the country, and with fine turbans form the principal manufacture of the town, which formerly was a depôt for supplying a great part of Rájpútána.

Gurgáon town.

The station of Gurgáon, the administrative head-quarters of the district, consists of the public offices, the dwellings of European residents, the *sadar bazár*, and the settlement of Jacombpura, which was laid out by a former Deputy Commissioner, Mr. Jacomb, in 1861, for the accommodation of Government servants. It lies in latitude 28° 27′ 30″ north, longitude 77° 4′ east. It is 2½ miles from the Gurgáon Road Station of the Rájputána-Málwa Railway, 20 miles from Delhi, and is connected therewith by a metalled road shaded by fine avenues of *jáman* trees. The place was first occupied by some troops of cavalry, who were posted to watch the army of the Begam Samrú of Sirdhána, whose principal cantonment was at the village of Jhársa, a mile to the south-east; and the civil offices were removed there from Bharáwas in 1821, when the British frontier was advanced by the acquisition of the Ajmere territory.

The centre of the station is occupied by a well-designed public garden, and the roads of the settlement as well as the approaches from Delhi, Sohna and Rewári are adorned with good avenues of *sissu* and *ním* trees which are now an ornament to the country. The principal public buildings are the district offices, police office, jail, church, dispensary, sessions house, *dák* bungalow, school, *tahsil*, post office and two *sarais*. Gurgáon is well known for the excellence of its spring-water and the salubrity of its climate.

Gurgáon. village.

The village of Gurgáon-Masáni, situated about a mile away, is worthy of mention only as the site of a temple of Sítla, the goddess of small-pox, which is held in great repute throughout this part of the country, and is visited by pilgrims to the number of fifty or sixty thousand annually. The offerings, which amount often to Rs. 20,000, were formerly appropriated by the Begam Samrú, but now are a perquisite of the proprietary body of Gurgáon village. Further information about the Masáni fair is given in Chapter I, Section C.

Sohna.

Sohna is a thriving town, prettily situated in a well-wooded country, close under the hills, on the main road from Gurgáon to Alwar, 15 miles from the former place. Latitude 28° 14′ north; longitude 77° 7′ east. The streets are mostly narrow and tortuous, but picturesque and well paved with flag-stones. An old ruined

CHAP. IV. Places of interest. Sohna.

mosque has been converted into a rest-house, and is prettily situated and surrounded with trees. The other public buildings are the school, dispensary, police station, and post office. In the rainy season a large lake is formed above the town by a dam, which holds back the water of a hill stream, constructed for irrigation purposes. A large fort on the brow of the hill, overhanging the town, was constructed by the Játs of Bhartpur, who took possession of the town after Bahádar Singh of Ghasera was defeated and killed by Súraj Mal. It was still unfinished when the British occupation began, and is now in ruins. The town is said to derive its name from the gold-dust which was anciently, and is still in smaller quantities, found after heavy rain in the beds of the neighbouring torrents. There is also a formation of plumbago in the hill behind the town, but not sufficiently pure to have any commercial value. The town is of considerable antiquity, and has been occupied in succession by three different races, the Kambohs, Khánzádas, and Rájputs, traces of whom still exist in the extensive ruins by which the town is surrounded. The Kamboh settlement lay to the west of the present town, and the site is still marked by extensive ruins and by two fine tombs, now called the Black and Red Domes, from the colour of the material. Tradition attributes their expulsion to the Nawáb Kutab Khán, Khánzádah, who came with an army from Indor near Nuh, and slaughtered the Kambohs, about 1570 A. D. They built a town further to the east, but in their turn were expelled in 1620 A. D. by the Sisodia (Raghúbansi) Rájpúts of Jálandhar, who migrated in obedience to a warning voice of their patron saint, who appeared in a dream and indicated Sohna as the place where he wished them to settle. They first settled at Punchgarh, two miles to the north, but after a great victory over the Khánzádas their Rája, Sáwan Singh, founded the present town. Towards the end of the last century the Játs of Bhartpur took possession when Súraj Mal killed Ráo Bahádur Singh of Ghasera, and retained it for one year after the British occupation in 1803, when it was given in *jágír* by Sir David Ochterlony to Faizulla Beg Khán, and then in farm to Ráo Tej Singh of Rewári, who held it till 1808-9. In 1857 the old fort was garrisoned by the Rájpút inhabitants, and held against some thousands of Meo freebooters.

Sohna is especially remarkable for its hot spring, situated in the town and close to the hill, which there forms an almost perpendicular wall of rock. The water is strongly impregnated with sulphurous acid, which, however, evaporates very rapidly. The temperature varies from 115° to 125° Fahr. The spring is covered with a domed building and surrounded by large cisterns and rest-houses, built from time to time by the princes of Gualior and Bhartpur. The cisterns are crowded with bathers all day long and with women during the night, as the waters are considered a cure for various diseases, and bathing to be generally healthful.

CHAP. IV. Places of interest. Sohna.

It is admittedly of great value in cases of rheumatism and gout and for skin diseases. Reference has already been made to the spring in Chapter II, Section D.

The springs would be much resorted to if their value and curative properties were more generally known. The following story of the discovery of the spring was told by the representative of the oldest Rájpút family. A *faqír* named Rakishu, who dwelt on a rocky plain at the base of the hills, hollowed out a small basin to hold water. One day a Banjára trader, Chattar Bhoj, arrived with 100,000 laden bullocks weary and thirsty, besought the *faqír* to give his cattle drink, and promised him a great reward in return. The *faqír* bade him drink and by the blessing of God man and beast would be satisfied. The 100,000 cattle drank, and the water did not fail until the thirst of all had been quenched. Chattar Bhoj sold his merchandize, and presented the whole profit of the expedition to the *faqír*, who determined to devote the money to the construction of an enormous tank; but no sooner had the first piece of rock been removed than hot water began to well up, and has flowed without intermission ever since. The stream has never been known to fail even in the driest weather. The oldest of the present cisterns is attributed to the *faqír's* time, 263 years ago.

Farukhnagar.

The town of Farukhnagar is situated in the midst of a sandy sterile tract to the north-west of the Gurgáon district, near the border of Rohtak, 1½ miles from the terminus of a branch of the Rájpútána-Málwa State Railway, constructed for the export of salt, which was formerly made in large quantities. Latitude 28°25′ north, longitude 76°15′30″ east.

The town is octagonal in shape, and surrounded with a high wall with four gates, commenced by Dalel Khán, commonly known as Faujdár Khán, the Biloch founder of the town, and finished by the Játs during their occupation. There are two broad *bazárs*, running at right angles to one another, well paved and drained, and flanked with good shops. The other streets and courts are narrow and crooked. The new houses are all of mud and thatch, and the old ones of stone or brick, now in a state of complete dilapidation. The town bears altogether the appearance of general decay. The trade was once considerable, but since the extension of railway communication has cheapened the superior salt made at Sámbhar, it has been on the decline, and will ultimately collapse altogether. The chief buildings are the Delhi Gate, built by Faujdár Khán; the Shísh Mahal or Nawáb's palace, begun by him and finished by his son, in which are now located the school, police station, and post office; a fine mosque erected in the time of Faujdár Khán; a large octagonal well (*báoli*) with stone staircases made during the Játs occupancy; a dispensary, and rest-house. The water of the wells is brackish, but the climate is healthy.

CHAP. IV.
Places of interest.
Farukhnagar

A colony of Biloches, now settled in the neighbourhood, are said to have come from their home beyond the Indus in the time of the Ghori dynasty, but the particulars and reason of their migration are lost in obscurity. They acquired the village of Khurrampur several centuries ago, and one of the *zamindárs* of this village, Dalel Khán, having attracted the notice of the Emperor Farrukhsiar by his zeal and ability, was made Governor of the district with the title of Faujdár Khán, by which name he is generally known. He farmed the Hánsi-Hissár tract for 1½ crores of rupees, and acquired extensive proprietary rights. In 1713 A.D. this Faujdár Khán obtained a grant of land, and laid the foundation of a fort and city, which he called Farukhnagar, after the name of his master. He built the Delhi Gate, and began the walls, and induced colonists from the surrounding villages to come and settle in his town. He ruled for 30 years, and was succeeded by his son, Kámgár Khán, who after 14 years' rule was succeeded by his son Múse Khán. In 1757 Múse Khán was defeated and taken prisoner by the Játs of Bhartpur under Súraj Mal, who ruled the place for 12 years. After Súraj Mal's death, Múse Khán escaped; and having collected a force at Bahádargarh, expelled the Játs, and assumed the government, but was himself killed in battle at Rohtak in 1785. His grandson, Muzaffar Khán, followed him and ruled for 25 years, and was confirmed in his possessions and dignities by Lord Lake, when the British supremacy began, and the family reigned till 1857 when Ahmad Ali Khán was hanged for participation in the rebellion; and Farukhnagar, with one other village, was given in *jágír* at a fixed quit rent to Captain Tafazul Husain as a reward for good service in Central India, and is still held by his son, Sarájuddin Haidar, who holds the rank of Honorary Magistrate.

Palwal

The town of Palwal, the second largest in the Gurgáon district, is situated in the plain country stretching from the Mewát hills to the Jamna on the trunk road from Delhi to Mathra, 38 miles from the former place and 30 south-east of Gurgáon.

Its origin is lost in antiquity, and Hindu pandits identify it with the Apelava of the Mahábhárata, part of the Pandawa kingdom of Indraprastha, and tradition associates with the same period the high mound of the old site of Aharwán, a village a few miles to the south-west. It is said to have lain in a state of decay for a long period, and then to have been restored by Vicramaditya some 1,900 years ago. The oldest part covers a high mound formed by the accumulated *débris* of many centuries; but of late years habitations and streets have taken up part of the plain below. During Mughal times it was without a history; but on the downfall of the empire, it was given with the surrounding territory in *jágír* to General Duboigne, and after the conquest by Lord Lake, to Mur

taza Khán of Delhi for a few years, after which it came under direct British rule.

The grain market occupies a large square with facilities for storing and exposing grain, and the principal streets are well-paved with stone flags, or brick, and drained. A large *sarai*, in the middle of the town, bears traces of former importance.

Hodal.

Hodal is a small town on the trunk road from Delhi to Mathra, near the southern border of the district, 54 miles from Delhi, 36 from Mathra, and 45 south-east of Gurgáon. Under the Marahtás it formed part of General Duboigne's *jágír*, and after their conquest, in 1803, was given in *jágír* to Muhammad Khán Afrídi on whose death, in 1813, it came under direct British rule. The oldest part of the town is on a hill formed by the *débris* of still older habitations. Súraj Mal of Bhartpur was connected by marriage with the Játs of Hodal, and in his time several large and magnificent houses were erected; but the buildings are now all in ruins, and inhabited only by colonies of monkeys, except a beautiful square tank surrounded on all sides with staircases of stone, and some kiosks and temples on the bank. A fine old *sarai*, a *báoli*, and a masonry tank of older date, are in ruins. About half-a-mile from the town is a tank and copse called Pando Ban, with the shrine of Rádha Kishan, held in great repute by the Hindus of the neighbouring districts and visited by crowds of pilgrims, but the buildings are of the meanest description.

Fírozpur-Jhirka.

Fírozpur is commonly known as Fírozpur-Jhirka (*jhir*, a spring, from a small perennial stream which issues from a number of fissures in the rocks bordering the road through a pass in the Mewát hills which leads from Fírozpur *viá* Tijára to Rewári. It is spoken of in the old histories as *jhár* or *jhir*. It is the head-quarters of the southern *tahsil* of the Gurgáon district, is situated in a fertile valley watered by the Landoha stream between two ranges of hills five miles apart, on the main road from Gurgáon to Alwar, 48 miles south of the former and 25 north of the latter. It lies in latitude 27° 46′ 30″ north; longitude 76° 59′ 30″ east.

The town is said to have been founded by the Emperor Fíroz Sháh as a military post for overawing the neighbouring tribes, and the remains of the old town called Dhúnd still exist, to the north of the present site, with many ruined tombs and shrines, while the descendants of the camp-followers are still to be found among the inhabitants. The oldest part of the present town is rectangular in shape and surrounded by a high wall, but one-half of the place now lies outside towards the east. The main *bazárs*, running at right angles to one another, are unusually good for a small town, broad, well-drained, neatly paved with flags, and ornamented with trees. The *tahsil*, a pretty mosque built by Ahmad Bakhsh Khán, a modern Saráogi temple, a town hall, school, and rest-house, form the principal public buildings.

CHAP. IV.
Places of interest.
Firozpur-Jhirka.

Iron is found in the adjacent hills, and remains still exist of smelting furnaces used in the time of Ahmad Bakhsh Khán, but when the hills were denuded of timber, the cost of fuel rendered the industry unremunerative.

At the time of the Marahtás' supremacy Fírozpur belonged to Mr. John Baptist. In 1803 Lord Lake found Ahmad Bakhsh Khán in possession, and confirmed him in the *jágir*. His son, Shams-ud-din, was hanged in 1836, for compassing the murder of Mr. W. Fraser, Commissioner of Delhi, and Fírozpur has since been under direct British rule. A picturesque gorge in the hills, two miles distant through which runs the road to Tijára, is mentioned in Bábar's Autobiography as a beautiful spot, and still maintains its reputation. In it is the "Temple of the Spring," which is visited annually by thousands of Hindús.

Núh.

Núh is a small town, and the headquarters of the *tahsíl* of the same name, situated in latitude 28° 2′ north, and longitude 77° 2′ east, 28 miles south of Gurgáon on the road to Alwar. Until the time of Ráo Bahádur Singh of Ghasera, noticed in Chapter I, Section B, it was a place of no importance and it was chiefly the trade in the salt manufactured in neighbouring villages which ever raised it above the rank of an ordinary agricultural village, and since the manufacture was stopped by the development of the Sámbhar Lake source of production, and the extension of Railways, the town has declined rapidly. There is a good market place where grain is collected and stored, but the streets are narrow and straggling, and the dwelling-houses mostly mud hovels.

The public buildings are a *tahsil*, school, rest-house, dispensary, and post-office. To the west of the town is a fine masonry tank of red sandstone, with a *chatri* adorned with beautiful floral designs in *alto relievo*, built some eighty years ago by a resident merchant.

PUNJAB

DISTRICT GAZETTEERS,

VOLUME V A.

DELHI DISTRICT,

WITH MAPS.

1912.

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PREFACE.

The first Gazetteer of the Delhi District was published in 1883-4. In his preface the Editor noted that " the great mass of the text has been taken almost, if not quite, verbally from Mr. Maconachie's Settlement Report of the District."

In those days District Gazetteers were in their infancy and Settlement Reports were expected to contain a large amount of information which had but an indirect bearing on the Settlement. The progress of an administration has now determined that Settlement Reports are to be merely reports showing to Government what work the Settlement Officer and his Establishment have done, and that all other matter of general public interest should be relegated to the Gazetteer. The Punjab Government has laid down very definite directions as to how Gazetteers are to be compiled and has placed the burden of their compilation on the Settlement Officer as a special duty.

2. In accordance with the instructions, I, as Settlement Officer, revised the Gazetteer in the year 1910, but I advised Government to delay the issue because there was to be a new Census in 1911 and it seemed advisable to await the new Returns of population which would affect so largely the matter contained in Chapter I, Section C. It was fortunate that Government agreed, for the Imperial announcement on December 12th, 1911, creating Delhi the Capital of India caused ultimately the dismemberment of the Delhi District on October 1st, 1912.

Accordingly this Gazetteer has been prepared to show the state of the old Delhi District of the Punjab Province as it existed at the time when the new Province of Delhi was constituted.

3. Much of Chapter I, Section B. (History) and Section C. (Population) have been reprinted after checking from the old Gazetteer: some of Chapter II, Section E. (Arts and Manufactures) has been similarly reprinted; but the rest of the Gazetteer is almost entirely new. In each case information was collected from the Local Officials who were in the best position to supply it.

On the receipt of the 1911 Census figures, Mr. J. F. Mitchell, I. C. S., Assistant Commissioner, took up the work and brought it up to pate. I am much indebted to him for the trouble which he took.

H. C. BEADON,

Deputy Commissioner.

CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

CHAP. I, A.

Physical Aspects.

Name.

The district takes its name from the important city of worldwide repute within its limits. Though the city is supposed to date from the 15th century B. C. and to have flourished subsequently under various names, it was not till the first century B. C. that the name Dilli is first met with. The true derivation of the name is lost in the clouds of antiquity, but it is generally supposed that it was named after Rajah Dhilu from which the corruptions Dilli, Dehli, and finally Delhi were evolved. The vernacular spelling is still Dehli.

Constitution and Boundaries.

The district of Delhi which forms a part of the provincial division of that name is a strip of country on the right bank of the river Jamna. The city of Delhi, which is conspicuously marked on any map of India, overlooks the river at a point somewhat to the south of the middle, of the district with a geographical position given as latitude about 28° 39' north and longitude about 77° 13' east. The district is sub-divided into the three tahsíls Sonepat, Delhi, and Ballabgarh counting from the north. The greatest length is about 76 miles and the average breadth 18 miles, though in one place (just south of the city) the width expands to as much as 26 miles. The total area is about 1,250 square miles, but varies according to what channels of the Jamna are for the nonce accepted as the deep stream.

It contains two towns of more than 10,000 inhabitants *viz.* :—

Population according to Census of	1881.	1891.	1901.	1911.
Delhi City	173,393	192,579	208,575	232,837
Sonepat	13,077	12,611	12,990	12,014

The administrative headquarters are at the modern city of Delhi (Sháhjáhánábád) which lies on the right bank of the Jamna at about the centre of the district, and is about 700 feet above the sea level. The district stands 30th in order of area and 17th in order of population among the districts of the province. The development of Delhi city during the last few years has been most marked.

Physical Features.

With the exception of the Jamna river on the east, which is the provincial boundary with the United Provinces' districts of Meerut and Bulandshahr, the district boundaries follow no natural features, having been formed for convenience of administration. The district marches to the north with the Karnal

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district (tahsíl Panipat), to the west with the Rohtak district (tahsíls Gohána and Jhajjar) and with the Gurgáon tahsíl of the district of that name, and to the south with the Palwal tahsil also of the Gurgáon district.

The conformation of the country is decidedly interesting. As is evidenced by the direction of the Jamná, the general slope of the district is from north to south: beginning from the North Western Jamna Canal passes down a barely perceptible watershed irrigating the gentle slopes on either side: to the east the drainage passes into the Jamná, and to the west passes by natural depressions southwards, to find a resting place in the Najafgarh Jhil. Just north of the city the Delhi Ridge of historic memory, the culminating spur of the Mewát branch of the Aravelli hills, forms an insuperable bar to the would-be line of drainage: this range forms a fresh watershed, so that the normal drainage on the right bank of the river passes at Delhi as it were into a new series. Again a canal, in this case the Agra Canal with its head works at Okhla, passes down the local watershed and the conformation as described in the north is reproduced. The tract thus described though exhibiting none of the beauties of mountainous districts, possesses a considerable diversity of physical feature, and in parts is not wanting in picturesqueness which it owes to the hills and to the river. The former, skirting the present city on the north-west and west, stretch away nearly due south to Mahrauli: before reaching this place, however, they branch out into two halves, one going full south the other sweeping round in a curve to the south-east to Arangpur, whence again it turns south-west and, uniting with the other branch below Bhāti, holds on southward to Kot, and so out of the district into Gurgaon. But though the main direction may thus be described, there are here and there irregularly shaped spurs which break the continuity of the range, and at the same time greatly extend its area. The irregular oval enclosed by the branching halves above spoken of is really a plateau of a light sandy soil, lying high and generally dry, but with a very useful slope to the south. Here in different places are earthwork dams aggregating several miles in length, made to catch the drainage. The hills of Delhi though not attractive in themselves, give a pleasant view across the Jamna, and in clear weather allow, it is said, even a glimpse of the Himalayas. Their surface is generally bare, supporting little or no vegetation save a stunted *kikar (Acacia arabica)* or *karíl (Capparis aphylla)* or the small bush of the *ber* (*Zizyphus nummularia*) which with its prickly thorn is so inhospitable to the pedestrian. The surface of the ground is sprinkled with thin laminæ of mica which shine in the sunlight like gold. The stone, which juts up from the ground here and there, is hard and often sharp-edged. Water of course lies very deep, and irrigation by well is almost everywhere impracticable. A moderate pasture is obtained by flocks of sheep and goats herded by Gujar boys. The highest point of the range

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probably is near Bháti—1,045 feet above the sea and 360 above the Jamná Railway Bridge at Delhi.

The hills divide the district into two parts: the northern, which is the larger, is also the more fertile and more populous. Without going minutely into details which will with more advantage be treated of in describing the various assessment circles, it may be said that this larger half of the district consists of three parts—the Khadar or riverain of the Jamna, the Bangar or level main land, and the Dabar or lowland subject to floods. The Khadar lies rather low, has a light sandy soil, and easy irrigation from wells. The Bangar is higher and by nature drier: the Western Jamna Canal however traverses its whole length and affords satisfactory irrigation to a tract which before the realignment was being seriously damaged by *shor*. The Bangar, too, is traversed by the Delhi-Umballa-Kalka Railway with four stations at Ganaur, Sonepat, Narela and Badli and in the extreme south there is the Nangloi station on the Southern Punjab Railway. The Grand Trunk Road passes through the edge of the Khadar close to the Bangar boundary.

The Dabar lies to the west of the hills and consists of the low basin which is the receptacle for drainage from the hills and parts of the neighbouring districts of Gurgaon and Rohtak. In years of good rain an area of 20 square miles is flooded, the Najafgarh escape channel carrying off to the Jamna water, which if held up would flood an even larger area. Thirty years ago the floods extended to as much as 80 square miles but, owing to the diversion of the Sahibi Naddi and the silting up of tributary depressions, the flooded area has been much reduced; still in the main *Jhil* depression on the Gurgaon border there is generally some 5 square miles of *Jhil* during the cold weather. The eastern part of the Dabar is traversed by the Rajputana-Malwa narrow guage line with one station at Palam.

As is well known, modern Delhi is just to the south of the Ridge, and the ruins of the former cities extend southwards for eleven miles to Mahrauli. There can be little doubt that the Moghal Emperors chose the locality for the two important reasons that building stone could be easily obtained from an inexhaustible source and that the Ridge prevented any possibility of erosion by the Jamna.

The country immediately south of Delhi as far as Mahrauli, Tughlakabad, and Molarband is rocky and undulating. This and the picturesque ruins abounding almost everywhere give the scene an interest not often found in the plains of India. Beyond this again to the south the country lying between the hills to the west and the Khadar already described on the east, becomes flatter and more open, and so fit for the passage down the eastern side of its length of the Agra Canal, which keeps an almost perfectly straight course at a low level down into the Palwal tahsil.

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Parallel with it, roughly speaking, is the metalled road to Agra which passes through Ballabgarh at a distance of twenty-three miles from Delhi. The soil of this part is mostly a light sandy loam which under good hands is fairly productive. The country between the Agra Road and the hills to the west, begins to get level a few miles below Badarpur; it is mostly sandy, bearing the detritus from the hill slopes, and in the rainy months is marshy and in places flooded: the passage of the water is toward the south where it debouches at the top of the Palwal tahsil.

The Jamna River.

The division of the Khadar and Bangar was doubtless caused by the erratic wandering of the Jamna from its ancient bed. The river enters the district at a height of some 710 feet, and leaves it at about 630 feet above the level of the sea, with a course within the Delhi limits of rather over 90 miles, and an average fall of between 10 and 11 inches to the mile. The general direction is nearly due south. In the floods of the rainy season the river has a considerable breadth, swelling in places to several miles, with a maximum depth of some 25 feet. In the cold weather its normal depth is said to be four feet only; the stream is only sufficient to supply the three canals which draw from it (the Eastern and the Western Jamna, and the Agra Canal) and is then fordable in many places. The banks of the river are generally low, and the bed sandy, but there is said to be a bed of firm rock under the site of the Agra Canal weir at Okhla.

Religious reverence is due to the Jamna from the Hindu, though in a less degree than to the Ganges. It passes close under the Fort at Delhi, and it must always have rounded the eastern point of the rocky "Ridge" at Wazirabad: but in the northern part of the district it appears formerly to have had a course much to the west of that which it holds at present. The drainage channel, called the Budhi *nala* which comes down under the very doors of Sonepat, would seem by the conformation of the country to have been the old bed of the Jamna and this is supported by strong and general tradition. The course of the Budhi marks off the division of the country into Khadar and Bangar. The Khadar, which, as might be supposed, lies low, may be defined as the soil which at some time or other lay either under the river or to the east of it: an interesting evidence of this is the elongated slip-like shapes of most of the eastern Bangar villages: they evidently abutted on the river and part of their areas is made up of the Khadar land deserted by it. But east of this again the land is slightly higher, also favouring the theory of a sudden change to the east. The Bangar in old times lay immediately to the west of the stream, and the ascent of the old bank is in most places plainly visible. How or when the river changed its course is not known; but there seems some probability that the change was a violent rather than a gradual one. The physical conformation above alluded to favours this; while some countenance is also given to it by the fact that the

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shapes of the village areas in the Khadar do not at all suggest a gradually elongating boundary as would probably be the case had the river gradually receded. Nor is the latter supposition rendered likely by the circumstances, so far as known, of the origin of those villages. It may at any rate be considered certain that the river once flowed beneath the walls of Sonepat, and down south by Narela, to somewhere near Azadpur on the Grand Trunk Road near Delhi, where, beginning to feel the influence of the hills, it must have turned sharply to the east. Below Delhi its course seems to have been in the same way immediately east of the Bangar bank. This, in the immediate vicinity of the city, abuts almost directly on the stream where it now runs; the soil is hard, high, and in many places rocky. The Khadar after re-appearing in the fertile low lands of Indarpat and Ghiyaspur, is again cut off at Okhla, where the Bangar bank juts boldly forward giving an advantageous site for the head of the Agra Canal. For some few miles below this the ground continues the same, but then the old river would seem to have taken again a more westerly course than the present—to have passed close by the ancient village Tilpat: then turning again south-east along a *nala* still visible, to have rounded closely the high bank on which the Khadar-Bangar villages in this part mostly stand. From Gharora to Chansa this line is very conspicuous. The Khadar south of Delhi is thus a very narrow slip of country sometimes only a single village in breadth.

Northern Drainage.

The drainage of the northern part of the district can be best described by assuming the Western Jamna Canal as the dividing line between two separate systems.

Taking the west bank tract first, it may be said that there are two main drainage works ministering to the Sonepat and Delhi villages on the western side, the first (*a*) commencing above the point where the Rohtak and Bhalaut *Rajbahas* take off just below Sirdhana Chowki, and the second (*b*) commencing at Teori and Muhammadpur below this particular point. The system (*a*) hardly interests this district at all, as there are only some six Sonepat villages above the point in question, but it is worthy of note because after keeping north of the Rohtak *Rajbaha*, passing by Gohana and circling round to the west of Rohtak, this system, under the name of main drain No. 8, comes down south to the west of Dujana and of Jhajjar, until, turning sharply to the east below Jhajjar, it gets into a natural channel which conducts it to the Najafgarh *Jhil*. The point of eventual destination of the two systems is very much the same, as the system (*b*) drains into the Najafgarh *Jhil* Escape Channel a little above Hashtsal, taking thereby a fairly direct route compared with the tremendous circumlocution of main drain No. 8. It is system (*b*) which drains all, or almost all, of the Sonepat and Delhi villages on the west side of the canal, by the help of the Najafgarh *Jhil* Drain. This system, starting as the Teori and Muhammadpur Drains,

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become the Teori Drain, then the West Juan Drain, which, after picking up several other drains, runs round Kharkhanda to Bahadurgarh where it joins the Upper Mangashpur Drain; and the two, united under the name of the Mangashpur Drain, flows from Bahadurgarh into the Najafgarh *Jhil* Drain near Hashtsal.

The Upper Mangashpur Drain is one which having picked up all the smaller drains from the villages between Rohat and Mangashpur (in Sonepat), runs down, receiving other drains from between the branches (of the Bawana) *Rajbaha*, to Bahadurgarh as above stated. Into the Mangashpur Drain near Bahadurgarh runs a Madanpur Drain from the village of that name; and the only other drain worthy of mention on this side of the canal is the Nangloi Drain, which flows from near Gangatoli Chowki to Nangloi Railway Station, crossing the Railway and getting into the Najafgarh *Jhil* Drain about two miles below Hashtsal. Whatever difficulty there may be over details, therefore, the main lines of drainage on the west side are easily understood, consisting as they do of tributaries trained into the Najafgarh Jhil Drain, which underflowing the overway for the canal at Pul Chaddar, itself discharges into the river at the point where ridge terminates on the river bank at Wazirabad.

As to the drainage of the villages on the eastern bank the Drain No. 6 plays a very prominent part all the way down. A Drain, starting at Naraina in the Panipat tahsil on the west bank of the canal, is let across the canal a little above Ahulana, and skirting Ahulana to the east joins the Budhi Jamna (which comes down in a meandering line from Panipat) at Kheri Gujar and disappears into it. The Budhi Jamna carries the drainage on southwards some six miles to Bhogipur, where it receives the Shekhpura Drain into its west bank. From Bhogipur an artificial channel, here called Drain No. 6 (which is however only the Budhi Jamna cleared out), carries the drainage on to Sonepat, after receiving into its west bank the Mahra Drain from Kailana and Mahra. Skirting Sonepat town to the east the drain continues due south to the lands of Jagdishpur, Ladpur, and Chattera Bahadurpur, where it receives from across the canal the East Juan Drain and Chattera Branch Drain. From Chattera Bahadurpur the drain (still called No. 6) following roughly the run of the high bank of the river and presumably the old bed of the Budhi Jamna, runs on to Kundli and through Narela, Singhu, Hamidpur and other villages into the Bawana Escape Channel by Kadipur. This Bawana Escape Channel takes off from the canal a little above Gangatoli Chowki and runs south-east to Kadipur. Drain No. 6 now loses its identity in the Bawana Escape, which after picking up the Wazirpur Drain (let through the canal from Wazirpur lands on the east of it) joins the Najafgarh *Jhil* Drain near its outlet to the river at Wazirabad. The drainage system on the eastern side of the canal is therefore as easily intelligible as that on the western side, the Najafgarh *Jhil* Drain playing a prominent part of recep-

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tivity in both cases. Briefly, this eastern drainage means the canalisation for drainage purposes of the Budhi Jamna, after making it take a number of tributary drains either originating on the east side of the canal or trained across (by underflow) from the west side of the canal: and the turning of it into the Bawana Escape so as to reach the river proper. The Budhi Jamna seems to be marked (physically speaking) in the Pánipat tahsil and in the northern part of Sonepat tahsil much more definitely than lower down: for there it seems to work as a drain naturally without artificial clearance. It gives off into the river at different places down its course, the most notable outlet perhaps being that which joins the Jamna near Jakhauli after passing through Kheri Taga, Murthal and Kheora, and in fact draining the northern half of the Sonepat Khadar.

The Najafgarh Jhil.

Thus we are brought by natural steps to describe the Najafgarh basin into which falls not only the drainage of the district on the west of the canal but also two other streams of importance: the one is the depression by which the drainage of part of the Rohtak district joins this district at Mundela Kalan and passing Ujwah and Pindwala joins the main *jhil* at Chaola: the other is the Sahibi *Nala* which passes through the Gurgáon district having its head waters far off in Alwar. The main *jhil* receives, too, a few petty streams from the local hills. The area which drains into this Najafgarh *Jhil* is estimated at some 3,000 square miles: in years gone by an area of more than 80 square miles has been known to be submerged by the floods, but for various reasons such extensive flooding no longer takes place. As may be imagined the volume of water was more than the soil could absorb and was the cause of much sickness and fever; so it was determined to cut a channel, now known as the *Jhil* Drain, to run the surplus water into the Jamna. This work was carried out in 1838 under the direction of Captain (afterwards Sir Henry) David. This drain begins about Chaola where it is little more than a petty ditch and passes *via* Kakraula, Hashtsal and Basai, by a deep cut through the high lying Bangar into the Jamna at Wazirabad. The result of this work is that the water is drawn off too quickly for floods to be extensive, but, by means of regulators fixed in the channel, it is possible to flood an area of twenty square miles and to draw off the water in time for cultivation.

Southern Drainage Lines.

The drainage of the southern part is simple. There are three main outlets for the north Ballabgarh drainage, in its rush down eastward from the hills to the river-the Bárapulá, Tekhand and Bhuriyá *naddís*. The general flow of these water courses which is too violent in flood to be of much use in irrigation, is to the east, but here and there, owing to local peculiarities of soil, their course is changed, and they go sometimes east, sometimes south. The Bárapula drains the slopes of the hilly villages north-east of Mahraulí and crossing the Agra road under a fine bridge

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(from the number of arches of which it takes its name), runs into the Khadar just south of Humayun's tomb. The Tekhand *naddí* drains the lands west of Mahrauli, crosses the road about four miles below the Bárapula, runs over the canal by a super-passage 2½ miles below Okhla, and then runs southward into the river. The Tekhand *nálá* receives one tributary close to the superpassage in the shape of the Arangpur *nálá* which passes under the railway and road close to the Badarpúr District Bungalow. The Bhiuryá *naddí* drains the whole of the hills lying in the vicinity of Arangpùr to its south-west and south. It is larger than the Tekhand *nálá* and in flood it was sometimes violent enough to stop the passage of travellers at the point where it crosses the Mathra Road, before it was bridged. The south Ballabgarh drainage runs more decisively south-east. The torrents and drainage channels on the part beginning from the north are as follows:—

(1). There is a small channel issuing from the hills, south of the village Meolá Máhárájpúr, which comes down on to the low ground of Fatehpur Chandílá.

(2). A much larger stream, called the Parsaun, comes down from the Badkhal hill on the same low ground in Fatehpúr Chandílá, a little to the south of the other. The water is held up by the Badkhal band but surplus water can cross the Agra Railway Line and Road under the bridges and fill the tank at Farídábád.

(3). Another stream comes down from the hills on the confines of Bhánkrí and Pálí on to the Dabuá lowlands, then through, Gházípur and Nanglá Gùjrán, touching the south-west corner of Sáran and falls into Gaunchhi *dáhar*. When in heavy flood it does not stop there but passes on to Shamápur. It has two minor tributaries, the one the Bhandwánbáj and the other the Pálí *nálá* which help to swell the volume of the torrent.

(4). A large *nálá* comes down from the hills near the Kotra Mahabatábád, the waters of which used to pass through Sarurpur, Mádalpur, etc., and help to swamp Kabúlpur Bángar: but this water is now held up by the Pákal *band*.

(5). The great Mángar *nálá*, too, sweeps past Dhauj and on to Kabúlpur Bángar, its torrent was very violent and was causing great damage, especially to the village of Tíkrí Kalan. A great embankment has been recently built at Dhauj which will probably prove a valuable conservative factor.

(6). The most southern stream is that which debouches from the hills at the village of Kot: in its course it has passed through the villages of Alampur, Sirohi, etc., and out into the marsh at Sarmatla in the

Palwal tahsil. This *nálá*, too, has been recently blocked by a strong *band* to save the lower reaches from the damage caused by torrents.

There are no perennial streams, however, except in the rainy season; the effects are seen only in the undulating character of the ground, here and there cut into more clearly marked channels, the permanent moisture of the lower lands, and, in a few villages, a pool of standing water which though in dry seasons disappears altogether, in wet ones swells into a *jhíl* or marsh of considerable size. As instanced above, the Agra Canal has materially altered the drainage of the east half of the Ballabgarh tahsíl. There is now no room for any considerable length of drainage flow on that side. There is an escape dug from the canal south of Tilpat opposite the place where the water of the Bhuriya *naddi* comes in, and this meanders on in a slimy *shor*-mixed stream through the low Khádar north of Bhopáni on toward Kabúlpur Kalan, where it joins the river. The want of drainage here is shown in the prevalence of *shor*, which more or less affects all the land lying in this neighbourhood.

The Western Jamna Canal.

The Western Jamna Canal has for many years been a factor of enormous power in determining the condition of the zamíndár in a large and densely populated portion of the district. It appears that the Delhi branch is a work of considerable antiquity, certainly some centuries old, and the tradition of the country-side says that after copious and long continued irrigation, the Bángar chak of the district became ruined with *reh*, that the canal was given up, and people took to wells, or to dependence on the rain-fall to nourish their crops. About the year 1815 the canal water was re-introduced. In an official document of the time it was noted that several persons were ready to contract to do the excavation and clearing work necessary for this purpose, but, a "work so dignified, so popular, and so beneficial, should not fall to the share of any but the Government." It was estimated that one lakh yearly for three years would cover the expenses of the scheme, the result of which, it was hoped, would be to bring under cultivation "vast tracts now deserted." Lieutenant Blaine, the officer incharge of the work, was called away to the field by the Goorkha war; but operations must have been pushed on without great delay, for in 1819 the canal was running. After this no information is available before 1838, when a systematic clearance was made, and once again before the Mutiny. At the Regular Settlement in 1842 little damage from water logging seems to have been noticed or even apprehended, but in 1856 remissions for *shor* began, and others were made in 1858, since when till about 1890, the subject was one of constant anxiety to all officers acquainted with the state of the case.

The matter was taken up during the settlement operations of the seventies by Mr. Maconachie whose efforts resulted in a

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realignment of the canal by which irrigation has been brought to the highlying land and cut off from the depressions which were terribly water-logged. The original canal was constructed and aligned at a time when canal principles were not fully understood, so that, instead of running down a ridge, the main channel ran down a valley: by the realignment, the canal now passes down the main Bangar ridge, but of course crosses the heads of natural depressions to prevent deviations from the straight: in such localities drains are passed under the canal as noted in the foregoing remarks about the drainage. The effect of the realignment, which was finished in 1866, has been very marked, water-logged villages having prospered both in health and wealth. From the main canal take out many *rajbahas* numbered, as a rule, according to the order of their construction and named after the tail village to which they lead or the head village in which their headworks are situate. (See Chapter II A.)

Around the city of Delhi the canal affords irrigation to numerous orchards and vegetable gardens, and its lowest reach, which is held up by a regulator, is the recognised resort of the *dhobis* and urchins of the Sadr Bazar. Eventually surplus water is passed down a channel which connects with the Agra Canal at Jasola, but there is seldom sufficient water to reach so far.

The Agra Canal.

The Agra Canal takes out of the Jumna at Okhla about 8 miles below Delhi: a tablet at the interesting headworks explains that the canal was opened by Sir William Muir, Lieutenant-Governor of the North-Western Provinces, in 1874. The canal passes straight down through the Ballabgarh Bángar into the Palwal Tahsil and thence into the United Provinces. It was constructed at the expense of the United Provinces Government for irrigation in that province, so the managing staff do not belong to the Punjab services: there is little irrigation in this district—about 600 acres all told. The only important features are the protective *bands* at the headworks, the super-passage of the Tekhand stream at Ali, and the syphon by which the Bhuriyá torrent is allowed to pass towards the Jamna: the pressure of this last-named torrent is so strong that, as a precautionary measure, the canal authorities have to keep at the critical times as much as nine feet of water in the canal over the tunnel.

Geology.

This district being a small one and mostly an alluvial plain the geological interest is naturally focussed on the hill tract. An account of the Geology of the Aravelli region is to be found in Volume XIV, part 4 of the record of the Geological Survey of India.

"The greater part of the district lies on the alluvium, but the small hills and ridges at and to the south of Delhi consist of outliers of Alwar quartzite belonging to the Delhi system of the Transition group of Peninsular India. The ridge at Delhi is composed of the same rock."—(Hayden).

The noticeable minerals of the district, so far as known, are stone, crystal, *kankar* and chalk ; though it is said the quartz-like formation of the hills renders the existence of gold not impossible, and the known presence of crystal at Arangpúr has been alluded to as favouring the probability. The quartz-like kind of stone is hard, and not easily worked, except for uses not requiring a delicate shape. It is seen at its best in many of the old buildings round Delhi, where it fitly harmonises with the sombre dignity of the Pathan style, and is now used regularly for buildings of all kinds: the Ridge itself is now scored with quarries. There is also a sand-stone found in the hi ls near Ballabgarh, which is soft and looks handsome when worked up: the Raja's palace, now the Tahsil at Ballabgarh, shows some very pretty pieces of this work in pillars and arches.

The only place where crystal has been brought to the surface is in the limits of Arangpúr, a hill village about ten miles south of Delhi. A mine here was first started, it is said, a hundred years ago by the Rajah of Ballabgarh who went to considerable expense in digging out and sending for sale a supply of the mineral. Most of the pieces, however, were small octagonal blocks of no great commercial value, and after this one attempt the Raja gave up the enterprise and closed the mine. After the Mutiny, a Khatri of Delhi took a contract for working it, but, after spending some Rs. 1,500 in trying to find the crystal, gave up the attempt and his contract also. The locality of the mine is rather inaccessible; it lies to the south-west of the village, at a considerable distance from the main road. Dr. Thompson, in his report on rock crystal mines, says that " the crystal does not occur in its primitive position, but in a secondary deposit of silicious breccia, very highly impregnated with iron; each crystal is cased in a sheath of haematite. As we go downwards the rock becomes less ferruginous, and lower still is met with in pieces of pure quartz, embedded in a matrix of almost pure white clay ".

Kankar is found extensively throughout the district and quarries are opened wherever most convenient for the work in hand. Very little digging is required to reach the beds, and in some of the channels of the hill streams it comes out on the surface. The chief element in its cost is that of carriage and transport to the place where it is required for use. It is not appropriated for roads in this district so extensively as in others, where it is the only material available. Macadamite is also used, and the station roads are many of them laid with *bajrí*, a reddish gravelly *kankar* found in the beds of hill torrents and such like places. *Bajrí* is cheaper than *kankar*, but is not so durable and softens more under heavy rain.

Chalk is either worked or known to exist in Kasùmpùr, Mahrauli, Malikpur, Kohí and Arangpùr. It is dug out of a rude mine made by sinking a shaft 30 or 40 feet deep, and five or six feet in diameter, and then driving tunnels in all directions horizontally

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at the bottom. The blocks (*data* or *dher*), which are turned out whole, are sold on the spot; the smaller pieces (*tikyá*) are washed and dried and then sold for whitening. The local idea makes stone fuse into chalk by a kind of subterranean ignition. The product is of some value, but the industry is a small and unimportant one.

Section B.—History.

Early History.

The history of the Delhi District previous to British rule is the history of the city of Delhi which has been, at various epochs from the time of its foundation, the seat of ruling dynasties of Rajputs, Pathans, Moghals and Mahrattas. Though possessing no peculiar qualifications from a physical point of view except immunity from river erosion and an unlimited supply of fine building stone the neighbourhood of Delhi has, from the earliest dawn of Indian History, been intimately associated with the governing race, and for the last thousand years has been, except for short breaks, the capital city of northern India. Within a distance nowhere exceeding eleven miles from modern Delhi, city after city has risen upon the ruins of its fallen predecessors until the *débris* of old buildings has been estimated to cover an area of more than 45 square miles.* First upon this list of cities stands the name of Indraprástha, a city founded probably about the 15th century B. C. by the Aryan colonists of India, when first they began to feel their way down the banks of the Jamna. The Mahábháratá tells us how the five Pándavas, Yudisthira and his brothers, leading a body of Aryans from Hastinápur on the Ganges, expelled or subdued the savage Nágas and cleared their land of forest; how they built the city of Indraprástha, and grew into a great kingdom, and how they fought and overcame their kinsmen the Kauravas. And then history loses itself again in the confused chronology of the Puránas.

The city of Indraprástha was built upon the banks of the Jamná probably somewhere near the site of the present Delhi, but

* At the northern end the breadth of the ruins is about three miles, at the southern end about six miles. Bishop Heber describes the place as "a very awful scene of desolation".

the exact position cannot now be distinguished. Tradition connects it with Indarpat, one of the popular names for the small town and Muhammadan fort of Puráná Kila. The statement that the Nigambodh Ghát, near the old Calcutta gate of the present city, formed part of the ancient capital cannot however be regarded as founded on any authentic basis.

Yudhisthira, according to the Bhágvata Purána, was succeeded on the throne of Indraprástha by thirty generations of the descendants of his brother Arjuna, until at last the line was extinguished by the usurpation of Visarwa, minister of the last king. Visarwa's family retained the sceptre for 500 years, and was succeeded by a dynasty of fifteen Gautámas or Gotámávansas, who were in turn superseded by the great dynasty of the Mauryas, with their capital at Patna. This brings the history by one rapid stride down to the first century B. C., the peroid at which the name of Delhi first makes its appearance. The city too had been removed some miles further to the south as far as the site now occupied by the Kutb-ud-Din's mosque and the Kutb pillar. General Cunningham would appear to attribute the foundation and name of the new city to a Rájá Dilu, said to be one of the Maurya dynasty, and identifies it with Ptolemy's Daidalar. The commonest form of the old name is "Dilli". In one place, however, General Cunningham has found it spelt "Dillipur". And there is a tradition extant which attributes the foundation of the city to Rájá Dillípá, the ancestor in the fifth generation of the Pándava brothers. But this tradition may be dismissed as an ignorant invention ; for Dilli is universally acknowledged to be of much later date than Indraprástha. The most popular tradition, adopted by Ferishta, and accepted as probably correct by General Cunningham is that which attributes the city to Rájá Dillu or Dhilu, who is said to have been deposed by the Sakas. All those statements culled from tradition and the Puránas, cannot be classed as authenticated history. Suffice it to say that up till the Muhammadan invasions the chronicles of the time make very scant reference to Delhi.

Tradition also gives it that Delhi was deserted for 792 years. The celebrated iron pillar at the Kutb tower * on which is incised the eulogy of Chandragupta, Vikramaditya, though originally made in the 4th or 5th century, was not removed to Delhi till 1052 A. D., when a Tomára chief brought it probably from Mathura (Muttra). The original erecter of the pillar must have been a prince having pretension at any rate to great power, for the inscription upon it records that he "obtained with his own arm an undivided sovereignty on the earth for a long period". The pillar still exists standing in perfect preservation where it was replanted, and is a proof that, though Delhi may not have been at this time a great metropolis, yet it was, at any rate, a city of considerable importance.

* This pillar is referred to by General Cunningham as the "pillar of Rájá Dhává".

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The pillar is one of the most curious monuments in India. It is a solid shaft of wrought iron† 23 feet 8 inches in length, the shaft 20 feet 2 inches, of which 18½ feet are above ground, and the capital 3½ feet. The diameter of the shaft increases from 12·05 inches at the top to 16·4 inches at the ground. Below the ground the shaft expands in a bulbous form to a diameter of 2 feet 4 inches, and rests on a gridiron of iron bars let into the stone pavement with lead. Although there are flaws in many parts, yet this hardly diminishes the wonder caused by the manufacture of this monster pillar in those early times; and it is equally startling to find that, after exposure to wind and rain for at least fifteen centuries it is unrusted and the capital and inscription are as clear and as sharp now as when it was first erected. The pillar records its own history in various inscriptions. The oldest is a deeply cut Sanskrit inscription in six lines on its western face. Mr. James Prinsep deciphered it and remarked that "the pillar is called the arm of fame (*kirtti bhuja*) of Rájá Dhává; and the letters cut upon it are called the typical cuts inflicted on his enemies by his sword, writing in immortal fame". This however is now acknowledged to be a misreading as there is no mention of a Rájá Dhává. The words really refer to a Rájá Chandrá, identified by Mr. Vincent A. Smith as Chandragupta II.* This Chandragupta at the close of a long reign during which his sovereignty overspread the greater part of Hindustan, erected the pillar as a memorial to Vishnu at a place unknown, but probably Muttra. Kumarugupta II his son and successor inscribed the pillar in or about the year 415 A. D. These are the conclusions at which Mr. Smith arrives.

Other traditions taking various forms, concur in connecting the erection of the pillar with Bilan Deo or Anang Pál, founder of the Tomárá (Tunwár) dynasty, who flourished in the eighth century. He is said to have been assured by a learned Brahman that as the foot of the pillar had been driven so deep into the ground that it rested on the head of Vasuki, King of the Serpents who supports the earth, it was now immovable, and that dominion would remain in his family as long as the pillar stood. The Rájá, doubting the truth of the Brahmans statement, ordered the pillar to be dug up, when the foot of it was found wet with the blood of the Serpent King. The iron pillar was again raised; but owing to the king's former incredulity, every plan now failed in fixing it firmly, and in spite of all his efforts it still remained loose (*dhíla*) in the ground, and this, according to these traditions, is said to have been the origin of the name of Dhili.

Our ideas as to the epoch of the Tomárá (Tunwár) dynasty have also undergone some revision. General Cunningham put the date of foundation of the dynasty as 736 A. D. but his arguments

† The pillar is usually described as of "mixed metal" resembling bronze. General Cunningham however submitted a small bit from the rough lower part of the pillar to Dr. Murray Thomson for analysis, who pronounced it to be "pure malleable iron of 7·66 specific gravity". And the same verdict was pronounced after analysis by Dr. Piercy of the School of Mines, London.

* J. R. A. S., 1897, page 19.

rested on a misreading of some inscriptions. Further research has failed to establish the existence of any Ananga Pála prior to the Anang Pála, who inscribed on the iron pillar "in Samvat 1109 (1052-3 A. D.) Ang (Anang) Pál peopled Delhi." This was the monarch who rebuilt and adorned the city, surrounding it with a massive fort named Lál Kot,* the remains of whose walls are still believed to exist in a line of grand old ruins that circle the site of the Kutb Minár.

Just a century later Delhi was taken by Visala Deva (Vigraha-rájá), one of the Chauháns of Ajmere, from a chief of the Tomáras. The famous Prithi Ráj (or Rai Pithora) was the nephew of the conqueror and succeeded to the throne. During this reign the fort of Lál Kot was further strengthened by an exterior wall which ran round it northwards from its north-west to its south-east corner, while the old fort rose above the ground enclosed, and formed a citadel to the new fortification.† Prithi Ráj was the last Hindu ruler of Delhi. In 1191 came the first invasion of Muhammad Shaháb-ud-Dín of Ghor, and, though he was defeated by Prithí Ráj on this occasion, he returned two years later and utterly overthrew the Hindus in the great battle of Tilauri. Prithi Ráj was captured and put to death, while Delhi itself, falling during the same year into the hands of Kutb-ud-Din, one of Shaháb-ud-Din's Generals, became from that time forwards the metropolis of Muhammadan Empire in India.

During the lifetime of his master, Kutb-ud-Dín held Delhi as his Viceroy. But Sháháb-ud-Din's death was followed by the dissolution of his empire, and Kutb-ud-Din became independent sovereign of India with Delhi as his capital. He was by origin a Turki slave, and the dynasty founded by him is known as that of the Slave Kings. It is to this dynasty that Delhi owes most of its grandest ruins. The great mosque of Kutb-ud-Din was commenced immediately after the capture of Delhi in 1193, as recorded in an inscription over the inner archway of the eastern entrance. It was finished in 1196, and enlarged during the reign of Altamsh, son-in-law of Kutb-ud-Din. The famous Kutb Minár was also begun by Kutb-ud-Din about the year 1200, and was finished by the same Altamsh in 1220. The mosque consists of an inner and an outer courtyard, of which the inner is surrounded by an exquisite colonnade or cloister, the pillars of which are made of richly decorated shafts, the spoils of Hindu temples, piled one upon the other in

* J. A. S., page 151. - The fort of Lál Kot is of an irregular rounded oblong form, 2¼ miles in circumference. The walls, by General Cunningham's measurements, are 28 or 30 ft. in thickness, having a general height of 60 ft from the bottom of the ditch, which still exists in very fair order all round the fort except on the south side. About half the main walls are standing as firm and solid as when first built. Three gateways to the west and north are distinctly traceable.

The existence of a fort of this name is doubted by Mr. C. J. Campbell (J. R. A. S., Vol. 35, Part 1, p. 206) whose arguments are endorsed and supplemented by the author "The Archæology of Delhi", p. 9v.

† Rai Pithora's fort is 4 miles and 3 furlongs in circuit. The wall can still be traced for a considerable distance. It appears to have been only half the height of Lál Kot.

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order to obtain the required height. As originally set up, the whole must have been thickly covered with a coat of plaster, to conceal the idolatrous emblems, unendurable to Musalmàn eyes, with which they are profusely decorated. But at the present day the plaster has fallen and left the pillars standing in their pristine beauty. Ferguson attributes these pillars to the ninth or tenth century A. D. The glory of the mosque, however, is not in these Hindu remains, but in the Kutb Minár and the grand line of arches that closes its western side, extending from north to south for about 385 feet. They are eleven in number, three greater and eight smaller. The central arch is 22 feet and 53 feet high. The larger side arches are 24 feet 4 inches wide and about the same height as the centre one, while the smaller arches are of about half these dimensions. Their general design is probably Muhammadan, but the actual building was apparently left to Hindu architects and workmen. The principle of constrction is the same as that of the Hindu dome, the building being carried up in horizontal courses as far as possible, and then closed in by long slabs meeting at the top. The whole is covered with a lacework of intricate and delicate carving, also the work of Hindu hands. Ibn Batuta, who saw the mosque about 150 years after its erection, describes it as having no equal either for beauty or extent.

The Kutb Minár stands in the south-east corner of the outer courtyard. There has been much speculation as to the origin of the Kutb Minár, whether it is a purely Muhammadan building or a Hindu building altered and completed by the conquerors. The latter is the common belief of the people, who say that the pillar was built by Rái Pithora for the purpose of giving his daughter a view of the river Jamná. General Cunningham, with more probability, insists strongly that the entire building is Muhammadan. It was probably constructed as a *Mazina* or *Muazzan's* tower, from which the call to morning and evening prayer might be heard in all parts of the town; and it was probably commenced by Kutb-ud-Din Aibak from whom it derives its name about the year 1200 A. D. The height of the Minár as it now stands is 239 feet 1 inch, with a base diameter of 47 feet 3 inches, and an upper diameter of nearly nine feet. The shaft is divided into five storeys, separated by balconies decorated with ornamental bands. The column is built of red sandstone, of which the lowest is 94 feet 11 inches in height and the highest 22 feet 4 inches, the two together being just equal to half the height of the column. The intermediate storeys are 50 feet 8½ inches, 40 feet, 3½ inches, and 25 feet 4 inches, respectively. Of these three storeys, the lowest has semi-circular fluting, the next angular fluting, and the third is a smooth cylinder. The circular shaft of the topmost storey is decorated with ornamental bands of marble and redstone; on each storey are numerous inscriptions. The plinth is 2 feet in height and is a polygon with 24 sides; and the base of a broken cupola, also 2 feet high, makes up the total of 238 feet 1 inch. A spiral staircase of 379 steps leads to the

present summit. In 1803 the cupola which formerly crowned the edifice, was thrown and the whole pillar seriously injured by an earthquake. It was repaired by Captain Robert Smith, who substituted for the fallen cupola, "a flaming Mughal pavilion" utterly out of keeping with the Pathán architecture of the pillar. This was taken down in 1847 or 1848 by order of Lord Hardinge. The summit is now surrounded by a simple iron railing. At a distance of 425 ft. due north from the pillar stands the unfinished Minár of Alá-ud-Din, commenced in A. D. 1311, which was intended to double in its proportions the Minár of Kutb-ud-Din. It reached a height of 87 feet, but at this point building ceased. The site chosen for the great mosque was that already occupied by the iron pillar of Chandragupta, which forms the centre ornament of the inner courtyard. Round the mosque are scattered the remains of the palaces and tombs, forming, as has been said, "the most interesting group of ruins which exists in India, or perhaps in any part of the world." No description, however, can be here attempted.

The house of the slaves retained the throne until 1290, when it was subverted by Jalál-ud-Dín, Khilji. The most remarkable monarch of the dynasty thus founded was Alá-ud-Din, already alluded to during whose reign Delhi was twice exposed to attack from invading hordes of Mughals. On the first occasion Alá-ud-Din defeated them under the walls. On the second, after encamping for two months in the neighbourhood of the city, they retired without a battle. Relieved from the danger of this invasion, Alá-ud-Din built the fort of Siri or Sháhpur, a little to the north-east of the Lál Kot, on the spot where he had entrenched himself to oppose the Mughals, and erected in it the celebrated palace of the thousand pillars. The house of Khilji came to an end in 1320 and was followed by that of Tughlak. Hitherto the Musalmán kings had been content with the ancient Hindu capital, altered and adorned to suit their taste. But the new dynasty had a passion for great public works, and one of the first acts of Ghiás-ud-Din, its founder, was to erect a new capital about four miles further to the east, which he called, after his own name, Tughlakábád Selecting a rocky eminence for his site, he surrounded the new city with a magnificent wall of massive stone crowning the whole with a citadel of enormous strength. The ruins of this grand old fort present in modern days scene of utter desolation. The eye can still trace the streets and lanes of the deserted city, but with the exception of the thin smoke of a Gújar village rising in the distance, there is not a sign of life within or around. And the desolation serves perhaps to heighten the impression produced by the size, strength and the visible solidity of the stern and massive walls.

The fort is in the shape of an irregular half circle. Its base towards the south is $1\frac{1}{4}$ miles in length, and the whole circuit one furlong less than 4 miles. It stands on a rocky height, and is built of large plainly dressed blocks of stone, some of which are

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so heavy and massive that they must have been quarried on the spot. One of the largest has been measured and found to be 14 feet in length by 2 feet 2 inches and 1 foot 10 inches in breadth and thickness. The faces towards the north-west and east are protected by a deep ditch, and the long face to the south by a large sheet of water, held up at the south-east corner by an embankment. On this side the rock is scarped, and above it the main walls rise to a mean height of 40 feet with a parapet of 7 feet; behind which rises another wall of 15 feet, the whole height above the plain being upwards of 90 feet. In the south-west angle is the citadel which rises above the fort, occupying about one-sixth of its area and containing the ruins of an extensive palace. The walls, like those of Egyptian buildings, slope very rapidly inwards, and their foot is commanded by low slanting loop holes in the ramparts. The whole of this great work is said to have been constructed within two years, from 1321 to 1323; and, if this seems incredible, four years is the utmost limit, for it is admitted on all hands to have been completed during the reign of Ghiás-ud-Din, who died in 1325. Ghias-ud-Din was succeeded by his son Muhammad Tughlak, who reigned from 1325 to 1351. This is the king who is described by Elphinstone as "one of the most accomplished princes, and most furious tyrants, that ever adorned or disgraced human nature." Among other freaks more immediately concerning the city of Delhi, he three times attempted to remove the capital of his empire to Deogiri in the Dekkan. Three times did he order the inhabitants of Delhi to abandon their homes and travel to the new city, a distance of 800 miles along a road which he caused to be planted with full grown trees. On each occasion they were allowed to return, but the journeys were, of course, fraught with ruin and distress to thousands, and caused a prodigious loss of life. The state of the city under this reign is described by Ibn Batuta, a native of Tangiers, who visited the court of Muhammad about 1341. He presents just such a "picture of mixed magnificence and desolation as one would expect under such a sovereign". He describes Delhi as a most magnificent city, its mosque and walls without an equal on earth; but, although the king was then repeopling it, it was almost a desert. "The greatest city in the world", he says, "had the fewest inhabitants." Of the tomb of Ghiás-ud-Din Tughlak the following description occurs in the *Archæology of Delhi*:—

"It is situated in the midst of an artificial lake, fed by the overflowing of the Hauz Shamsi and by a lot of natural drains which flowed into the base of the fort, and which at one time must have formed one of its natural defences. It is surrounded by a pentagonal outwork, which is connected with the fortress by a causeway 600 feet in length, supported on 27 arches. In plan, the tomb is a square of 38¼ feet interior, and 61½ feet exterior dimensions. The outer walls are 38¾ feet in height to the top of battlement, with a slope of 2·333 per foot. At this rate the whole slope is 7½ feet in 35¾ feet. The walls at base are 11½ feet thick, and at top only 4 feet; but the projecting mouldings of the interior increase the thickness of the

wall at the springing of the dome to about 6 feet or 7 feet or perhaps more, for I had no means of making measurements so high up. The diameter of the dome is about 34 feet inside and about 44 feet outside, with a height of 22 feet; the dome is of marble, striped with red-stone. The whole height of the tomb to the top of the dome is 70 feet, and to the top of the pinnacle (which is made of red stone) about 80 feet. Each of the four sides has a lofty doorway in the middle, 24 feet in height, with a pointed horse-shoe arch, fretted on the outer edge. There is a small doorway only 5 feet 10 inches in width, but of the same form, in the middle of the great entrances, the archway being filled with a white marble lattice screen of bold pattern. The decoration of the exterior depends chiefly on difference of colour, which is effected by the free use of bands and borders of white marble on the large sloping surfaces of red stone. The horse-shoe arches are of white marble, and a broad band of the same goes completely round the building at the springing of the arches. Another broad band of marble in upright slabs, 4 feet in height, goes all round the dome just above its springing. The present effect of this mixture of colour is certainly pleasing, but I believe that much of its beauty is due to the mellowing hand of time which has softened the crude redness of sandstone as well as the dazzling whiteness of the marble. The building itself is in very good order." —*Archæological Reports, Vol. I, p.* 653.

Muhammad Tughlak added to the strength of the city by a wall stretching north-east, and enclosing all the suburbs as far as the fort of Siri erected by Alá-ud-Din, and to this quarter of the city he gave the name of Jahán-panah. By this addition the ancient town attained its utmost growth.

But the period of its decline was at hand. For the very next king, Firoz Sháh, Tughlak, transferred the seat of government to a new town, which he founded several miles to the north of the Kutb, and called after his own name, Firozábad. The buildings connected with this city appear to have extended from Humáyun's tomb on the south to the Ridge beyond the modern city on the north. The ruins, however, are very imperfect, and it is impossible to trace the exact form even of its citadel or palace, which lay just outside the southern gate of the modern city. The principal remains of this city are the Káli Masjid near the Turcoman Gate, and Firoz Sháh's Fort near the Delhi Gate. In the midst of its ruins stands the famous pillar of Asoká, better known as Firoz Sháh's *lat,* fixed upon the summit of the three-storeyed building known as Firoz Sháh's Kotila. The *lat* was brought by Firoz Sháh from spot near Khizrabád, on the Jamna near the place where that river issues from the hills, and identified by General Cunningham as being in the immediate neighbourhood of the ancient city of Srugna. It contains an inscription of the celebrated edicts, of Asoka issued in the middle of the third century B. C. The inscription is in the ancient Pali form of Sánscrit, and its deciphering by Mr. James Prinsep is among the greatest triumphs of modern scholarship.

As to the population of Delhi at this period, General Cunningham thinks that that of Firozabád cannot have been less than 150,000, even if only a part of the space enclosed by it was inhabited. He would also reckon the population of old Delhi to

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b eabout 100,000, thus making up the total number of the two cities to a quarter of a milion, by most, however, this estimate will probably be considered excessive.

The history of the successors of Firoz Sháh presents a succession of fierce commotions and sanguinary broils, which devastated alike the capital and the empire at large, until, at last, during the reign of Mahmúd Tughlak, the invasion of Tamerlane burst upon the contending parties and overwhelmed them in a common ruin. After carrying fire and sword through the Punjáb, Tamerlane reached Delhi in December 1398. The King fled to Gujrat, and his army was defeated under the walls of Delhi. The city surrendered on a solemn promise of protection; and Tamerlane entering was publicly proclaimed Emperor. The promise of protection, however, availed but little. Plunder and violence, begun by the conquering army, brought on resistence; and then followed a scene of horror baffling description. The whole city was for five days given up to a general massacre, and such was the slaughter, that many streets were rendered impassable by heaps of dead. Satiated with carnage and plunder, the invaders at last retired, dragging large numbers, both of men and women, into slavery. For two months after Tamerlane's departure, Delhi remained without a government and almost without inhabitants. At last Mahmúd Tughlak regained a fragment of his former empire, but on his death, in 1414, his family became extinct. He was followed by the Sayad dynasty, which held Delhi with a few miles of territory until 1451, and then gave way to the house of Lodi. The monarchs of the Lodi family appear to have in a measure deserted Delhi, making Agra their capital. At last, in 1526, during the reign of Ibrahim Lodi, Bábar, *sixth in descent from Tamerlane, marched into India at the head of a small body of veteran soldiers, and, having defeated and killed Ibrahim Lodi, at the great battle of Panípat, advanced upon Delhi, which opened her gates to her new ruler in May 1526.

Thus ended the period of Afghan rule in Delhi. From Bábar sprang the long line of Mughal Emperors, under whom Delhi reached the zenith of her glory.† Bábar died in 1530, at Agra, which, like his predecessors, the Lodis, he seems to have made his principal residence. In consequence probably of this desertion, the city of Firozábád seems never to have recovered after its overthrow by Tamerlane in 1398, and when Humáyún, son of Bábar, determined to make Delhi his residence, he found it necessary to build or restore the fort of Purána Kilá

* His real name was Zahír-ud-Din Muhammad; Bábar, the lion, was his Tartar soubriquet.

† Tamerlane and his descendant Bábar with the dynasty that sprang from them are known as Mughals. There is little certainty as to the race to which they did actually belong. They were of Turki origin and certainly not Mughals. Indeed, Bábar, in his Memoirs, never speaks of the Mughal nation but with contempt and aversion. His mother, however, was a Mughal. The reason for this strange perversion of names seems to be that the Indians call all Northern Musalmans, except the Afghans, Mughals. They now apply the term particularly to the Persians.

or Indrapat,* on the site of the ancient Indraprastha. Humáyún called his new fort Dín-panáh. That name, however, soon fell out of use, and the fort is ordinarily known as Puráña Killá. In 1540 Humáyún was expelled by Sher Sháh, and this monarch entirely rebuilt the city, enclosing and fortifying it with a new wall. Delhi Sher Sháh, as the renovated town was called, extended from where Humáyún's tomb now is, to the citadel of Fíroz Tughlak already described as just outside the southern gate of the present city; and Humáyún's fort of Dín-panáh, further strengthened, formed its citadel. The materials for this work were chiefly taken from Aláud-Din's fort of Sirí, and from other buildings of the ancient city. A gate of Delhi Sher Sháh, called originally the Kábulí Darwáza, but commonly known by the name of Lál Darwáza, or red gate, is now standing, a striking but isolated building, on the road side opposite the present jail. Another work of this time was Salímgarh, the fort already alluded to as situated at the north-east corner of the place at the point where the East Indian Railway crosses the Jamna into the city. It was erected by Salim Sháh, son of Sher Sháh, in 1546.

In 1555 Humáyún regained the throne, but died within six months after his success. He was succeeded by his son, the illustrious Akbar, who ascended the throne early in 1556. During this reign and that of Jahángír, nothing of local interest is recorded: the Emperor principally resided at Agra or Lahore, while Delhi seems once more to have fallen into decay. But between the years 1638 and 1658 † king Sháh Jahán once more rebuilt it almost in its present form, and his city, still known as Sháhjahánábád, is, with a few trifling exceptions, the city of modern days. It is to Sháh Jahán also that Delhi is indebted for the great mosque, called the Jama Masjid, and for the restoration of the present western Jumna Canal. Delhi, thus restored, was the capital of the renowned Aurangzeb (Alamgír I), the greatest of the Mughal Kings, and during his reign, from 1658 to 1707, was uniformly prosperous.

From the death of Aurangzeb began the rapid decline of the Mughal Empire, and in the struggles of the ensuing century Delhi suffered much and often. Badádur Sháh, Jahándár Sháh and Farrukhsiyar followed each other in quick succession. Farrukhsiyar was succeeded in 1719 by Muhammad Sháh, during whose reign Delhi saw under her walls for the first time the standards of the Mahratta destined afterwards to play such an important part in her history. In 1739, the Persian Nádir Sháh entered the city in triumph. On the second day after his entry a report was spread that Nádir Sháh was dead, and the Indians, encouraged by the rumour, fell upon the Persian sentries, murdering many of them. Nádir Sháh, after vainly attempting to stay the tumult,

* General Cunningham believes that he built it entirely.

† The citadel or Palace, now known as the Fort, was begun in 1638; and the outer walls ten years later.

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at last gave the order for a general massacre. "The slaughter raged from sunrise till the day was far advanced, and was attended with all the horrors that could be inspired by rapine, lust and thirst of vengeance. The city was set on fire in several places, and was soon involved in one scene of destruction, blood and terror, * and though the massacre was at last stayed it was only to be succeeded by systematic extortion and plunder. Contributions were levied upon all, rich and poor alike, and extorted by every species of cruelty. Sleep and rest forsook the city. It was before a general massacre, but now the murder of individuals." For fifty-eight days Nádir Sháh remained in Delhi, until satisfied that nothing more could be wrung from the devoted city, and when at last he left, he carried with him a treasure in money amounting, by the lowest computation, to eight or nine millions sterling, besides jewels of inestimable value, and other property to the amount of several millions more, including the celebrated Peacock Throne. The city lay exhausted, deserted, ruined; and not till long after Nádir was gone did the court awake, as it were, from a lethargy.

It is as impossible within the limits of the present account, as it would be out of place, to attempt to trace the history of the collapse of the Mughal empire under the repeated blows dealt by Ahmad Sháh Duráni on the one hand and the Mahrattas the other. Our concern at present is only with the capital; and it must suffice o say that before the final disruption of the empire in 1760, the unhappy city was first devastated by a civil war carried on for six months by daily combats in her streets; was twice sacked by Ahmad Sháh Duráni, when all the horrors of Nádir Sháh's invasion were repeated; and lastly, what Persian and Afghán had left, was seized by the rapacious Mahrattas. Alamgír II, the last real Emperor, was murdered in 1759, and then ensued a period of unexampled confusion. Sháh Alam, an exile from his capital, assumed the empty name of king, but Delhi was a prey alternately to the Duráni and the Mahratta At last the latter gained the day, and restored Sháh Alam to his capital in 1771. The king made one feeble effort to shake off Mahratta rule, but was utterly defeated at Badarpúr, ten miles to the south of Delhi. In 1788 the palace was permanently occupied by a Mahratta garrison, and the king remained a cypher in the hand of Sindhia until the day (September 14th, 1803), when Lord Lake, having defeated the French General of the Mahrattas under the city walls, entered and took the puppet king under British protection.

Delhi was once more attacked by a Mahratta army under Holkar in 1804, after the disastrous retreat of Colonel Monson; but was gallantly defended by a small force under Colonel Ochterlony, the British Resident, who successfully held out against overwhelming numbers for eight days, until relieved by Lord Lake.

Holkar retreated, and from this date a new epoch in the history of Delhi began. The palace remained under the

* The number of victims has been estimated from 120,000—150,000.

immediate rule of the king, but the city, together with the Delhi territory, passed under British Administration, and enjoyed a long immunity from war and bloodshed. For fifty-three years nothing occurred to break the monotony of prosperity and peace. At length, however, the calm was rudely broken in upon by the stormy events of 1857.

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The Mutiny.

From some months during the earlier portion of the year an uneasy presentiment is said to have prevailed among all classes of native society in Delhi, and a vague feeling of excitement in reference to some expected event, a feeling which was eagerly fomented by intrigues in the Palace, and was fed by false or exaggerated reports of the Persian war. At length the storm burst. On the evening of May 10th, occurred the mutiny at Meerut, and on the morning of the 11th. the mutinous troopers had crossed the Jamná and stood clamouring for admittance below the palace wall. The sceno that followed has been too often described to need a minute relation here. Finding the Calcutta Gate * which was nearest to the river crossing closed, the troopers doubled back towards the south, and found an entrance at the Ràjghát gate in Daryáganj.

Meanwhile, Captain Douglas, Commandant of the Palace Guards, Mr. Fraser, the Commissioner, and Mr. Hutchinson, Collector, had met at the Calcutta Gate. On the approach of the mutineers from within, they escaped to Lahore Gate of the palace and there were murdered. The palace was occupied by crowds of troops and the whole city thrown into a ferment of confusion. At this time almost the whole civil and non-official residents of the station had their houses within the city wall, and fell an easy prey to the insurgents. The troopers from Meerut, joined by the roughs of the city, carried murder and rapine into every house.

Soon, too, the infantry from Meerut began to arrive, and by 8 o'clock the mutineers were sole masters of every yard within the city walls, except the magazine and the main-guard just within the Kashmir Gate.

Meanwhile the news reached the cantonment beyond the ridge that overlooks the city. The troops in the station were entirely native, three regiments of native infantry, the 38th, the 54th, and the 74th, and a battery of native artillery. The 54th were marched promptly down to the Kashmir Gate and the main-guard, where a detachment of the 38th was posted. These had already in their hearts cast in their lot with the mutineers, who were then appearing on the scene. Ordered to fire on the insurgents, they responded only by insulting sneers. Nor was the conduct of the 54th much better. Several European officers were cut down either by the insurgent troopers or by men of their own regiments, and when the artillery officers entered the gat, a few

* The old Calcutta Gate no longer exists. It was destroyed in the construction of the Railway.

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minutes later, they found the traces of the conflict in the dead bodies of their comrades. The insurgents, alarmed by the report of the approach of guns, had dispersed followed by the greater portion of the 54th. The guns were planted before the main-guard, and two companies of the 54th which had accompanied from cantonments, were posted as a garrison. They were now joined by the 74th, under Major Abbott, and the force, thus augmented, remained under arms all day at the main-guard, joined from time to time by the few fugitives who, almost by a miracle, escaped from the city.

The magazine stood half way between the palace and the main-guard. It was under the charge of Lieutenant Willoughby, with whom were associated Lieutenants Forrest and Raynor and six European Conductors and Commissariat Sergeants. The native subordinates fled at the first sound of an attack upon the magazine, but the nine Europeans held out bravely for some time in the hope of succour, determined to defend to the last the enormous accumulation of the munitions of war collected in the magazine. About midday an explosion was heard at the main-guard, which shook the building to its foundation. It was the powder magazine fired by Willoughby and his companions when further defence seemed hopeless. Willoughby and Forrest escaped to the main-guard. Raynor and one of the sergeants took a different direction and eventually reached Meerut. The remaining five of the nine perished in the explosion. All day long the sepoys in the cantonment, as well as at the main-guard, had been hovering on the brink of open mutiny, and were restrained only by the fear of the white regiments which were expected every moment to arrive from Meerut. But the day wore on, and no white regiments arrived, and at last the cloak was thrown off. The massacre at the main-guard was begun by a murderous volley from the 38th, fired into the midst of the English officers and fugitives from the city, among whom were several ladies. A few escaped by an embrasure in the city wall, and clambering across the ditch, sought a refuge in the direction of the cantonments. Here, however, things were but little better. Before evening the sepoys had thrown of all semblance of allegiance. The ladies and children were for a time collected in the Flagstaff Tower on the summit of the Ridge; but when the remaining guns were seized by the mutinous sepoys, and it became impossible to hold together even those who were inclined to remain faithful, no resourse remained but flight. A few officers, remaining to the last, rescued the regimental colours. And then even these were forced to fly: and every vestige of British authority was stamped out of the cantonments, as in the morning it had been from the city. All through that night and the following days the fugitives toiled on. To some the villagers gave help; others they despoiled. Many perished miserably on the road, or, unable to proceed, fell a prey to marauding bands of robbers. The remain-

der, struggling painfully on, often assisted and sheltered by the people, and especially by the Játs, at last found a refuge in Karnál and Meerut.

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Meanwhile in Delhi, some fifty Christians, European and Eurasian residents of Daryáganj, remained alive, thrust indiscriminately into a stifling chamber of the palace. For five days they remained thus confined, and on the 16th were led forth to die. A rope was thrown round the whole party so that none could escape, and thus in a courtyard of the palace, they were foully massacred. A sweeper who helped to dispose of the corpses, afterwards deposed that there were but five or six men among them; the rest were women and children. The bodies were heaped upon a cart, borne to the banks of the Jamná, and thrown into the river.

A short month later, on June 8th, was fought the battle of Bádli-kí-Saráí, and that same evening the avenging British force, sweeping the mutineers from their old cantonment and the Sabzí Mandí Bázár, encamped upon the Ridge that overlooks the city. It would be foreign to the scope of the present account to trace the history of the ensuing stage, which has been already narrated by a hundred pens. For three long fiery months it dragged on, the "Delhi Field Force" besieged upon the Ridge rather than besieging, and the communication between the city and outside being cut off, except on the north. At length, the heavy guns arriving, it was determined to carry the city by assault. The first of the heavy batteries opened fire on September 8th, and on the morning of the 14th the British force, 7,000 men in all, advanced to storm the walls defended by 60,000 mutineers. The four points of attack were the Káshmír Bastion, the Water Bastion, the Kashmír Gate and the Lahore Gate.

The attacking force was divided into four columns with a reserve. The first two columns were to storm the breach in the Kashmír Bastion and the Water Bastion, and the third to blow open the Káshmír Gate, and the fourth to clear the suburbs to the west of the city, and enter by the Lahore Gate In advance all were the 60th Rifles, concealed in the brushwood, stretching up to within musket shot of the walls, ready to keep down the fire of the rebels, and cover the advance of columns. On September 14th, at 3 A. M., the columns had fallen in at Ludlow Castle, but during the night, the breaches had been filled with sand-bags, and the columns were obliged to wait till the fire from the guns could once more clear the way. The troops lay down under shelter, and the advance of the Rifles to the front with a cheer, was to be the signal for the cessation of the fire from the batteries, and the assault of the columns.

The following is Mr. Cooper's account of what ensued:—

"At the head of the third column stood the gallant exploding party consisting of Lieutenants Salkeld and Home of the Engineers, Sergeants Carmichael, Burgess and Smith of the Bengal Sappers, Bugler Hawthorne

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of the 52nd L. I. (who accompanied the party to sound the advance when the gate was blown in,) and eight native Sappers, under Háwildár Mádhú, to carry the bags. At the edge of the cover, the powderbags had been transferred to the European soldiers. Here stood this heroic little band, forming a forlorn hope, feeling themselves doomed to almost certain death, waiting in almost agonising suspense for the appointed signal. It came; the firing suddenly ceased, the cheer of the Rifles rang through the air, out moved Home with four soldiers, each carrying a bag of powder on his head; close behind him came Salkeld, portfire in hand, with four more soldiers similarly laden, while a short distance behind the storming party, 150 strong, consisting of—

50 H. M. 52nd L. I.,

50 Kumáon Battalion,

50 First Punjab Infantry under Captain Bailey,

followed up by the main body of the column in rear. The gateway, as in all native cities, was on the side of the bastion, and had an outer gateway in advance of the ditch. Home and his party were at this outer gate, almost before their appearance was known. It was open, but the drawbridge so shattered that it was very difficult to cross. However, they got over, reached the main gate, and laid their bags unharmed.

"So utterly paralyzed were the enemy by the audacity of the proceeding, that they only fired a few straggling shots, and made haste to close the wicket, with every appearance of alarm, so that Lieutenant Home, after laying his bags, jumped into the ditch unhurt. It was now Salkeld's turn. He also advanced with four other bags and a lighted portfire, but the enemy had now recovered from their consternation, and had seen the smallness of the party, and the object of their approach. A deadly fire was poured on the little band, from the open wicket, not ten feet distant. Salkeld laid his bags, but was shot through the leg and arm, and fell back on the bridge, handing the portfire to Sergeant Burgess, bidding him light the fusee. Burgess was instantly shot dead in the attempt; Sergeant Carmichael then advanced, took up the portfire, and succeeded in the attempt, but immediately fell mortally wounded. Sergeant Smith seeing him fall, advanced at a run, but finding the fusee was already burning, threw himself down into the ditch, were the bugler had already conveyed Salkeld. In another moment, a terrific explosion shattered the massive gateway, the bugle sounded the advance, and then with a loud cheer, the storming party was in the gateway, and, in a few minutes more, the column, and the Káshmír Gate and main-guard were once more in the hands of British troops. * The first column, under General Nicholson and the second under Colonel Jones were equally successful in carrying the breaches at the Káshmír and Water Bastions, and both columns uniting the other side, marched along the narrow lane encircling the city inside the wall, and cleared the walls, as far as the Kábul Gate. The third column, after blowing up the Káshmír Gate, pushed on to the Chándní Chauk, but were eventually forced to retire on the church. The fourth column was the least fortunate, and was forced to retreat. The retreat, however, in spite of considerable loss, was made in good order.

But now the main difficulty had been overcome. The attacking force had now entered the city, and day by day it was gradually cleared of the rebels. On the 16th September the magazine (now the Post Office) was stormed by Her Majesty's 61st Regiment with some Panjábís and Bilochis under Colonel Deacon.

* A tablet commemorating this deed of daring has been erected outside the gate.

On the 17th the Delhi Bank House was carried, and on the 19th the line of communication between the magazine and the Kábul Gate was completed, and in a few days more the whole city was cleared of the rebels, and the capital of the Mughals was in our hands, never again to be given up to the pageant sovereign, who had exercised his dominion therein for so long.

The loss, however, was very heavy. On that famous 14th of September, 66 officers and 1,104 men were counted among the killed and wounded. Foremost on the fatal list stands the famous name of General John Nicholson. He, the life and soul of the assault, had headed the first column of attack which stormed the Kashmir bastion. Reforming his men, he entered the narrow lane behind the walls, and swept along inside, past the Mori and Kábul Gates, clearing the rebel forces from the walls. He was approaching the Lahore Gate, when fire was opened upon his column from the Burn Bastion, and from a breastwork planted across the lane. Leading on his men to attack the breastwork, he fell mortally wounded by a musketball. He was carried to the rear, his column falling back to the Kábul Gate, but he lived to hear of the complete success of the whole attack. After lingering on for a few days he breathed his last.

The King and several members of the Royal Family, on the flight of the mutineers, took refuge at Humáyun's tomb. Here, on September 21st, they surrendered to Major Hodson, who, with his own hand, in order to avoid a rescue, shot the young princes down. The King, Bahádur Sháh, was brought into Delhi and tried before a Military Commission. He was found guilty of encouraging and abetting acts of rebellion and murder, and being saved from a severer penalty by a guarantee of his life which he had received from Major Hodson at the time of his surrender, he was sentenced to perpetual banishment. He was removed to Rangoon, where he died, a pensioner of the British Government, on October 7th, 1862.

Delhi, thus reconquered, remained for some time under military authority, and owing to the murders of several European soldiers who straggled from the lines, the whole population was shortly afterwards expelled. The order of expulsion was afterwards modified, Hindus being generally admitted, but Muhammadans still rigorously excluded. This was the state of affairs when, on January 11th, 1858, the city was made over to the Civil authorities. In July 1858, Civil Courts were reopened and the city gradually resumed its wonted appearance. But even to the present day, the shattered walls of the Káshmir Gate and the bastions of the northern face of the city bear visible testimony to the severity of the cannonade of September 1857. The cantonments were constituted in 1859.

History subsequent to the mutiny.

The quelling of the mutiny and the transfer of the administration from the East India Company to the Crown paved the way to peace and development: since those stirring days the only

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events of historical importance as such as can be expected under settled methodical rule. In the year 1876 Delhi was honoured by a visit from His Royal Highness the Prince of Wales (afterwards His Majesty King Edward VII); during his Indian tour and in the following year was held the Imperial Assembly for proclaiming that Her Majesty Queen Victoria had assumed the title of Empress of India.

His Excellency the Viceroy (Lord Lytton) made a public entry into Delhi on December 23rd, 1876, and some days were spent in receiving and returning visits from the Ruling Chiefs who had been invited to attend. On January 1st, 1877 the Imperial Assemblage was held at the chosen spot on the Burari plain to the north of the Rajpur Cantonment and after miscellaneous entertainments, including a State Banquet (January 1st), a farewell reception of the Ruling Chiefs (January 4th), and a general review (January 5th) of the troops concentrated, the Imperial Assemblage came to an end. It had been attended by 63 Ruling Chiefs, the Khán of Kalát, the Governor-General of the Portuguese Settlements, and by the Foreign Ambassadors and Envoys. The opportunity was taken to hold a Famine Council (the Bombay Presidency being at the time famine-stricken) and a meeting of the Council of the Mayo College.

The Imperial Assemblage was held at a fitting moment. Her Majesty might have assumed the title of Empress immediately after the mutiny, but to have done so there would have given the ceremonies the semblance of a Roman triumph. The proclamation would have been associated with the story of treachery and rebellion, whereas by its postponement till the country was tranquil, the Imperial Assemblage was a festival of peace. It was, moreover, the inauguration of a greater peace to follow in that it bound the princes and the people in common loyalty to the sovereign and brought European and Native rulers and officials into close communication. The effect of the Assemblage was to convince the people of India that the promises contained in the proclamation of November 1st, 1858, would be fulfilled, that India was to be ruled for the benefit of all its inhabitants, and that there was nothing to fear, and something to hope, under the beneficent suzerainty of the Empress of India.

At the end of 1902 Delhi was again *en fête*, when not only the Ruling Chiefs of the Indian Empire were gathered together but also Their Royal Highnesses the Duke and Duchess of Connaught, accompanied by many English notables, were present at another great gathering to hear His Majesty King Edward VII proclaimed the first British Emperor of India. The Viceroy (Lord Curzon) made a State entry into Delhi on December 29th, 1902, and all the ceremonies of previous Imperial Assemblage were repeated with the addition of an investiture and State Ball. The Durbar and its concomitant pageants were on a much large scale in numbers and brilliancy, as was only to be expected by the great development

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in Railways and resources which had occurred in the interval of a quarter of a century. Sports, tournaments, an art exhibition and a review of Native State retainers lent a colour which was missed in 1877. The ceremonies closed on January 10th, 1903, with the public departures of His Excellency the Viceroy and Their Royal Highnesses the Duke and Duchess of Connaught.

The Durbar was attended by 100 Ruling Chiefs, Representatives from Australia, and South Africa, Governors and Envoys from Portuguese India, the French Settlements in India, Afghanistan, Siam, Japan, etc., and 15 members of the Consular body. The effects of this Durbar were aptly expressed in His Excellency's speech in Council on March 25th, 1903: "The idea of some persons seems to be that the Durbar was intended only to show the magnificence of the Empire and the trappings of the east. . . . . But to me, and I hope to the majority of us, the Durbar meant not a panorama or a procession. It was a landmark in the history of the people and a chapter in the ritual of the State. What was it intended for? It was meant to remind all the Princes and people of the Asiatic Empire of the British Crown that they had passed under the dominion of a new and single Sovereign, to enable them to solemnise that great and momentous event, and to receive the Royal assurance and greeting. And what its effect? They learned that, under that benign influence, they were one, that they were not scattered alone, but coordinate units in a harmonious and majestic whole."

In 1905 the old Rajpur Cantonment, north of the Ridge, which had been abandoned after the mutiny, was again occupied as a cantonment for a Native Cavalry Regiment. At the close of the same year, Their Royal Highnesses the Prince and Princess of Wales (now Their Majesties) paid Delhi an unostentatious visit and in 1907 His Majesty the Amir of Kabul included Delhi in the list of places which he visited during his tour.

At the end of 1910 His Majesty King George the Fifth intimated His Will and Pleasure to hold an Imperial Durbar at Delhi in December 1911, so the intervening months were a time of great activity. It was recognised immediately that a Durbar held by Their Imperial Majesties in person must outstrip its forerunners in pomp, pageantry, and, most important of all, in dignity. The ceremonies consisted of—

December	7th ...	The State entry, Reception of Chiefs.
„	8th ...	Reception of Chiefs, King Edward Memorial ceremony.
„	9th ..	Reception of Chiefs.
„	10th ...	Church Service.
„	11th ...	Presentation of Colours.
„	12th ...	The Imperial Durbar, State Dinner and Reception.

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December 13th ... Reception of Volunteers and Indian Officers. The garden party in the Fort, the *mela* procession.
" 14th ... The Review. The Investiture.
" 15th ... The laying of the foundation stone of Imperial Delhi. Review of Indian Police.
" 16th ... The State Departure.

To describe in detail these great ceremonies or the comparatively minor events, which Their Gracious Majesties honoured with Their presence, is beyond the scope of this chapter: but special attention is called to the laying of the foundation stones of Imperial Delhi in the presence of a small but select audience, a ceremony which could not be entered in the original programme. The previous State entries had been gorgeous elephant processions starting from the main railway station, but Their Imperial Majesties' State entry was cast on different lines. Arriving at the Selimgarh Station, Their Majesties came forth into the midst of their subjects from the Fort, which had been the residence of the Mughal Emperors, the glorious centre of a most dignified procession to be welcomed by the multitudes assembled from afar. The Durbar itself, of unrivalled splendour, will always remain famous in Indian History after the glories of its pageantry are forgotten for the momentous words which recreate Delhi the Capital of India.

When the Durbar was first contemplated many doubted the wisdom of His Majesty's Government in advising His Majesty to undertake the tour to India: criticisms were many: there might be dangers to Their Majesties' persons, the King's presence would belittle the prestige of the Viceroy, the people of India preferred a king who was a shadowy myth in the background, and so forth, but the wisdom of tour has been amply established by the results. The effects of the Durbar have been without doubt very far-reaching: to begin with the effects of the previous Durbars in the direction of bringing into touch rulers with rulers and rulers with ruled have been intensified, the people of India down to a very humble stratum have learnt that the King-Emperor is a reality and, moreover, a reality not to be feared but to be respected and upheld; and last, but by no means least, a wave of loyalty has passed over the country extinguishing in great measure those sparks of sedition and unrest which had been becoming obtrusive. The general message to the many races of India was a message of unity; to those who were privileged to be present the spectacle embodied dignity.

With such high ceremonial and in an atmosphere of Royal Command has the Delhi District as a separate unit of administration come to its end. On the 1st of October 1912, the Supreme Government took over the Delhi Tahsil and Mahrauli Thana, an area of 528 square miles, under direct management as an Imperial State, the rest of the old district being left to the Punjab

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Government under whose rule so great development in a period of fifty-four years had been vouchsafed. Half a century of peace has left its mark, especially on the city in the shape of Municipal buildings, factories, railways, and other developments of civilisation which are mentioned in detail in this book.

Administrative Arrangements in 1803.

On the 11th September 1803, the Mahrattas were defeated in the battle of Patparganj by General Lake; and three days afterwards the English entered Delhi as the real masters of the Mughal Empire. The tract then added to the territories of the East India Company included a considerable strip of country to the west of the river Jamna, north and south of Delhi. It was determined to assign a large portion of the territory thus acquired to King Sháh Alam and his descendants, in order to provide for the maintenance and dignity of the Royal family. The arrangements to be made were thus described in a despatch by Lord Wellesley, dated Fort William, 2nd January, 1805 :—

"The Governor-General in Council has determined to adopt an arrangement upon the basis of the following provisions :—That a specified portion of the territories in the vicinity of Delhi, situated on the right bank of the Jamna, should be assigned in part of the provision for the maintenance of the Royal family. That those lands should remain under charge of the Resident of Delhi, and that the revenue should be collected and justice should be administered in the name of His Majesty Sháh Alam, under Regulations to be fixed by the British Government. That His Majesty should be permitted to appoint a Díwán and other interior officers to attend at the office of the Collector, for the purpose of ascertaining, and reporting to His Majesty the amount of the revenues which should be received, and the charges of collection, and of satisfying His Majesty's mind that no part of the produce of the assigned territory was misappropriated. That two Courts of justice should be established for the administration of civil and criminal justice, according to the Muhammadan law, to the inhabitants of the city of Delhi, and of the assigned territory. That no sentences of the Criminal Courts extending to death should be carried into execution without the express sanction of His Majesty, to whom the proceedings in all trials of this description should be reported, and that sentences of mutilation should be commuted. That to provide for the immediate wants of His Majesty and the Royal household, the following sums should be paid monthly in money from the Treasury of the Resident of Delhi, to His Majesty for his private expenses, Sicca Rupees 60,000; to the Heir-apparent, exclusive of certain *jagirs*, Sicca Rupees 10,000; to a favourite son of His Majesty, named Jaggat Bakhsh, Sicca Rupees 5,000; to two other sons of His Majesty, Sicca Rupees 1,500; to His Majesty's fifty younger sons and daughters, Sicca Rupees. 10,000; to Sháh Nawáz Khan, His Majesty's Treasurer, Rs. 2,500; to Sayad Raza Khán, British Agent at His Majesty's Court, and related to His Majesty by marriage, Sicca Rupees 1,000; total per mensem, Sicca Rupees. 90,000. That if the produce of the revenue of the assigned territory should hereafter admit of it, the monthly sum to be advanced to His Majesty for his private expenses might be increased to one lakh of rupees. That in addition to the sums specified, the sum of Sicca Rupees 10,000 should annually be paid to His Majesty on certain festivals agreeably to ancient usage."

According to this arrangement, the assigned tract, afterwards known as the Delhi Territory, was excluded, by Regulation VIII

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of 1805, from the operation of the General Regulations, and subject to the restrictions alluded to in the despatch already quoted, placed under the charge of an officer styled the Resident and Chief Commissioner of Delhi. The King retained exclusive Civil and Criminal jurisdiction within the Palace, consulting the Resident in important casses, while throughout the assigned territory justice was administered according to Muhammadan law by British officers, but in the name of the King, and sentences of death were referred to the King for approval. The fiscal arrangements were under the entire control of the Resident and his subordinates. This assigned territory included, with certain exceptions, the whole of the present Delhi Division (exclusive of the Ambala and Simla Districts). The chief exceptions were Sirsa and part of Hissár, held by the Bhattis, and parts of Karnál, which were in the hands of independent Sikh Chiefs. There were also other exceptions in the estates of certain noblemen, who were found by the British in possession of considerable tracts, which they held, on tenures more or less permanent, from the Delhi Kings or the Mahrattas. Such were the estates of the Rája of Ballabgarh in this district, of Jhajjar in Rohtak, and of the Begam Samru in Gurgáon. These alienations were for the time recognised by the British Government. It will be noted elsewhere in what manner the greater part of them successively, by lapse or otherwise, came under the direct British rule. In addition to the payments for the maintenance of the Royal family already detailed, which were made from the British Treasury, the Crown lands and other property denominated *taiyul*, possessed by the King and several members of the Royal family, were in no way interfered with. The income from this source amounted to about 1½ lakh of rupees per annum.

In 1809, financial difficulties being removed by the cessation of war, the British Government increased the allowance of the Royal family to one lakh of rupees per month, this sum being payable without reference to the income of the Delhi territory. This state of things continued until 1832, when by Regulation V of that year, the office of Resident and Chief Commissioner was abolished. The affairs of the Delhi territory were to be administered in future by a Commissioner in correspondence with the Government of the North-West Provinces, the powers heretofore exercised by the Resident as Chief Commissioner being vested in the Board of Revenue and the High (Sadr) Court at Agra. By the same Act it was laid down that the Commissioner of Delhi territory and his subordinates should in their administration conform to the principles and spirit of the Regulations. This enactment put an end to the anomalous system of administration above described; and henceforth, in name as well as in actual fact, the administration passed into the hands of East India Company. The Delhi territory continued to form a part of the territory under the Government of the North-West Provinces till 1858, when after the reconquest of Delhi from the Sepoy

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Successive Residents.

mutineers, it was annexed to the newly formed Lieutenant-Governorship of the Punjab.

The first Resident of the Delhi territory was Sir David Ochterlony, who was in charge from 1803—1806. He had not been a year in office before the city was besieged by Holkar, whose large and well-appointed army was, as is well-known, successfully beaten off by a handful of Europeans and natives under the gallant leadership of their soldier-governor, until Lord Lake returned. General Ochterlony's bravery, however, was more acceptable to Government than his civil administration and in 1806 he was removed to Ludhiana, then a frontier station. His successor, Mr. R G. Seton from Bareilly, was a man of high character and amiable temperament, but wanting in self-confidence, and in practical energy of decision. He leaned much on a stronger man than himself, Charles Metcalfe, who, on Seton's departure for Europe in 1810, was appointed to the important post of Delhi Resident. For nine years he remained in it, developing that administrative experience and vigorous practical wisdom which afterwards placed him so high on the roll of Indian names. As a mere boy he had in 1809 confronted and successfully treated with the great Ruler of the Sikhs, and the early charge of the Delhi Residency was the immediate reward of his brilliantly self-reliant management of the treaty of the Sutlej—"one of the best kept treaties of Indian History." In December 1818 he entered the troubled period of his life by transfer to Haidarábad as Resident, and Ochterlony returned for two years with Henry Middleton as Collector. In 1821 Ochterlony went to Rajputáná, and after an acting charge by Middleton, Alexander Ross was appointed in 1822 to the administration as Agent to the Governor-General. In 1823 William Fraser acted as Agent, and then Charles Elliot succeeded for a few months when he went as Agent to Farukhábád, and Charles Metcalfe came back again as Resident with control of Rájputána, and the conduct of foreign relations with Kábul and Lahore. In this capacity he was present at the memorable siege and capture of Bhartpur. In 1828 he was appointed member of the Governor-General's Council, and was succeeded by Sir E. Colebrooke. The scandal that occurred in this gentleman's time is well-known, and also the unpopular but courageous part taken in the matter by Charles Trevelyan, then acting as his Secretary. The way in which the affair is described in a native account, perhaps by an intentional euphemism, is that "in his time Rám Gopál, and others of his dependants, made bribes run high" (*rishwatsitání ká bazár garm kiyá*). The result was that the Resident was removed. William Fraser was appointed to act, but was also removed for openly shewing sympathy with the accused. Mr. Hawkins succeeded, but as he was not acceptable to the king, Mr. Martin was appointed, and remained there till 1832, when the Residentship was abolished, and an Agency again constituted. Rájputáná was made a separate charge, leaving Delhi and the protected territory and the foreign

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relations still with the local administration. William Fraser, however, was murdered in 1835 at the instigation, as it was proved, of the Nawáb of Firozpur who met with condign punishment. Then came the long administration of Thomas Metcalfe, reaching for 18 years up to 1853. During his time, in accordance with the march of political events, and the advance of our border toward the north, the protected States were put under George Clerk, afterwards Sir G. Clerk, at Ludhiána. Hánsí, Hissár and Sirsa still remained connected with Delhi. In November 1853, Thomas T. Metcalfe died, and next month Simon Fraser became Agent and Commissioner. The tragic end of this officer, killed on the fatal 11th of May 1857, is well-known. In September 1857, when Delhi was taken, Mr. C. B. Saunders was appointed Commissioner, while Hissár, Hánsi and Sirsa were made into the separate Commissionership of Hissár under the charge of Mr. E. Brandreth, with political charge of the petty States of Dujánah and Loháru. Patudi remained under the Delhi Commissioner.

Constitution of the district.

The Delhi territory was first divided regularly into districts in 1819. The district of Delhi, as then constituted, consisted of two *parganas*, the "northern" and the "southern." Between them they comprised the present Delhi *tahsil*, the northern portion of the present Ballabgarh *tahsil*, and a small portion now included in the Rohtak district. The greater part of the Ballabgarh *tahsil* was then independent. The present Sonepat *tahsil*, with its headquarters at Larsauli, formed the Larsauli *pargana* of the Panipat district.

It was only transferred to Delhi in 1861. The present arrangement of the *tahsils* dates from 1862. At some time between 1848 and 1853, a considerable tract to the east of the Jamna, including (by the Census of 1853) 160 villages and an area of 193 square miles, was added to the Delhi district from the districts of Mirath and Bulandshahr. This, under the name of the "Eastern *pargana*," continued to form part of the Delhi district until the Mutiny and the transfer of the Delhi territory to the Punjab. The immediate charge of what is now the Delhi district was held first by a Principal Assistant, and subsequently by a Collector under the Resident and Civil Commissioner. The first distribution of the Delhi territory was into divisions, an Assistant being entrusted with the charge of a division. At this time Sonepat formed part of the Northern Division with headquarters at Panipat, while Delhi and part of Ballabgarh formed the central division. Gurgáon and Rohtak and the parts round these made up the southern and western divisions. In 1820 the Civil Commissionership was abolished or changed for a Deputy Superintendent on Rs. 3,000 a month, whose duties were primarily revenue; and about the same time Delhi was put under the Board of Revenue, North-West Provinces.

Tahsil arrangements.

The arrangements as to *tahsils* appear to have been as follows:—As regards Sonept there were at first two *tahsils*, both

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having their head-quarters at the town; then another, a small one, with a very poorly paid *tahsildar*, was made up at Ganaur. This was the state of things in 1835, when (1) Sonepat Bángar had a *tahsildar* drawing Rs. 50 a month and the revenue was Rs. 2,13,040; (2) Sonepat Khádar, a *tahsildar* on Rs. 50 and revenue Rs, 70,999; (3) Ganaur, a *tahsildar* on Rs. 30 and revenue Rs. 67,444. In 1836 the Ganaur *tahsil* was incorporated with the Sonepat Khádar, and the *tahsíldár's* pay was revised as follows: *Tahsildár* Bángar, Rs. 175; *tahsildár* Khádar, Rs. 125. This administration continued till 1851, when the two Pánipat *tahsils* were made one, and the same amalgamation took place in Sonepat, the one *tahsil* being called Larsauli. Larsauli then remained, with its 205 villages, in Karnál district till 1857, when it was transferred to Delhi. For Delhi the head-quarters were at first in the city, then at Najafgarh; then there were two *tahsils*, one at Mahrauli and one at Bawanah. The Bawanah *tahsil* was moved to Alipur, and after the Mutiny to Delhi. Mahrauli was given up and its villages divided between Delhi and Ballabgarh. This last, in addition to the villages thus gained, included the *rāj* villages, and those of *parganah* Páli-Pákal.

In May 1868 twenty villages, with a population of 6,990, were transferred from Gurgáon to the Ballabgarh Tahsil: in August 1868 six villages, with a population of 5,841, were transferred from Rohtak to Sonepat. In 1872 the distribution of villages among the three tahsils was as follows: Ballabgarh 282; Delhi 305; Sonepat 211. Total 798 villages.

By alluvion from the United Provinces and transfers from neighbouring districts, the number of villages had by 1880 risen to 810, but during the recent settlement operations two large estates have been split up, three have been alluviated, fourteen have been transferred by river action to the United Provinces, and small estates have been amalgamated to an extent which reduced the number of villages by twenty eight, so that there are now only 773 estates distributed as follows: Sonepat 241; Delhi 267, Ballabgarh 265.

State of Delhi District during the Mutiny.

The events of the Mutiny, so far as they are connected with the city of Delhi, have been already described: the following sketch refers rather to the district as a whole:—As early as 1855, two years before the outbreak, a seditious pamphlet was published in Delhi, called *Risála Jehad*, directly preaching a religious war against the infidels who held the country. It was supposed to have been written about 1828 by one Maulavi Muhammad Ismail, a Wahábi, and about 1850 was translated into Hindi. Seditious placards, later on, were posted in various places of the city. When the actual rising took place at Delhi on the 11th May, the king sent a letter to the Commissioner of the Agra Division, G. F. Harvey, Esquire, who had been Commissioner for a short time in Delhi some years before, telling of the outbreak and protesting his help-

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lessness. In the city, however, everything was done in his name, and orders were issued to the *zamindárs* of the district for the collection of revenue. The papers in the printed volume of the trial of the king give a lively idea of the burlesque of order and Government that went on in the imperial city of the Mughals between May and September 1857. The king was nominally at the head of affairs; he was treated with reverence in the Oriental fashion, and amused himself with recording his signature, and occasionally short autograph orders, on the numerous petitions presented, but the real power was in the hands of the soldiers. Complaints are not long wanting of their violence and unruliness; the *bania* is indignant at the summary appropriation of his goods going on, and compares the present administration unfavourably with that of the Kafirs, who, however wretched they were in religion, respected the rights of property. The *zamindárs* of some village outside, having attacked and been beaten off by their neighbours with whom they have had a long standing grudge, write in fulsome terms congratulating the king on the massacre of the hateful English, protesting their fervent loyalty, and praying for punishment on their temporarily successful rivals. The king writes, "Let the Mirza see to this," and a foraging party soon after visits both villages, to the gain probably of neither. Grain carts coming into the city are not unfrequently seized by regiments on their own account, and when enquiry is made they protest, they must do something of the kind, as they do not get their pay. This last fact is one which, as time goes on, assumes an uncomfortable prominence, and makes it necessary for the imperial dignity to stoop to such unpopular exactions as a compulsory loan. This, it need hardly be said, is followed by more complaints from the *bania*, who in return gets threatened with bodily penalties; and so matters go on; the mutineers are scarcely loyal to the 'emperor'; they quarrel among themselves for the best quarters, get little or no regular pay, but recoup themselves by plundering any person who seems weak enough to invite it and wealthy enough to be worth it. As regards matters outside, the Rájá of Ballabgarh trims to secure himself on both sides, but is hopelessly convicted of collusion with the king by letters under his own seal protesting his respectful loyalty to the Muhammadan, and his joy at the defeat of the English—so much so that a 'man he had in his own service belonging to the detested race he will not retain any longer near him.' The Nawáb of Jhajjar is as bad or worse, and the *zamindárs* throughout the district fall into lawless habits of attacking their neighbours and plundering travellers.

Noble exceptions to the general disloyalty.

Yet there are bright exceptions of men who, moved by loyalty to our government, or pity for individuals, did good service in the way of protecting and concealing fugitive Europeans and helping them on their way to safe places. A list of rewards given for such work will be found in the Settlement Report; but a few are worthy of special mention. The most illustrious instance of hardly-tried

loyalty in the district perhaps was that of Hidáyat Ali, a *risáldár* in the native army, on leave at the time of the outbreak. This gallant fellow* took in, fed, quartered, and for more than a week protected a band of European fugitives some thirty in number, among whom was Mr. Ford, the Collector of Gurgáon. To do this within forty miles of the centre of rebellion and within reach of two days easy march of the mutineers' cavalry at Delhi, showed an unswerving loyalty which was conspicuously noted at the time, and generously rewarded after the re-establishment of order. Government presented the *risáldár* with a dress of honour, and a splendidly engraved and jewelled sword valued at Rs. 1,000 and also gave him the perpetual *jágír* of his village, Mohinah, which is assessed now at Rs. 6,000.

Another instance of courageous humanity, which was no doubt founded on, and intensified by, a personal liking for the officer concerned, was the help given by the *zamíndárs* of Isápúr, in the Delhi Dábar, to the wife and children of Mr. Nunn, Assistant Patrol in the Customs Department. For three months the *zamíndárs* of the village hid them in their houses and fed them on their own food; and this notwithstanding the known mutinous disposition of the Nawáb of Jhajjar, in whose territory Isápur then was. The reward here was ten *biswas* (or half) of the village Bákargarh adjoining, whose *zamíndárs* had set fire to a Government bungalow, and were punished accordingly. Besides this a pension of Rs. 100 each given to the four *lambardárs*.

Other cases of services more or less meritorious, were those of Bhúre Khán of Kalálí Bagh who helped and sheltered Sir John Metcalfe in his flight to Jaipur; the *zamíndárs* of Rohat who sheltered and helped on their way to Karnál a company of English fugitives; and the Kailána men higher up who did the same good office. In a garden at Kailána is the grave of a little child of Captain Fraser, Bengal Engineers, who died during that terrible flight in the May heat. On the eastern side there are sadly interesting traces of another party who must have escaped one by one from the flagstaff-tower on the 11th. The first place marked is Palla, in the Delhi *tahsíl*, some 15 miles north-east of the city, where Mrs. Peile, travelling by herself alone, and apparently on foot, got shelter, protection and assistance on her way north. Perhaps here, or a little further away, she met her wounded husband, Lieutenant F. Peile of the 38th Light Infantry, and together with Dr. and Mrs. Wood, and Major Patterson, they got help from Hardiál, a *lambardár* of Murshidpur, taking them on to

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* The account locally given of the first appearance of the Collector of Gurgáon, and other persons of consequence, as fugitives is very graphic, and has no doubt had some picturesqueness added to it during the lapse of the twenty years since the occurrence of the facts on which it is founded. It begins somewhat in this fashion:—

"It was just about noon and the Risáldár Sáhib was taking a nap, when one of his men came and woke him saying—"there is a *gora* standing at some distance from the village under a tree, his head bare, and his clothes dirty, and he has a stick in his hand, and he makes signs." The Risáldár Sáhib got up at once and went out and found that this was a scout sent out by the fugitive party to see if they might come into the village, &c., &c.

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Larsauli whence they succeeded in escaping to Karnál. The *lambardár* has a certificate from Captain Peile, dated Delhi, January 1867.

General disaffection and its punishment.

Yet on the whole, of course, the dark side predominated. The district generally appears to have been mutinous, and certainly got sharply punished. The Gujar *chaukidárs* of Chandráwal burnt the civil station, and the hill Gujars broke out thieving, plundering, and, wherever they could, burning Government property. For a time disorder was rampant. But it was very short-lived; all the north part of the district was overawed by the presence of the camp on 'the Ridge,' and supplies were obtained through friendly *zamíndárs* without much difficulty. Nothing is more surprising in a small way, among the big events of that time, than the ease and rapidity with which things were settled again after the fall of Delhi. The revenue due in June 1857 was partially collected, and that due in December in full. This re-establishment of order, it may be imagined, was not effected without sharp measures. The special commission appointed for the summary punishment of offenders convicted 2,025 persons, acquitting 1,281. Of the convicts, 392 were hanged, 57 were sentenced to life imprisonment, and many more to imprisonment for shorter terms. Nor can these figures be thought to show all the punishment inflicted. The official report itself says: "It is difficult to analyse all that may have been done during that period of excitement." And there is no doubt that, though hardly anything could be too severe a retribution for the diabolical acts of cruelty that we read of, or hear of, as having been perpetrated by the mutineers and their sympathisers, the Delhi district received a lesson which will never be forgotten. As was officially said "the agrestic population had been taught to know their masters," while the city retained only one-fourth of its former population. The king himself was tried by a special commission in his own Hall of Audience, and was convicted of rebellion against the British Government, and of being accessory to "the slaughter of 49 Christians, chiefly women and children, within his palace-walls." In January 1858 a general disarming of the people took place; penal fines were levied from offending villages; and the political punishment was pronounced of transfer to the Panjab. By Act XXXVIII of 1558 the imperial city was annexed as a provincial town to the frontier province, and the firm hands of the Chief Commissioner assumed charge of the Delhi territory, which he had done so much to reconquer from the mutineers. The civil Courts re-opened in July 1858.

Development since annexation. *Table. 1 Part B.*

Some conception of the development of the District since it came into our hands may be gathered from Table 1, which gives some of the leading statistics for five-yearly periods, so far as they are available; while most of the other tables appended to this

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This is not quite in accordance with fact, for the Europeans were not badly provided with arms, and were not so destitute as is here said. They had tried the Chhansa ferry in vain, as they were menaced by mutineers on the other side, and the Rájpút villagers on this side were also disaffected and obstructive. They were recommended to come back to Mohinah by Náráyan Singh, a trooper of the 18th Irregular Cavalry.

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work give comparative figures for the last few years. In the table it is probable that the earlier figures are not always strictly comparable, their basis not being the same in all cases from one period to another. But the figures may be accepted as showing in general terms the nature and extent of the advance made.

District officers since annexation.

The following table shows the several officers who have successively held charge of the District since annexation:—

Name.	From.	To	Remarks.
Mr. W. Clifford	14th September 1857	30th September 1857	
Sir Theophilus Metcalfe	1st October 1857 .	22nd November 1857	
Mr P. H Egerton ..	23rd November 1857	20th March 1860	
Mr. W. C. Plowden .	21st March 1860 .	30th April 1860	
Mr. F. H Cooper ..	1st May 1860 ..	26th October 1861	
Lieut F. C. Bowsher ...	27th October 1861 .	14th November 1861	
Major Stuart Graham ...	15th November 1861 ...	16th February 1862	
Mr. F. H. Cooper .	17th February 1862	11th May 1863	
Mr. T H. Thornton ...	12th May 1863	2nd October 1863	
Mr. F. H. Cooper ..	3rd October 1863	13th December 1863	
Mr T. H Thornton ...	14th December 1863 ..	27th May 1864	
Mr. D. Fitzpatrick ...	27th May 1864 ..	28th June 1864	
Mr. T. H Thornton	29th June 1864 ...	28th September 1864	
Mr W H. Rattigan ...	28th September 1864 .	3rd October 1864	
Mr. D. Fitzpatrick ...	3rd October 1864 ..	9th October 1864	
Captain C. A. MacMahon	10th October 1864 ...	2nd September 1865	
Lieut A. Harcourt ..	2nd September 1865	2nd October 1865	
Captain C. A. MacMahon	3rd October 1865 ..	1st September 1866	
Mr. T. W. Smyth ...	2nd September 1866	1st October 1866	
Captain C. A. MacMahon	2nd October 1866 ..	22nd February 1867	
Mr. D. Fitzpatrick ...	22nd February 1867 ..	4th November 1868	
Major C. A. MacMahon ...	5th November 1868 .	5th September 1870	
Mr. A. W. Stogdon ...	6th September 1870 ...	20th October 1870	
Major C. A. MacMahon ...	21st October 1870 .	1st June 1871	
Mr. G. Knox	2nd June 1871 ..	29th February 1872	
Mr. A. H. Denton ...	1st March 1872 .	26th March 1872	
Major R. T. M. Lang ...	27th March 1872 ...	27th May 1872	
Mr. G Knox ..	28th May 1872 ...	10th December 1872	
Major C. A. MacMahon .	11th December 1872 ...	22nd February 1873	
Mr. W. M. Young ...	23rd February 1873	11th March 1873	
Lt.-Colonel R. Young ...	12th March 1873 ..	15th June 1873	
Major Jas. Tighe ..	16th June 1873 .	15th January 1874	
Mr J. Frizelle ...	16th January 1874 ...	13th November 1874	
Mr. T. W. Smyth ...	14th November 1874	5th May 1875	
Mr. G. L. Smyth ...	6th May 1875 ...	13th May 1875	
Mr. T. W. Smyth ...	14th May 1875 ..	19th August 1875	
Mr. J. Frizelle	20th August 1875 .	30th September 1875	
Mr. T. W. Smyth ...	1st October 1875 ..	31st August 1876	
Captain C. H. T. Marshall	1st September 1876	30th September 1876	
Mr T. W. Smyth .	1st October 1876 ...	14th August 1877	
Mr. A. W. Stogdon ..	15th August 1877 ...	14th October 1877	
Mr. T. W. Smyth ...	15th October 1877 ...	15th April 1878	
Mr D. G. Barkley ...	16th April 1878 ...	22nd April 1878	
Mr. George Smyth ..	23rd April 1878 ..	13th August 1878	
Lt.-Colonel F. M. Birch ...	14th August 1878 ...	11th November 1878	
Mr. G. Smyth	12th November 1878 ...	1st September 1879	
Mr. J. R. Maconnachie ...	2nd September 1879 ...	29th September 1879	
Mr. G. Smyth	30th September 1879 ...	14th November 1880	
Mr. T. W. Smyth	15th November 1880 ..	31st January 1882	
Mr. G. Smyth	1st February 1882 ...	23rd March 1882	
Major A. S. Roberts ...	24th March 1882 ...	18th April 1882	
Mr. J. R. Drummond ...	19th April 1882 ...	20th April 1882	
Mr. T W. Smyth ...	21st April 1882 ...	17th July 1882	
Mr. A W. Stogdon ...	18th July 1882 ...	6th October 1882	
Mr. T. Troward	7th October 1882 ...	17th December 1882	
Mr. T. W. Smyth ...	18th December 1882 .	6th April 1888	

Name.	From.	To.	Remarks.
Mr. G. Smyth	7th April 1883 ...	9th October 1883	
Major W. J. Parker ...	10th October 1883 ...	17th October 1883	
Mr. J. W Gardiner ..	18th October 1883 ...	9th November 1883	
Mr. G. Smyth	10th November 1883 ...	15th July 1885	
Mr. R. Clarke	26th July 1885 ...	19th October 1885	
Mr. G. Smyth	20th October 1885 ...	21st August 1886	
Mr. A. Meredith	22nd August 1886 ...	16th September 1886	
Mr. G. Smyth	17th September 1886 ...	5th December 1886	
Mr. Denzil Ibbetson ..	6th December 1886 ...	5th April 1887	
Mr. M O'Brien	6th April 1887 ...	10th August 1887	
Mr. W. R. H Merk ..	11th August 1887 ...	27th October 1887	
Mr. R. Clarke . ..	28th October 1887 ...	14th July 1890	
Mr. J. R. Drummond ...	15th July 1890	16th October 1890	
Mr. R. Clarke	17th October 1890 ...	10th September 1891	
Mr. W. Chevis . .	17th September 1891 .	9th November 1891	
Mr. R. Clarke	10th November 1891 ...	6th August 1892	
Mr. P. D Agnew ..	7th August 1892 ..	6th September 1892	
Mr. R. Clarke	7th September 1892 ...	11th March 1893	
Mr Alex Anderson .	12th March 1893 ...	18th May 1893	
Mr R. Sykes	19th May 1893 ...	10th July 1893	
Mr. Alex. Anderson .	11th July 1893 ...	21st December 1893	
Lt.-Col. C F. Massy ..	22nd December 1893 ...	18th July 1894	
Mr. J. G. Silcock ...	19th July 1894	9th November 1894	
Captain H S. P. Davis ..	10th November 1894 ...	2nd August 1897	
Mr. C L. Dundas ...	3rd August 1897 .	2nd November 1897	
Captain H. S P. Davis .	3rd November 1897 ...	19th July 1898	
Mr. A. Langley	20th July 1898 ...	4th September 1898	Major from 1st May 1898.
Major H. S. P. Davis ...	5th September 1898 ...	26th March 1899	
Captain M. W Douglas...	27th March 1899 ...	6th June 1900	
Mr. T. P Ellis	7th June 1900 ...	6th July 1900	
Captain M W. Douglas ..	7th July 1900 .	14th May 1901	
Captain H. M Lewis ...	15th May 1901	14th June 1901	
Captain M. W. Douglas	15th June 1901 ...	25th March 1903	
Major F. E. Bradshaw .	26th March 1903 ...	23rd November 1903	Major from 6th February 1902.
Major C. G. Parsons	24th November 1903 .	7th July 1904	
Mr. O. Lumsden ..	8th July 1904 ...	20th October 1904	
Major C. G. Parsons ...	21st October 1904 .	20th October 1905	
Mr. R. Humphreys ..	21st October 1905	5th June 1908	
Mr. E. Burdon ...	6th June 1908 ..	28th June 1908	
Mr. R. Humphreys ..	29th June 1908 ...	28th March 1909	
Mr. C A. Barron	29th March 1909 .	1st January 1912	
Major H C. Beadon .	2nd January 1912 ..	4th June 1912	
Mr. S M. Jacob ...	5th June 1912 ...	1st October 1912	
Major H. C. Beadon .	1st October 1912 .	..	

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The city population are generally well conducted: the city life breeds opportunities for theft and commercial dishonesty, but serious crime is infrequent. There is however considerable religious feeling between Hindu and Muhammadans such as is either wanting or dormant in the villages, a feeling which is kept alive by the extremists. At times of festival there must always be some anxiety lest the demons of religious unrest will come into conflict.

The physique of the ordinary *zamíndár* of the district differs much among the various tribes, depending, apparently, more on caste and tribe than anything else. The Játs of the well villages are generally healthy and strongly made, with a frame which, compared with an Englishman's is very light, but very often exceedingly wiry and capable of great endurance. The average weight is supposed by an intelligent man of their class to be *Chaudah dhari* =70 *sers*, or rather more than 140lbs., say, 9 stone and a half. The Ját skin is a light brown, and in a young man is smooth and fresh-looking, reminding one more of the traditional Italian olive complexion than anything we mean by the somewhat opprobrious epithet, dark. The Sheikh here is physically very inferior and the Muhammadan Taga not much better. The Bráhmans and Ahírs do not differ much from the Ját in appearance, while the Gujar has about the same tint. The Chauhán Rájpúts are considerably darker. The face has often regular, and sometime even handsome features, the great fault being a want of energy in the expression, which is for the most part either apathetic or sensual. Of the women's faces one sees little, but they seem less animated even than those of the men. Their figures, however, as seen at the village well, are in youth well-rounded and supple, the arm especially with the tight-fitting silver ornament clasping the biceps is not seldom a model of comeliness, yet this grace is soon lost, as much probably from poor diet and bad sanitary conditions as anything. Both sexes have, as a rule, beautiful teeth, white, strong, and regular which they clean with the usual tooth-stick (*dautaun*). The hair, of course, is black or blue-black, but the Hindu tribes shave it, except the crown lock (*choti*). The Muhammadans sometimes shave the head clean, sometimes not at all; but a young fellow, when he does not shave will generally by way of personal ornament have a parting shaven neatly from front to back of his head. The face is not shaven by the Muhammadan, though he may cut his moustache with scissors, if it seem too long. The beard here as elsewhere is greatly cared for; it is called rather grandiloquently *Khuda ka núr* (the light of God); and it is not fitting to cut it. Hindus generally shave the beard, but not the moustache. But in times of mourning the nearest heir as a matter of course will shave himself clean on head and face. This is a point of religious duty. Both Hindus and Muhammadans shave under the armpit.

Leading Families in the Rural District.

Delhi having been the capital of successive racial empires for so many years, the importance of the imperial courts has always prevented rural notables from coming into prominence.

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In days gone by the Rajas of Ballabgarh and the Nawabs of Jhajjar were of course pre-eminent, but since the mutiny the representatives of those families have retired into obscurity. The leading men of the present day are the descendants of those who remained loyal in 1857 or who rendered conspicuous service during the crisis.

In the Sonepat Tahsil, the Saiyid family of Sonepat consists of men of position, a fact which is recognised by the extensive *muáfis* which they hold. Zámin Ali (the zaildár) and Háfiz Sarwar Hussain are the two most important individuals of that family. Kabul Singh, zaildár of Larsauli, is the grandson of Rai Bahadur Nathá Singh, who, during his lifetime, was held in great respect. Pandit Rabi Dat Singh, zaildár, is the leading Bráhman: he is the grandson of Pandit Mamul Singh, who was granted the *biswadári* and *muáfi* rights in perpetuity of Mauza Kundli for services in 1857. Pandit Murari Lal, son of Kanwar Pirthi Singh, is the leading member of a Bráhman family, whose ancestor, Sheo Nath Singh, received in *jágír* forty-two villages and the title of R[illegible] from Sháh Alam. The family at the present moment hold revenue free their ancestral village Mauza Bahalgarh and a few other small plots.

The only family of importance in the Delhi Tahsil is that of Rai Bahadur Chaudhri Rughunath Singh, son of Faujdar Baldeo Singh, Ját, of Mitraun. It is related to the Rajas of Bhartpur. Chaudhri Hukam Singh first acquired influence in the surrounding villages, and his son, Daya Ram, rose to importance obtaining five villages in Rohtak in *jágír* from Scindhia, during the Marattha raids, with the post of *suba* of Rohtak. Early in the period of British rule, he also received Mitraun in *jágír* and apparently held it till his death. Two of his sons obtained posts in Bhartpur, and one of them, Charn Singh, married his daughter to the Raja Balwant Singh. Consequently all the grandsons of Daya Ram obtained high offices in the States, but his youngest son, Lachhman Singh, entered the Indian Army and became a Risáldár. After serving in the Kabul campaign he took part in the siege of Delhi. His son, Baldeo Singh, and two of his nephews, Ratan Singh and Gopal Singh, also did good service during the crisis in Bhartpur. For these they received *jágírs*, Baldeo obtaining Kharkhari Rund in this District, while his cousins received two villages in Bulandshahr. Chaudhri Rughunath Singh, the present head, is an Honorary Magistrate at Najafgarh, a Rai Bahadur, and a Divisional Durbari.

Lachhman Singh.

Lachhman Singh is the son of Pandit Jugal Kishore, who received Khánpur village in *jágír* for services in 1857. His son, Pandit Meghraj, was killed fighting the rebels at Badli, as Naib-Tahsildar of Alipur.

Chaudhri Nasir-ud-din, Meo, is the grandson of Bhure Khan, who received a grant of land revenue free in Mauzas Narhaula and Banskoli for good services in the mutiny: Nasir-ud-din is the local zaildár and is also a member of the Municipal Committee of Delhi.

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Through the Mirza's intercession the Government of India sanctioned pensions in 1891 for 50 females and 5 males, and in 1897 for 62 females and 40 males of Mughal origin on the ground of their poverty. He is a Háji and a Háfiz (of the Qurán).

Sháh Abd-us-samad.

Sháh Abd-us-samad is a nephew of the late Mián Muín-ud-dín who was a descendant of Sháh Nizám-ud-dín Aurangábádí, *pír* of Alamgír II. The most celebrated saint of his family, Mauláná Fakhr-ud-dín, was *pír* to Sháh Alam, and has still many followers in the Punjab. Some of his *Khalífas*, such as Sháh Sulaimán of Taunsa in Dera Gházi Khán and his son Mián Ala Bakhsh, who died in 1902, were also famous for their piety. Mauláná Fakhr-ud-dín's son, M. Qutab-ud-dín, was *pír* to Akbar Sháh II, and his son M. Ghulám Nasír-ud-dín, better known as the Kalai Sáhib, was the spiritual guide of Bahádur Sháh, the last of Timúr's line. By his first wife M. Ghulám Nasír-ud-dín had two sons, Mián Nizám-ud-dín and Muín-ud-dín, and a daughter ; by his second wife, a distant relation of the ex-royal family he also had two sons, Wajíh-ud-dín and Kamál-ud-dín. On his death his eldest son succeeded him and received Rs. 1,000 a month from Bahádur Sháh, but after the Mutiny he went to Hyderabad and obtained a *jágír* of Rs. 6,000 a year from the Nizám. On his death without issue his brother Muín-ud-dín succeeded him; and on his dying childless in 1886 he was succeeded by his sister's sons. That lady was the wife of Sháh Abdus Salám, a man of distinguished family, being 9th in descent from the famous Salem Chishti, Akbar's *pír*. She had three sons, *viz.*, Sháh Ihtram-ud-dín, Sháh Raís-ud-dín and Sháh Abd-us-samad, of whom the last named succeeded his maternal uncle in 1898. He and his brother Sháh Raís-ud-dín receive Rs. 300 *hali* a month from the Nizám's treasury, as their share of Nizám-ud dín's *jágír*, a smaller share of which also goes to Sháh Kamál-ud-dín, his only surviving brother. Sháh Abd-us-samad also owns half the village of Banskoli in this District. As a member of the highest order of Sufism current in India, he has already qualified himself to be a successor of the late Sheikh Ala Bakhsh of Taunsa. Both he and his brother Sháh Raís-ud-dín enjoy the respect due to their family.

Hakím Háfiz Muhammad Ajmal Khán, Háziq-ul-Mulk.

Khwájas Muhammad Kásim and Muhammad Háshim, ancestors of the Hakím family, came from Káshgarh with Bábar and settled at Aurangábád, Deccan. In Akbar's reign Mullas Ali Kari and Ali Dáúd were invited to Agra, where they were regarded as the most learned men of the court and their Arabic commentaries are still esteemed. Hakím Fazal Khán, son of Ali Dáúd, became a famous physician of Akbar's court and his son, Muhammad Wásal Khán, was physician to Aurangzeb. His two sons, Muhammad Akmal and Muhammad Ajmal, received a *jágír* in two Patna Districts, worth two lakhs a year—besides a monthly salary of Rs. 3,000. The former also obtained the title of Háziq-ul-Mulk. After his death his son, Muhammad Saríf, received eight villages, in Pánipat and Sonepat, in *jágír*. These were transferred to his six sons, but on his death at

NOTE.—Mirza Suriya Jáh died on February 8th, 1918.

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an advanced age under Sháh Alam, the *jágír* was resumed by the British Government, his sons being granted pensions instead. His son, Sádiq Ali Khán, also held a *jágír* of three villages in Meerut, and a descendant Abdul Rashid is now a physician in Calcutta. Sádiq Ali Khán's second son, Mahmúd Khán, died in 1892, leaving three sons, Abdul Majíd Khán, Muhammad Wásal and Háfiz Muhammad Ajmal. Government conferred the title of Háziq-ul-Mulk upon the eldest of these and he founded the Madrassa Tibbiya at Delhi. On his death in 1900 Hakím Muhammad Wásal Khán became head of the family in his place, but died in 1903. The present head of the family is Hakím Muhammad Ajmal Khán, who receives Rs. 600 a month from Rámpur and has a large practice in Delhi and throughout India. In 1908 the title of Háziq-ul-Mulk was conferred on him. He has lately founded a Zenana school where training in midwifery is imparted to women as well as a shop where students are trained in pharmacy and the best Yunáni medicines are prepared. Háfiz Muhammad Ajmal is a well known Persian and Arabic Scholar : he is also well known for his loyalty and the influence he wields in the interest of law and order and as a physician he enjoys the patronage of many native chiefs. He is a trustee of the M. A. O. College, Aligarh.

Hákím Murtaza Khán, younger brother of Mahmúd Khán, died in 1895, leaving two sons Ghulám Raza Khán, a well known physician, and Ahmad Sayid Khán, also a physician and a Municipal Commissioner of Delhi. Ghulám Raza Khán like his father was physician to the Mahárájá of Patiála and also served in Burdwán, but now practices in Delhi. He is a Divisional Durbári.

Khwája Abdul Rahmán.

Khwája Abdul Rahmán is the heir and successor of his maternal uncle Hakím Mahmúd Hussain Khán, who died childlessin 1886. The family traces its descent from Nawáb Khán Khánán Mahábat Khán, a great personage in the reign of Akbar, Hakím Razí Khán was a famous physician under Sháh Alam, and his sons Fakr-ud-dín Hassan Khán and Razí-ud-dín Hassan Khan were great physicians in the court of the last Mughal king. Hakím Muhammad Hussain Khán, son of Fakr-ud-dín Khán, was a native physician of renown, and an honorary magistrate in the city.

Mirza Saiyid-ud-dín Ahmad Khán.

Mirza Saiyid-ud-dín Ahmad Khán, *alias* Nawáb Ahmad Saiyid Khán Tálib, is a member of the Lohárú family. When Zia-ud-dín Ahmad Khán, younger brother of the Nawáb of Lohárú, was ordered to leave the State he received an allowance of Rs. 18,000 a year, which he enjoyed till his death in 1885. In 1866 the title of Nawáb was conferred on him in recognition of his literary attainments, and he took a high position in Delhi. His eldest son, Mirza Shaháb-ud-dín Khán, who died in 1869, was for some time a City Magistrate. Mirza Saiyid-ud-dín Ahmad, a Divisional Durbári, is now the head of this branch of the family, which receives Rs. 12,000 a year from Lohárú, in shares divided among

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the Mirza, his four nephews and four ladies of the late Nawáb's family, of which the Mirza is guardian. He also receives as his share Rs. 5,700 a year. He was a Honorary Magistrate in Delhi from 1873-79 and was subsequently appointed an Extra Assistant Commissioner but resigned in 1887, after his father's death and now devotes himself to literary pursuits.

Hakím Razí-ud-dín Khán, Shifá-ul-Mulk.

Hakím Razí-ud-dín Khán belongs to the Farídí branch of the Faruki Sheikhs, being 42nd in descent from the Caliph Umar. His early ancestors, from Farrukh Sháh to Yusuf Sháh, held the throne of Kábul 26 to 28 generations ago. He is descended from the famous saint Sheikh Faríd-ud-dín Ganj-i-Shakar, whose tomb is at Pák Patan in Montgomery. In the reign of Akbar his family became connected with the empire. Its first member was Sheikh Salím Chishti whose tomb at Fatehpur Sikri near Agra was built at the expense of the State. His grandson Nawáb Kutb-ud-dín Khán was private secretary to the emperor Jahángír and afterwards governor of Bengal. Nawáb Kutb-ud-dín Khán's son Nawáb Mohtáshim Khán was granted by Jahángír 4,000 *bighás* of land in Badaun District (United Provinces) where he built a small fort, named Sheikhupúr after Jahángír, who was called Sheikhu-bábá in his childhood. Nawáb Mohtáshim Khán was also granted by the emperors Jahángír, Sháh Jahán and Alamgír a *jágír* of 22 villages in that district. Hakím Razí-ud-dín's grandfather Hakím Ghulám Najaf Khán was appointed physician to the last king of Delhi with the title of "Azáz-ud-daula Bahádur." Hakím Zahír-ud-dín Ahmad Khán, the only son of Hakím Ghulám Najaf Khán, became an Honorary Magistrate, Municipal Commissioner and Divisional Durbárí and was made a Khán Sáhib in 1898. He married first the niece of Maulví Muhammad Sami-Ullah Khán, C. M. G., and on her death, the great niece of the late Sir Saiyid Ahmad. His eldest son Hakím Razí-ud-dín Khán practices Yunáni medicine for the public benefit, and has already acquired great popularity. For his Oriental scholarship and deep interest in the cause of education he was made a fellow of the Punjab University in 1897, and in 1909 was awarded the title of Shifa-ul-Mulk. He is also an Honorary Magistrate.

Khán Bahádur Ghulám Muhammad Hassan Khán.

Ghulám Muhammad Hasan Khán, B.A., a Fellow of the Punjab University, Honorary Magistrate, Municipal Commissioner, and a member of the Fatehpuri and Jáma Masjid Managing Committees, is a son of the late Maulvi Muhammad Ináyat-ur-rahmán Khán, an alumnus of the old Delhi College, who passed most of his life in the service of the Nizám, holding the posts of the Director of Public Instruction and Collector of the Inám Department. He retired from the Nizám's service in 1897 and died in September 1899. His great-grandfather, Nawáb Abd-ur-rahmán Khán, an influential nobleman attached to the Mughal court, was one of the chief savants and poets of his time, his *nom-de-plume* being 'Ihsan.' His famous private library contained no less than 20,000 manus-

cripts of the best authors. When in 1803 Lord Lake approached the city, the Nawáb was selected by the aged emperor Sháh Alam to escort the victorious general to the imperial palace. In recognition of his services as Honorary Secretary of the Famine Relief Committee Ghulám Muhammad Hassan Khán received the decoration of Khán Sáhib on January 1st, 1898. In 1899 he was made a Fellow of the Punjab University for his services as Chairman of the Educational Sub-Committee of the Delhi Municipality. In 1903 he was appointed a second class Magistrate and on 1st January 1904 he was granted the higher title of Khán Bahádur in recognition of his continued good and loyal services to the Government In 1891 he married the niece of the Nawáb of Jáhangirábád, Bulandshahr District, who is a co-sharer of the estate with the present Nawáb. In 1909 he was appointed Sub-Registrar in Delhi His work as Secretary of the Anglo-Arabic School Committee is praiseworthy.

Saiyid Ahmad Imám.

Saiyid Ahmad Imám began his public career as Imám of the Jáma Masjid in 1882 during the lifetime of his late father Saiyid Muhammad who died in 1899 at the age of 73. He was installed by the *raises* of the city and the Managing Committee of the Masjid in his father's place in September 1899 having been a member of the Managing Committee since 1897. In 1898 his services in allaying the scare, caused by the proposed plague rules were acknowledged by the Punjab Government, and in 1900 he was enrolled among the Provincial Darbáris of Delhi in place of his late father. Saiyid Ahmad Imám holds a pre-eminent position in the Musalmán community of Delhi as Pesh Imám of the imperial mosque and receives an honorarium of Rs. 30 per mensem from the mosque funds. His position as Pesh Imám has further obtained for him stipends of Rs. 200 per month from the Nizám, the Bhopál and Rámpur States. His fore-father Saiyid Abdul Ghafúr was invited from Bokhára to settle in Sháhjahánábád by the Emperor Sháh Jahán to conduct the prayers in the newly built Jáma Masjid, and the title of Imám-us-Sultán conferred on him by the emperor. He traced his descent from Saiyid Abdul Ghafúr Bukhári I, a well known saint of Central Asia. Saiyid Ahmad Imám is the seventh Imám of the Jáma Masjid since its foundation and has been granted the right of private entry to levees for his loyal services.

Khán Bahádur Maulvi Házi Nazir Ahmad Khán Shams-ul-Ulama, L. L.D.

Was a Deputy Collector in the United Provinces when he was taken in the Nizám's services as Settlement Commissioner: he has now retired on pension. He is a great Arabic scholar, author of many of the best Urdú books and trasnlated the Indian Penal Code into that language. He was made a Khán Bahádur in 1897.

Khán Bahádur Maulvi Zaka Ullah Shams-ul-Ulama.

Was formerly a professor at the Muir College, Allahábád, who has translated numerous books dealing chiefly with science and mathematics from English into Urdú. He has also published several works on constitutional history and in 1904 a life of the late Queen Victoria. He became a Khán Bahádur in 1887.

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Khán Bahádur Maulvi Abdul Hámid.

Khán Bahádur Maulvi Abdul Hámid is descended from Maulvi Háfiz Khairulla who, as an attendant of the Court of the Emperor Sháh Alam, was appointed Imám of the Aurangábád Masjid. The appointment descended to Maulvi Abdul Kádir who was also tutor to the family of Bahádur Sháh. At the time of the mutiny this Maulvi not only refused to sign and seal a *fatwa* of *jehád* against the British Government but also protected a Mrs. Leeson for three months in his house during the siege, eventually smuggling her at personal risk out to the British Camp. Khán Bahádur Abdul Hámid, his son, rose to be Deputy Collector in the United Provinces and was employed in the Settlement Branch. He was created a Khán Bahádur in 1896 and since his retirement has been continuing to work as a full powered Honorary Magistrate and Munsiff in Delhi.

Mír Abid Hussain.

Mír Abid Hussain Khán, Extra Assistant Commissioner at Hissár, is the eldest son of Khán Bahádur Saiyid Hadi Hussain Khán, whose long and meritorious services earned for him the title of Khán Bahádur in 1905. On his retirement he was made an Honorary Assistant Commissioner in Delhi. He was also Vice-President of the Municipal Committee and member of the Managing Committee of the Government Anglo-Arabic School. He has recently been appointed sub-registrar in the Hissar District. His second brother Saiyid Safdar Hussain Khán was also an Extra Assistant Commissioner, in the Punjab, and on his retirement settled in Delhi.

Saiyid Umráo Mirza.

Saiyid Umráo Mirza is a great grandson of Nawáb Haidar Hussain Khán, son-in-law of Nawáb Fazl Ali Khán, Intimád-ud-daulah, who entrusted Rs. 1,70,000 to Government in 1829, for the maintenance of the Anglo-Arabic School. Saiyid Sultán Mirza, his father, who died in 1910, was a member of the Managing Committee of the school and also an Honorary Magistrate. His son has now succeeded him in the former capacity.

Faiz Ahmad Khán.

Faiz Ahmad Khán, Mandal's father, was the late Muhammad Najaf Khán, nephew and son-in-law of Rukn-ud-Daula Nawáb Ahmad Ali Khán Shamsher Jang, Mandal of Karnál, whose services in the Mutiny are well-known.

Muhammad Najaf Khán was in the British service for 35 years. Though a civil officer he served in the battles of Jamálpur and Bhotal in Hissár and in recognition of his loyalty and active aid in the Mutiny, a valuable *khillat* and a *jágír* in the Kaithal Tahsíl known as Kubúlpúr was conferred on him after the Mutiny. He rose to Extra Assistant Commissioner. On retiring he settled in Delhi, the place of his adoption, and was appointed an Honorary Magistrate. He was soon after re-employed in the Tonk State in Rájpútána in a judicial capacity. After serving for 16 years as a member of the State Council he retired at the age of 80, dying at Delhi in 1902. Faiz Ahmad Khán is a rais of Delhi and heir to the property of his father. He is a public spirited man, being a

member of the Fatehpúrí and Jáma Masjid-Managing Committees and also Assistant Secretary to the Anjuman-i-Máoyid-ul-Islám, Delhi.

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L. Radha Kishen.

L. Radha Kishen is the representative of the banking firm of Matwala Mal and Thakur Das. His grandfather (L. Thakur Das) had a great knowledge of banking and was notorious amongst bankers for his ability in commercial arbitration. His father (R. B. Hardyan Singh), who has recently died, was a Provincial Durbari, Honorary Magistrate and Municipal Commissioner.

Rái Bahadur Sheo Parshád, C. I. E.

Lalas Pala Mal and Mutsaddi Mal, the founders of this family, were well-known bankers, and the latter's son Chhunna Mal did good service in 1857. He was subsequently made a Municipal Commissioner, an Honorary Magistrate and a Rái Bahádur. On his death in 1870 his son L. Umráo Singh succeeded to these offices and became a Rái Bahádur in 1877. He took a great interest in engineering and erected the telephones in the city Police Stations. On his death in 1879 his brother Rámkishen Dás became head of the family. He also was an Honorary Magistrate, a Rái Bahadur and a Provincial Darbári. His business capacity originated the Delhi Cloth Mills Company. He died in 1902. The present head of the family, Lála Sheo Parshád, is son of Lála Umrao Singh. He was made an Honorary Magistrate in 1901 and a Provincial Darbari in 1903. The family is probably the wealthiest in Delhi and its benefactions include a *sadabart*, endowed by Lála Chhunna Mal with *a lákh*, and a *dharmsála* built by Lála Umráo Singh at a cost of two lakhs. Sheo Porshád himself is a liberal subscriber to various funds and is quite one of the leading Hindus in Delhi, and exerts influence for good. He was made a Rái Bahádur in 1907, has recently bought the Rothney Castle Estate at Simla, and was made a C. I. E. in 1911.

The Hon'ble Rái Bahádur Sultán Singh.

Lála Sultàn Singh is the present head of the well known banking family of Sheo Singh Rái Nihál Singh. He is a Municipal Commissioner and an Honorary Magistrate and at the present moment is probably the richest man in Delhi, his property consisting of house property, agricultural land and a banking business. Being well educated himself he takes special interest in female education. In 1909 he was selected by the Punjab Government as a nominated unofficial member of the Provincial Legislative Council. He was given the title of Rái Bahádur in 1912.

Rái Bahádur Srikishen Dás.

Rái Bahádur Srikishen Dás, Gurwála, banker, belongs to a family which was founded by Lála Rádha Kishen about 1732, when Ahmed Sháh Abdáli invaded India. The present head of the family, Srikishen Dás, is the adopted son of Naráin Dás, a decendant of Rádha Kishen's youngest son. He is a Municipal Commissioner and Honorary Magistrate, also Managing Director of the Krishan Mills Coy., which he originated. In 1900 he came a Rái Bahádur.

CHAP. I. C. Population. Lala Ishri Parshad.

Lala Ishri Parshad is now the sole proprietor of the firm of Gulab Rai and Mehrchand. His ancestor Raja Ram received Golera in *jagir* in Akbar's time as a reward for the establishment of a market at Saharanpur. The firm was established in Shah Jahan's reign. Lala Salig Ram was one of the leading bankers in Delhi and was appointed Government Treasurer in 1825. For services in the Mutiny he received Wazirpur in *jagir* for life, and his sons still possess 9½ *biswas* in the village. His only surviving son, Lala Ishri Parshad, is Government Treasurer in Delhi, Karnal and Gurgaon, and became an Honorary Magistrate in 1892. He is also a Provincial Darbari.

Lala Ram Chand.

Lala Ram Chand is a grandson of Lala Paras Das, a great-grandson of Lala Harsukh Rai, who founded the old Saraogi banking family of Delhi and did good service to Government under Shah Alam. He also built the Jain temple at Delhi, at a cost of 8 lakhs. For these services his son, Shugan Chand, received a *jagir* of three villages in Lord Lake's time. Lala Girdhari Lal, great-grandfather of Lala Ram Chand, did good service in 1857. Lala Ram Chand is a Divisional Darbari

Lala Maharaja Lal.

Lala Maharaja Lal is the present head of the family of the late Rai Bahadur Munshi Jiwan Lal, which claims descent from Raja Raghonath Das, *wazir* of Shah Jahan. His grandfather M. Gidhari Lal was Mir Munshi to Sir David Ochterlony and Sir Charles Metcalfe, and his father, held that office in 1857, when he rendered good service. For his services he was made a Rai Bahadur, and became an Honorary Magistrate, receiving a grant of land. Lala Maharaja Lal is a Divisional Darbari.

Rai Bahadur Nanak Chand, C. I. E.

Rai Bahadur Nanak Chand is the head of the principal Dassan family in Delhi. His grandfather Chaudhri Surajbhan, Diwan to Nawab Ghairat Ali Khan, of Kham, left four sons, of whom Ummed Singh and Ganeshi Lal were the most distinguished. The former became tutor to the Maharaja of Indore and received a perpetual *jagir* of two villages from that State. He was a Municipal Commissioner and Honorary Magistrate in Delhi for two years, before his death in 1886. Rai Bahadur Ganeshi Lal did good service as Tahsildar of Bassian in Ludhiana District in 1848. He afterwards served in Gwalior and as Superintendent of Jigri and Dattia in Bundelkhand. For his services in 1859 he received a life-grant of Rs. 1,000 a year from Government. The Dattia State also conferred on him a perpetual *jagir* with Rs. 4,000 a year. Rai Bahadur Nanak Chand, the present head of the family, is the eldest son of M. Ummed Singh, and has since 1886 served in the Indore Sate of which he became Prime Minister in 1895. For services during the famine in 1890-01 he was the recipient of the Kaisar-i-Hind medal : since when he has been made a Rai Bahadur and a C. I. E.

Lala Mina Mal.

ala Mina Mal is a member of the Dhuliawala family whose large banking business formerly had considerable notoriety. The firm is still one of the leading banking firms in Delhi.

Rai Bahadur Piare Lal, Khatri, is a retired Inspector of Schools, who received his title in 1893 for meritorious work. He is now President of the Anglo-Sanskrit School Committee. His younger brother (now dead) was the Hon'ble Rai Bahadur Madan Gopal, a member of the Punjab Council and a leading barrister.

CHAP. I. C. Population. Rai Bahadur Piare Lal.

Among Hindu scholars of mark may be noticed Pandit Banke Rai, Nawal Goswami, who comes from a family always noted for their eminence in Sanskrit learning: an ancestor of his family settled in Delhi about 200 years ago.

Pandit Banke Rai Nawal Goswami.

Pandit Banke Rai has established a library in Delhi City in memory of his father. He has set up by the Iron Pillar at the Kutab tablets giving the accepted translation of the inscription thereon in four different lauguages.

He is Head Teacher of Sanskrit at the Delhi Government High School; he is a Fellow of the Punjab University and a member of the Royal Asiatic Society. In 1909 he was selected President of the All-India Brahman Conference. In 1907 his literary attainments were recognised by the bestowal of the title of Mahamaho Padhyaya.

Lala Damodar Das comes of a well-known family rejoicing in the nickname of Topkhanewala, which was acquired by an ancestor Diwan Jai Singh who was in charge of the artillery of Shah Alam. The post was hereditary and Raja Dina Nath (grandfather) was the incumbent in 1857, but joined the British forces for which he received subsequently a suitable monetary reward: Lala Damodar Das himself is an E. A. C. in the Punjab.

Lala Damodar Das.

Rai Bahadur Seth Kanhaya Lal, Bagla, is the Managing Proprietor of the Hanuman and Mahadeo Cotton Mills. A wealthy Marwari, with connections in Ajmer, he is a liberal subscriber to public charitable institutions.

Rai Bahadur Seth Kanhaya Lal.

Section D.—Mines and Minerals.

Mines and Minerals.

In Chapter I A, a brief mention has already been made of this matter under the head of Geology and there are no further remarks to record.

Section E.—Arts and Manufactures.

Arts and Manufactures.

The reputation of Delhi as a manufacturing centre is perhaps greater than is warranted by the actual state of the industries now practised there. Many of the trades for which the city is famous, like those of Lucknow, Gulburga and Haidarabad (Deccan) are relics of the Musalman Courts, and only precariously survive. Nearly all are now, so far as their profits are concerned, in Hindu hands. Before it was a Mogul capital Delhi was a Hindú city; and it would seem that in wealth and in social and political influence the Hindús are resuming their ancient sway. And the tendency of the leading castes in modern times is more towards

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trade as a means of accumulating money than towards craftsmanship. So, while the city is growing, and must from its position continue to grow in commercial importance, it is doubtful whether the arts by which it is historically known are equally flourishing.

At the same time new industries have sprung up to take the place of dying arts, and the very arts themselves have become modernised to meet the public taste. The crafts and industries in which machinery is not used and which are dependent on the skill of the workers, are so numerous that for an intelligible description they must be described in turn under major heads. In the following pages the arrangement is as follows:—Jewelry, Metal working, Artistic painting, Leather work, Stone work, Textile weaving, Decorative cloth-work, Wood work (ornamental and useful), Ivory Carving and Miscellaneous.

Jewelry.

The jewelry of Delhi was a favourite theme of the early European travellers who visited the city. There is now but little scope for the sumptuous extravagances of which they wrote, such as the peacock throne and similar works; but the tradition remains and one of the special excellences of the Delhi jeweller is still his consummate skill in mounting and arranging gems, sometimes of great price, but also often of little intrinsic value, so as to produce the greatest amount of artistic contrast, richness, and variety. In these days this branch of the art, once practised on a large and costly scale, is confined to smaller articles of adornment. The throne, the belt, the slipper, the spear, the sword, the elephant *hauddh* and goad are but seldom incrusted with gold, enamels and jewels as formerly; and most Anglo-Indians know Delhi jewelry as an assortment of lockets, rings, crosses, bracelets and necklaces, as European in their details as in their purpose. Articles made for wealthy natives, even when they preserve traditional forms, are growing noticeably neater in execution, with a neatness that counts for nothing as art, and more timid in design, while there is less variety of pattern than formerly. European designs are growing popular, especially among those Indian ladies who have come under the influence of missionaries or indeed under any educational influence. Costly articles are now but seldom made in Delhi. Such articles are however sometimes sent from distant places for resetting and repairing, which shows that the Delhi workman is still in demand.

The telegraph and the modern facilities for travel have brought the precious stone trade of the world together in a way that is surprising to those unfamiliar with its workings: it is now, as always, a somewhat secret branch of commerce. German Jews, trained in Paris, are perhaps the most prominent and leading dealers. There is scarcely a wedding or an accession affording an opportunity for the sale of precious stones that is not telegraphed to Paris, London, St. Petersburgh, Amsterdam, Berlin and Vienna. Delhi and the rest of India are now included in this secret syndicate, and are periodically visited by dealers

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Arts and Manufactures.
Jewelry.

who come and go unnoticed; so that Tavernier was but the forerunner of a succession of jewel merchants. Delhi dealers sometimes travel to collect stones and also receive them from abroad on approval. For pearls, Bombay is a great market: the stones coming from the Persian Gulf, Basra and Colombo, but those from the latter place are not of such good quality. In coloured stones this city has still a considerable trade, and the greater part of the valuable find of sapphires in the Kashmír territory has been absorbed by the Delhi jewellers, while sapphires of an inferior class are received from Burma, Mandalay and Colombo. The two latter places also supply rubies, those from Mandalay being the more valuable. Emeralds come from Spain and Burma and diamonds, needless to say, from South Africa while Golconda supplies the Indian equivalent. The gold is all imported in bars from England. The gold used is mostly 18 carat, though for special orders 12 to 22 carat gold is also used. Most of the Delhi jewellers are the agents of bankers.

The banker of the East adheres to the practices of tl. guild that are comparatively neglected by the great money dealers of Europe, and counts jewels among his means of trade, and not merely as objects to be kept in a safe. The name of the actual workman never appears in connection with the more costly articles of Delhi production. Some of the most skilful are said to be men of extravagant habits, and all are entirely in the hands of the dealers who keep them practically enslaved by a system of advances. This, indeed, is the case in most Indian handicrafts, and the astute Hindú dealer resembles the London tradesman in his efforts to efface the maker of the goods he sells, and to pose as the actual producer. Even miniature painting on ivory, which would be supposed to be an art where the name of the artist is absolutely essential, is said to be in many cases produced by quite other men than those who sign the pictures.

Enamelling on gold as an accessory in jewelry is practised but not to such an extent as formerly; it is not easy to distinguish the Delhi work from that of Jáipúr, but the latter is the less expensive.

As to the objects produced, there is scarcely anything called jewelry that cannot be imitated at Delhi; and the continual passage of tourists has created a demand for several varieties of native work not strictly belonging to the locality, as well as for articles of English style. Massive rings with one precious stone set in strong open work, and almost as well finished as those in a Bond Street window, are now as frequent as the rings with several stones which are perhaps more like the true Delhi notion. Many of these are tastefully arranged and skilfully mounted. The embossed silver work of Madras, with Dravidian figures in relief, known as *swámí* jewelry is more coarsely imitated. Filigree has lways been used as an accessory to more solid work and now the

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lightness of Genoese or Cuttack articles is sometimes attempted. Silver and silver gilt wire woven into a kind of matting pattern is applied to belts and bracelets. All the varieties of watch chain are imitated and some adaptions of native chains have been done. The patterns of necklaces worn in the hills are now regularly wrought at Delhi. In gold, suites of amethyst, topaz, turquoise and other stones are made. The gold frame work is sometimes twisted or of *bábúl* work. This last is one of the oldest and most characteristic forms. The name is taken from the pretty and sweetly scented flower of the *kíkar* which is a ball of delicate yellow filaments. It is also called *khár dár*, or thornwork : this style, however, is not in fashion now and is rarely seen in the shops Convex forms, as the centres of brooches, the fringing balls set round miniatures, etc., are studded over with minute gold points, each of which, with a patience and delicacy of hand that defy European imitation, is separately soldered to the thin plate base. Good, soft gold alone is used for the points, while the base is of slightly inferior metal. The articles are finished by being placed into a sharply acid bath, which produces a clear, mat gold bloom, that does not long survive wear and tear. A similar but bolder form of work is called *gokhrú*, and is based apparently on the *bur* (the caltrop of Indian and also of mediæval European warfare—a ball studded with spikes thrown to impede the progress of cavalry is also called a *gokhru*). This is worn by Ját men as an earring, and the same treatment is applied to women's bracelets. Among other patterns produced by soldering small details on a base may be mentioned a rose pattern of minute flowers. This is common all over India, but is perhaps most perfectly done in the red stained gold ornaments of Burma. The miniature paintings of Delhi are frequently set in gold cable twist patterns as bracelets, necklets and brooches. The almost invariable feature of Delhi work is a thin shell of gold incrusted with better gold (Kundan) or with stones of some kind, and afterwards filled with hard lac. The enamel work is often spoiled by being done on gold too thin to withstand without distortion the heat of the enamel fire.

Another speciality of Delhi is the incrustation of jade, with patterns of which the stem work is in gold and the leaves and flowers in garnets, rubies, diamonds, etc. For examples of the best antique work we must now go to the great European collections, where are objects of a size and beauty now seldom met with in India. The mouth-pieces of *hookas*, the hilts of swords and daggers, the heads of walking canes, and the curious crutch-like handle of the *bairágis'* staff, also called a *bairági*, are, with lockets, and brooches for English wear, the usual application of this costly and beautiful work. Each individual splinter of ruby or diamond may not be intrinsically worth very much, but the effect of such work as a whole is often very rich. The *murassia kár* or jewel-setter was formerly often called upon to set stones, so that they could be sewn into jewelled

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cloths. For this purpose, as when the stone was to be incrusted upon another, as with minute diamonds or pearls on large garnets, a common Delhi form, or on jade, he works with gold foil aud a series of small chisel-like tools and fine agate burnishers. The open work claw setting, which leaves the underside of a stone clear, have been copied from European work. There is no dodge of the Eurpean jeweller, such as tinted foil backing for inferior stones or fitting two splints of stone to form one, that is not known to the Delhi workman. These and many other devices they have not learned from Europe, for they are tricks of the trade common to all countries. It is easy to find fault with a certain quality of flimsiness and sometimes gaudiness in the articles exhibited for sale all over the country, but now a days people will not pay a sufficient price for good work, so the demand of the day is for a cheap article. European designs are coming more and more into use. The industry in Delhi has, however, decreased to a very considerable extent during the last 15 or 20 years, and continues to decrease from year to year. The cause would seem to be partly in the practical cessation of big works, and partly in the falling off in demand from England and other place abroad. The price of stones has also greatly risen.

Silversmiths.

Turning from jewelry proper to silversmiths' work of the larger sort, not nearly so much is done now as formerly. The reason is that the Indian demand has fallen off considerably : residents of the country, both Anglo-Indian and Indian rulers, seem to prefer the plainer work of the West.

A large and bold treatment of silver is a tradition of Indian work, but it has only recently come into favour among the silversmiths of Europe and America. The artistic rough chiselled silver of Messrs. Tiffany of New York, which was reckoned a novelty, has some points in common with Indian work, especially in that it was not like most European work teased with uniform high finish. Large *huqas* chased and perforated with elaborate garniture of open work, *chilam* covers and chains with pendant fishes and other fanciful *breloques*, *ábkhoras* or drinking vessels for wealthy Muhammadans, spice boxes or *pándáns*, similar to the familiar copper *pándán*, models of cooking pots for wedding presents and occasionally for wealthy Hindus such sacrificial wares as the *Nandigan* or bull of Shiva with a canopied arrangement for dropping Ganges water on it in worship, or the *argha*, an oval patera that represents the female energy, *jháris* or water jugs, *lota*-shaped with spouts similar to those of English tea-pots, *bárdán*, small boxes for holding cotton saturated with scent, and *guläbpáshes* are the principal objects now made, but the demand steadily decreases. The *thatera* or metal chaser carries on his trade separately from the smith, who, like the blacksmith of the Siálkot and Gujrát damascened work, confines himself to forging

CHAP. II. E. Arts and Manufactures. and shaping. Beaten foliage like that of Cutch is wrought, and the superficial engraving of English silver plate is skilfully imitated.

Silversmiths.

No workmen are more careful than Indian gold and silversmiths in the handling of the precious metals. As they use no benches their filings cannot be preserved, as in English shops in a leather apron fitted to a drawer, but they file on a wooden standard set in a large dish, and their small crucibles for casting are most carefully handled. Yet it pays some people to buy their ashes and sweepings for the sake of such gold and silver as they may yield. These people are called *niárián* and were so numerous in former times that a small quarter of the town is called after them "Mohalla Niárián".

The jewellers' shops now show a larger assortment than ever of European patterns of bowls, tea-boxes, tea sets, match boxes, cigar and cigarette boxes, peg measures, card cases, napkin rings, umbrella handles, stick tops, mirror and brush backs, trays, spoons, mustard pots, salt and pepper-holders, candlesticks, buckles, flower vases, stamp-boxes, milk jugs, cups, saucers, pen-holders, etc. Practically the only things "Indian" about these articles are the raised work called "*swámi*," which is roughly imitated in Delhi and the handles of teapots, etc., which generally take the form of a snake, paper weights, in the form of elephants, camels, etc., are also made.

Mock jewelry.

Large quantities of sham jewelry made of brass, coloured glass, and plain glass with tinted foil behind it, are sold. These preserve the native forms of earrings, bracelets, and head ornaments, and are often very pretty. Year by year, however, a large number of European imitations are imported; notably large brass beads in open work rudely counterfeiting filigrain. It is not always easy to say in such things where Germany or Birmingham ends and Delhi begins, for the stamped tinsel settings are combined with wire, silk and beads in the most ingenious way, till the completed ornaments resembles those made in good materials of real native work. There is no affectation, however, about the ornaments cast in zinc for very poor people, where the workmanship, though following the forms of silver and gold, is rough and costless as the material. A considerable amount of taste is displayed in the stringing and arrangement of small coloured glass beads.

Brass and Copperware.

The coppersmiths are no less skilful than the workers in silver. In the Lahore and other copper bazars, visitors are invariably offered real Delhi *degchis*, and most of the smiths from other places admit that they are not so skilful with the hammer and stake (*sandán*) as those at Delhi. In shaping a circular vessel of changing diameter they find it necessary to solder pieces on; while a good Delhi coppersmith shapes the whole without joint from one piece. Nests (*ganj*) of *degchis*, with cleanly defined edges

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Brass and Copperware.

fitting closely into each other, are the usual articles made, and they are often admirable specimens of plain hammer work. Brass articles are tastefully ornamented by the *chatera* with foliage in low relief. There is a considerable production too of small fantastic toys in brass, roughly made, but often ingenious. The native merry-go-round seen at *melás* furnishes one model, and railway trains, *raths*, grotesque figures and toy vessels of all sorts are also made. Small boxes of brass with lids perforated in foliated patterns and furnished with a false lid in which a small mirror is fixed, are favourite possessions of native ladies, who use them to keep cardamoms or small articles of adornment. These are made in great numbers and find their way into Rajputana as well as all over the Punjab. The trade in brass small wares, however, is not likely to increase very largely, on account of the competition of German articles of a similar kind which are now imported in great numbers.

The local manufacturers do a good business, especially in pure hammer work, *i.e.*, the shaping of vessels from one sheet of copper without joint, the best workmen living in and about Kúcha Pati Rám. Jagan Náth's *rath* or car in Delhi is a good specimen of large and bold work executed entirely in the city, and large orders are received for cupolas and orbs for the tops of temples and mosques. Toys and ornaments of brass and copper are manufactured in large quantities in Sadar Bázár and Pahárganj and sold by the maund, but figures sell for one anna to 50 rupees per score. Large *khalsas* (*lotah*-shaped receptacles for water) are made and run to 3 feet in diameter at the top.

Tin foil.

Pannah or tin foil is made here, and tinted sometimes with coloured varnish; it serves as gold tinsel. A surface of wood covered with this material and then painted on it foliated patterns used to be a favourite form of decoration for doors, some of which are to be found in the fine old *havelís* in the older parts of the city. German orsidue, however, is made in so many forms, and imported at so cheap a rate, that this trade is scarcely likely to survive.

Pannah work is still used for decorating toys and boxes made of papier-maché and is also a favourite material for wall decoration, especially for temporary decorations during the Diwali and Hindú weddings. Bangles made of lac are also ornamented with *pannah*.

Tin working.

Among new trades may be mentioned the growing use of native made tin ware. A great number of tin-lined packing cases are imported, and here as elsewhere they are put to use. But the Delhi tinmen seem to be more skilful than those of other regions, and among other things their tin lanterns may be specially noted for unusual neatness of make.

The trade has increased very much lately and despatch and other boxes, as well as lamps and lanterns of block tin, are made

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Tin Working.

equal to the best Multán work. Railway platform and signal lamps are largely contracted for. The Delhi boxes made of tin in imitation of steel trunks, are in great demand and are exported in large quantities. Handpower machines are used for cutting and shaping and with proper direction and capital the trade should increase.

Delhi painting.

The miniature painting of Delhi has grown from the practice of illuminating costly M. S. books, introduced from Persia, and greatly in favour at the Mughal courts in its palmy days. The names of calligraphers of the 13th century still survive in Persia, though little remains that can be confidently attributed to them. During the 16th and 17th centuries the art, which from the manner of its growth and fostering, as well as from the costly splendour of its finest examples, has some right to be called a Royal one, flourished in India. Illuminated manuscripts are still prepared with much care and skill, but there is not now the same demand as there used to be: there is scarcely a well-known art collection that does not include some examples of illuminations prepared in the time of the Mughals.

There is no record of the introduction of the practice of painting on ivory. This was probably modern, and imitated from the miniatures which, with our grandfathers, took the place of the photograph of to-day. This is only a surmise, but it is certain that the material used in the older work was invariably fine grey paper, like that known as Cashmere paper. The "manner" of the modern Delhi miniature, excepting when it is copied from a photograh, is identical with that of the old portfolio picture or the book illumination. Water colour alone is used, and the head is drawn full front (*do chashm*), two-eyed, or in profile (*yak chashm*), one-eyed. There is, it need scarcely be remarked, no indigenous oil-painting of any kind throughout the country.

There are "Delhi painters" in Calcutta and Bombay and a large amount of work is annully sold. Pictures of the chief public buildings of Northern India are used to embellish carved ebony caskets. Others of small size are set in gold and sold as jewelry. Book and frames filled with a series of portraits of the Mughal dynasties are favourite subjects. Akbar II in *durbar* is frequently repeated, with a British officer who keeps his cocked hat on in the royal presence. The beauties of the court are also drawn, and it is noticeable that the Persian artist (those of Delhi claim Persian descent) paints the light-coloured Persian complexion and ignores the dusky hues of India. An exception is made in favour of Ranjit Singh, who is always represented as very dark. Sketches are extant which show that in former times the Delhi artists sketched from nature, but by dint of repeating the same heads over and over again, the features naturally become conventionalized and exaggerated, so that peculiarities like Alamgír's long nose and Núr Mahal's round face are at once recognisable. In the

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same way in the early days of "*Punch*," before multiplication of photographs put so many authentic studies from nature in the hands of the artist, familiar types were drawn and redrawn, until Lords Brougham, Derby and Disraeli were indicated with a very few strokes. A charateristic of all Indian work is that the craftsman learns to do one thing, and then goes on doing it for the rest of his life.

The introduction of photograpy is gradually bringing about a change in Delhi miniatures. The artists are ready to reproduce in colour any portrait that may be given to them; and, although sometimes the hardness of definition and a certain inky quality of the shadows of some photographs are intensified, much of their work in this line is admirable. The stiffness which used to be their unfailing characteristic is disappearing; landscape, a branch of art treated in indigenous art with stern conventionality, is attempted in a freer spirit, and it seems not unlikely that a new and perhaps more fresh and vital way of looking at nature may be adopted. Supposing this change to be desirable, a point that is not absolutely certain, the Delhi work of to-day is strongly marked by the faults of its qualities the excessive delicacy and minuteness of handling well expressed by their customary phase, "*ek bál qalm*," a brush of a single hair, the quality of the handling being far more esteemed than sound drawing, good colour, or truth of effect.

Photographs.

In copying photogaphs there is no such thing as freehand drawing, the photos outlines are carefully traced with ink on talc, this tracing is then retraced on the reverse side of the talc with transfer ink and transferred to a thin sheet of ivory, the features, &c., are then touched up and finally shaded and coloured. If the painting is to be larger or smaller than the original photo the latter is first enlarged or reduced by photography. As the whole work is done with water colour any part can be washed out and redone. Still it is wonderful how truthful the paintings are to the original photos and it is still more marvellous how the artist can work sitting on their hams with the palm of the left hand for an easel and a common piece of paper for the palette, with children playing about and touching the artist's materials.

The ivory used for miniatures is prepared in the city, and the mounts, said to be of Aleppo glass, are also cut, rounded and polished here.

Tanning.

Leather tanning is an industry which is increasing in Delhi, but the work is all done by hand. The principal tanneries are in Qarol Bagh, a suburb to the west of the Ridge, entirely inhabited by Khatiks and chamars. Finer sorts of tanning such as the manufacture of Russia leather and the dyeing of leather is carried on in the city.

Kuppas.

Kuppas or leather bottles, and scale pans are made of raw hides boiled and mashed, and hammered on to earthen models, the whole is then dried in the sun and the models broken and extract-

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ed in pieces. Muhammadans especially carry on this industry and there is a Mohalla called "Kuppa-wálá" in Delhi. The trade however is languishing for kerosine tins largely take the place of these leather bottles for storage of *ghi*, oil, &c.

Stone-carving.

Stone carving is not very extensively practised, but there are numerous examples of modern work which show a high average of excellence. The spandrels or *mihrabs* of doorways seem to be the favourite field for the stone-carver's art. The foliage, as in all modern work, is excessively suave and flowing in line, and somewhat tiny in detail: contrasting in this respect with the simpler and more rigid lines and scantier forms of the ornament of the best periods.

This art still flourishes and excellent specimens of house entrances or porches can be seen in any part of the city, and the modern Jain Temple shows some fine work. The renovations of the old tombs, &c., in and about Delhi now being carried out by the Archæological Department has been entrusted to local workmen, and when good wages are paid, work, in no way inferior to that of Shah Jahan's time is carried out.

Plaster work.

In the open courts and larger rooms of the better class of native houses the pilasters and arcades are wrought in plaster work which, though late in design, is pretty and tasteful in execution. The notable deterioration which has taken place of late years in the *raj mistri's* craft is attributed by the workmen themselves to the introduction of the very different method of treating wall-surfaces, necessary for our large English buildings, where immense stretches of wall have to be covered with plaster as economically as possible. A skilled workman will tell you that any cooly can learn to do such work; and as a matter of fact the greater part of the men employed by the Public Works Department are only promoted labourers, and very few of them are capable of working out such details as the pendentives of vaults or the foliated pilasters and *mihrábs* of the arcades which are universal in the work of fifty years ago. Even in English bungalows built at that period, the native fancy, though evidently ill at ease in our vast, rectangular domestic barns, broke out in quaint panelling on the walls and in ornamented mantel-pieces. The barrack and the railway station, however, have now effectually checked this; and the *raj mistri* has learnt how to combine the worst and least durable plaster work ever wrought in India with pure, utilitarian hideousness.

Delhi porcelain.

In spite, however, of the bad example a number of *ustads* try to keep up the name of the great masters Usta Hamid, and Usta Hira, the decorative artists of the modern Moghal period, after whom two streets near the Jama Masjid are named. Their decorative plaster work is often mistaken for the best stone, being done with cement made from marble. Foliated and geometric patterns are picked out in relief and plane surfaces are worked in patterns of different colours, which colours are not merely laid on with a brush on the surface, but worked into the substance of the plaster itself.

Some of the *ustads* rise to figures or groups of figures in relief and also produce statues but the pose is not graceful.

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Delhi.—Pottery as purchased and understood by Europeans, is a craft of recent origin. For many years large jars or *martabáns* for native domestic use, jars of a smaller size for the pickles and preserves which are specialities of Delhi, and small *dawáts* or ink-stands have been made in a rough sort of porcelain covered with a glaze.

However new forms have been suggested to the potters. These are mostly flower vases, *cháguls*, *surdhis*, and similar decorative shapes of Indian or Persian character. As this application of pottery is entirely new to this part of India, there are no traditions to be interfered with. Lack of enterprise and ignorance of the possibilities of the art have prevented it from being largely developed. Little has been done to meet the demand, and nothing to anticipate or stimulate it.

The ware from the fact of the "paste" being an artificial one, *i. e.*, compounded of pounded stone and gum, and not a natural clay, has to be made in moulds, and cannot be freely handled and made in great variety of form on the wheel. It is curious that so little has been done to improve the paste, as true China clay is found not far from Delhi, and is used habitually by the gold and silversmiths for their crucible.

Blue and a pale-green are the colours generally used for decoration but brown is also introduced. The patterns are poor in design and though the general air of the product is delicate and pretty, it has a somewhat sickly quality, happily, described by a connoisseur as "anæmic" when compared with the fulness of colour and richness of pattern of Multan ware.

The potters of the latter place, it may be noted, are Muhammadans, and of very different social standing from the *kumhár*. The Delhi potters are Hindus and probably of the ordinary *kumhár* or potter caste.

Besides the wares mentioned above, attempts have been made to produce tiles for flooring and wall decoration, but the business has not improved because the tiles do not lie flat but buckle up on baking.

Textile fabrics.

Turning to textile fabrics, in spite of the large importation of piece-goods from Europe, one of the visible signs of which is the busy piece-goods *bázár* of the Chandni Chauk, there is a small cotton weaving industry here, and *pagris* and *dopattas* of local make are exported. The trade however is languishing because foreign muslin is found to be cheaper, and in the winter many people have taken to wearing felt caps in place of *pagrís*.

The fine muslins which were formerly woven for the wealthy still survive. In the portraits of Mughal nobles as in illustrations of popular poetry, figures are constantly represented attired in

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Textile fabrics.

muslin so transparent that the under garments show clearly through. The oft-repeated story of the Emperor who reproached his daughter for being imperfectly clad when she was swatled in many yards of fine muslin, is quoted as a proof of the skill with which Gossamer webs of cotton were produced. A market for these fine muslins has now to be sought in native states, and it is at Patiala and Nabha and in Rajputana that they are mainly disposed of. Compared with the bulk of the European importations of cotton goods, the local production, however, is but small. Some fancy dyeing, including the curious knot and stripe dyeing in which patterns are produced by tying up minute pockets of the cloth with fine thread in simple ornamental forms and then immersing in dyes of different colours, is done, and pretty effects are obtained, the spots, &c., shading off like a blot of ink on blotting paper.

Gunny bags are not made in Delhi, all are imported. "Tat" (gunny) is made in small quantities for floor cloths, but the jute mills of other towns supply all that is wanted in the way of bags.

Carpets.

Carpets made of wool and also of cotton, as well as ordinary *daris* and *newár* or tape are made in small quantities but the trade is slack and the work is inferior.

Gold and silver embroidery.

In popular estimation Delhi stands pre-eminent for its lighter and more decorative manufactures, such as jewelry and embroidery.

The embroidery in which gold and silver thread are used is commercially the more important.

Much of this is used for covering silk thread with silver or gold, the product being called white or yellow *kalábatún*. The purity of the metals used, which in former times, especially at Lahore, was the subject of stringent regulation and surveillance both on the part of Governments and the guilds of wire-drawers, is now necessarily left to the exigencies of a trade in which cheapness is yearly growing a more essential condition. A sort of assay is consequent on the voluntary fees paid by the Delhi manufacturers to the muncipality for official supervision. There is, however, now an inclination on the part of certain members of the *kandala kash* guild to dispense with the supervision excercised by the Municipal Committee, and if this disposition gains strength there will be as little guarantee of the metal used as in other places. The Municipal Committee have established a supervising station in Delhi. To this station the *beopáris* bring their raw material to be melted down, and the amount of duty payable by them depends on the quality of the ingot they intend to turn out. The scale is as follows: Gold *kandala*, Re. 1-8 per ingot of 75 *tolas*; silver *kandala*, Re. 1-4 ditto; sham gold, 8 annas per ingot of 75 *tolas*; ditto silver, 4 annas; *kandala mel* (half silver half copper) 12 annas per ingot; silver wire, three pie per *tola*. The *beopári* presents his silver and copper to be weighed, and on payment of the duty a receipt is granted to him. He then takes his metal into the station and

melts it down in an earthen crucible, called *kathala*, in one of the numerous compartments set aside for the purpose. From the crucible he pours it into an iron mould called *reya*. The bar or ingot of silver and copper when thus melted down is called *gulli*. If it is intended to work gold leaf into it, it is about 8 inches long by 1¼ inches square. The *gulli* is then made over to the *kandala kash*.

The chief difference between wire-drawing in England and India lies after all in the lack of machinery in the latter country. A wire-drawing and lanetta factory was established at Kúcha Chelán in Delhi many years ago. The machinery was worked by steam but the business was a failure. There is, however, wonderful delicacy of hand, and skill that can only be attained by long years of practice in some of the processes. The flattening of a row of slender wires with a hammer as they are drawn over a tiny steel anvil, into minute ribbons of equal width, is one of those feats of manual dexterity, the exceeding skilfulness of which by standers; can only realise by an attempt to imitate it. Similarly nothing can look easier than the covering of thread with these minute ribbons. The thread hangs from a hook in the ceiling and is wound on an iron spindle. The workman gives the spindle a quick twirling motion by passing it rapidly under the palm of his hand over a sort of greave that covers his calf: while the thread is rapidly spinning the gilt wire is applied. The workman's hand, accompanied by a glistening streak of gold, travels rapidly upwards with no apparent effort, but it leaves the thread perfectly covered with gold evenly coiled; no silk showing and no uneven overlapping. The exceeding tenuity to which gilded silver can be drawn out and yet retain an unbroken surface of gold has been continually dwelt upon in all accounts of wire-drawing. It does not pay to draw out tinsel so fine. Silver unfortunately will bear the admixture of a considerable quantity of copper without losing colour to ordinary eyes; and Delhi *kalábatún* contains often more copper than the purchaser bargained for. The various qualities of gold thread are discriminated at a glance with perfect accuracy by experts.

Embroidery on leather for shoes has been mentioned as one of the uses to which gilt thread is put. But this is only one of many uses. As gold thread is not easily worked on the needle, it is usually laid on the surface of the cloths to be ornamented and tacked down at intervals with a stitch of silk through the fabric. To do this conveniently so that one hand is free to pass the reel on which the gilt thread is wound, while the other stitches it down, a frame is necessary; hence gold embroidery is called *karchob*, frame work. But this name seems to be used to distinguish more particularly the large embossed work familiar in State elephant *jhúls*, *masnads* and the like. The finest examples of this work must be sought for in native States and in European museums, and it is but seldom that large and important pieces are now wrought. In cases where the whole of the field is to be covered with gold

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work, a stout cotton cloth is stretched on the frame. On this the design is drawn by the *naqqásh*, and the parts to be raised are worked over with thick, soft cotton, dyed yellow, passed on the surface from a reel, and stitched down at each passing with ordinary sewing thread. The centre veins of leaves and other forms are marked with stitching, and a kind of modelled surface is thus produced in thick cotton thread. Over these forms the gold and silver thread is laid, their lines following sometimes those of the cotton underlay and sometimes going in opposite directions. For the grounds, varieties of basket-work and herring-bone stitches are adopted; spangles and lines of twisted wire *sulma* are introduced to mark and relieve the leading lines of the pattern. Several men work at once on these fabrics, and they are not so long in execution as this description may seem to indicate. The sheen of the gold threads interlaced in different directions as they cross over raised surfaces, produces a brilliant and in large pieces a splendid effect. In cases where coloured silk velvet is bordered with raised gold embroidery of this kind, the velvet is sewn on strong cotton cloth, and during the work the parts to be left plain are kept carefully covered up. In the same way caps, cushions, tea cosies and other trifles are wrought; but as relief is not always necessary as in large throne cloths, elephant housings and the like, the forms are not always embossed in cotton.

A pretty variety of gold embroidery which has become popular is called *mina* work, because of a slight resemblance to *cloisonne* enamel. The outlines of foliage are done in gilt thread, but the leaves and flowers in brightly coloured silk. On a suitable ground this work is very charming. Table covers, panels for screens, mantel-piece borders and ornaments for brackets seem to be the favourite objects. Since the world of fashion has decreed that gold and silver embroidery, for many years considered theatrical and pretentious, is picturesque and beautiful, some excellent work has been produced for ladies dresses. The shapes of these change so quickly in the western world, however, that the Delhi artizan has scarcely completed a skirt or a dress front when it is hopelessly out of fashion and useless.

Strange forms of byegone periods are still adhered to, such as the *burnous* opera-cloak and loosely-fitting jackets with open sleeves. Borders and trimmings it is being discovered are a safer field for the exercise of the art. A very dainty sort of embrodery is worked on net, and in this case the gold thread is not passed but run through. Gold sprays are also wrought on white muslin *jamdani*, with an effect similar to that of the well known Lucknow work.

The variety of embroidered caps worked for the better classes of natives in real gold and silk, and for those of lower degree in tinsel, is beyond enumeration. Many shops are devoted exclusively to the sale of caps. Nautchwomen's dresses are often tri-

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umphs of gaudy and gilded broidery. Weddings consume a large amount of finery, and on holidays and at fairs gilt lace, real or false, makes all the children gay.

Gold and Silver Embroidery.

A large quantity of gold and silver thread is used by the *nechaband* in the manufacture of *hooka* snakes and pipes. This is prettily variegated with coloured silk, and no small skill and neatness are displayed in their plaiting. The *patua* or *patoti* makers work up a great deal in stringing necklaces, head ornaments and bracelets together, the ties being usually in gilt thread. In the *parandas* or queue terminations for the three long tails of hair affected by native ladies, pretty combinations of gilt thread with brightly coloured silk are produced. The *paranda* is also frequently made in embossed silver. The tassels of the *azarband*, the universally worn *pyjáma* string of silk, are frequently costly arrangements in *kilábátun*, which is also worked into a great variety of fringes for decorative purposes.

Full details of this manufacture will be found in the Monograph on the wire and tinsel industry by Mr. E. Burdon, Assistant Commissioner.

Gold lace proper is not now so much used as before the Mutiny. The machine used is an exceedingly neat contrivance, an elaborate loom in miniature, the heddle strings converging to a sort of pedal board like that of an organ on a minute scale. The great toe, which in the native foot is flexible and free in movement, picks out and depresses each heddle in turn with unerring precision.

This quadrumanous facility of grasp is of the greatest use in silk-winding, braiding, and gilt cord-making, the great toe being constantly used to hold the work.

Silk embroidery.

Silk embroidery is of several kinds. A long loose stitch in white filoselle worked in pine or other forms on grey, blue and other colours of Cashmere (English), is one of the commonest. Shawls and articles of female attire are the usual forms. The woollen fabrics of Cashmere and Amritsar are also decorated with silk embroidery. Satin of European make is coming into increased use for silk embroidery, and some of the patterns, notably one counterfeiting the markings in peacocks' feathers, are brilliant and effective. There seems to be a touch of flimsiness in most Delhi work, and this characteristic is not likely to be cured by determination of the public on one hand to pay cheap prices and of the dealer on the other to secure large profits.

Tinsel printing.

Some cotton-printing or chipiwork is done of no remarkable quality. Silver tinsel-printing on Turkey and red muslin, *salu*, is made in quantities for weddings, &c., but it is inferior to that of Kangra and Rohtak.

Carpentry.

The city affords employment to a large number of carpenters whose skill is evident from the articles made. Furniture for household use is turned out in large quantities by local *mistri*

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at the instance of the dealers only, and it is certainly curious that, with so large a demand, there is no large workshop. Painted wooden furniture, such as boys' beds, *takhts*, slates for school boys, swings, toys, are well done in Delhi, and there is a fancy goods trade in wedding outfits, which are called *sanduq daheji*.

The carriage building industry is a thriving one, but the work seems to be carried out in very squalid yards littered with the relics of decaying vehicles. A very good stamp of dog cart is made, but probably the most notable type of carriage locally made is the waggonette or the pseudo-mail-phaeton, so popular with the well-to-do Hindus—a lumbering vehicle of great vitality. Ticca gharies and ekkas too are built in considerable numbers.

Wood Carving.

Wood carving is not in any way an important industry. There are some very fine examples of old doors and doorways in the city, but fashions have changed and people are content with plainer surroundings. The only carving of importance is the carving of curios, which usually take the form of sandal wood or ebony boxes.

Basket Making.

Another trade, which is popular in its humble way, is basket making. Tiffin baskets, work and tea-tables, chairs and other articles are now made in split bamboo with bands of coloured splints. The work is fairly neat and strong.

The trade is increasing and, if the workmen are given a pattern of chair or basket, they can imitate it very well. Cane is also used and in addition to other work bottles are now enclosed in cane or mat or wickerwork like eau-de-cologne bottles.

Common willow baskets for earthwork, fruit baskets and the covering of earthen jars with willow basket work, is also carried out in large quantities. The material used is generally tamarisk (*jháu*) obtained from the Jamná Khádar, but the date palm, (*dhák*), mulberry and *munj* fibre are used for the finer baskets.

Ivory carving.

Ivory carving is one of the well known industries which has advanced with great strides of recent years not only in Delhi but in other places: the importance of the industry was recognised in 1900 when Mr. T. P. Ellis, Assistant Commissioner, was deputed to write a monograph on the subject, a pamphlet which can be consulted for details. Indian ivory is too soft and brittle for good results, so ivory is obtained from Africa (at a cost of Rs. 25 per ℔ landed in Delhi) and is converted into curios of every conceivable pattern, which displays the skill of the carver in a more or less accentuated form. Elephants and their trappings seem to be the favourite theme, the tourist purchasers no doubt regarding the animal as specially oriental, but there seems to be nothing that cannot be portrayed, even down to small detail: for instance, a caravan of camels will be carved, the load of each is shown in detail and even the concomitant dog is being led by a fine ivory

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Ivory carving.

chain. Such skill in ivory working has been attained that it is now even woven into cloth. Though ivory curios are sold in all the jewellers' shops the manufacture of them is controlled almost entirely by the firm of Fakir Chand & Co., who have a large exhibition room in the Daríbá close to the Jáma Masjid: this firm imports the ivory and hands over the requisite pieces to the workmen. It is calculated that it takes a carver five years to become really efficient: the work is very laborious; some of the detailed curios will take a man a couple of years to finish, and it is seldom that a carver will earn more than Rs. 20 per mensem. In addition to carved ivory a certain amount of plain ivory goods are exhibited for sale, but these are generally made out of the pieces left over from the more artistic work.

Panels and picture frames, chessmen, paper-knives, groups of figures and processions, models of native houses, temples, etc., and bas-reliefs of incidents in Hindu mythology are made. All the figures lack expression and pose, but of late years a few artists have paid attention to this point and probably Delhi now ranks as high as Murshidábád as regards ivory work.

Gold beating.

Ten "*mashas*" of gold or silver sheet is cut into 160 pieces and placed between 340 pieces of gold beater's skin, and the whole put into a bag of skin, the beating goes on for 12 hours before the leaves are ready. out of 160 leaves only about 150 come out whole. The gold beater earns about 6 annas a day for silver and 8 annas a day for gold leaves. A packet of 150 silver leaves is sold for Re. 1-8 and a packet of 150 gold leaves for Rs. 32-2, the cost of production being Re. 1-4 and Rs. 30, respectively. There are many persons who do this work and the trade is considerable.

Patwa.

A considerable industry is *patwa* works, *i.e.*, the production of silk and wool *kamarbands*, tassels, banners, flags, trappings for native saddles, colored cord for native beds, &c., and "Delhi *patwa*" work is considered better than that of other towns.

Dentistry.

Dentists are doing a good business in Delhi, and in their small way give a great deal of relief to persons in want of false teeth. The teeth are imported but the actual setting in moulds with rubber is done here and the rate charged is Rs. 2 per tooth. The work is not as good as that done by European dentists, but good enough to suit the poor people who cannot afford better.

Scent.

A small quantity of *ittar* or scent is made in Delhi, but the trade is not brisk.

Ink.

Ink used for vernacular writing is made in large quantities and is exported, two kinds being made, *phal* and *tekiar*, the former is the better and is made of *kajal* mixed with gum. Straws are coated with the mixture and dried in the sun: when dry the ink comes off in little cylinders and is ready for the market.

Blue-black ink powder, as well as liquid blue-black ink, is also made in large quantites and exported; the quality is good, and some prefer it to the English manufactured article.

CHAP. II E. Arts and Manufactures. *Preserves.*

Delhi pickles, chutnies, preserves, jelly, and *sharbat* are in good demand, and there is a brisk trade done in these manufactures, and also in crystalized fruit. The best makers are Muhammadans, who live and do business in Egerton Street and Kucha Nalwán.

Delhi *pelah-ki-mithái* and *halwá* are celebrated, are also as *nukal* or comfits.

Talc.

Bhodal or talc work is an industry which still gives employment to hundreds of people who make fancy pankahs, banners and flags for weddings, head-dresses for bridegrooms, Moharram *tazias*, and Chinese lanterns, &c.

Embroidered shoes.

Connected with the gold and silver wire trade is the considerable trade in embroidered shoes for which Delhi has long been celebrated. The variety of patterns and shapes is remarkable, even in a country where phantasy runs riot. Nothing could be prettier or more dainty than some of the slippers, (*zenána júti*) made for native ladies' wear; embroidered with seed pearls usually false, with spangles and every variety of gold and silver thread; and inlaid with red, black or emerald green leather in decorative patterns. Gilded and silvered leather are also used. Sometimes gold and silver embroidery is worked on cloth over a basis of leather. Men's shoes are often no less elaborate.

English forms are creeping into use. No sumptuary regulation to restrain extravagance in gilded shoes and enforce the use of plain black leather could be half so potent, as the unwritten ordinance which permit, an Oriental to retain a pair of patent leather boots on stockinged feet, and requires him to doff shoes of native make when in presence of an English superior.

Seal-engraving.

Seal-engraving is an art which, owing, probably, to the unusual skill of two generations of engravers who worked in the Daríbá, is considered to be a speciality of Delhi.

It is very curious that races which excel in minute work requiring patience should have made no farther advance in this art.

Beautiful specimens are turned out to order, but the best work is done only in Arabic or Persian character, the flowing lines of which give great opportunities of pretty work. No engraver in Delhi can do English or Nagri character properly, the letters are made unequal in size and the spacing and formation are faulty. Rubber stamps are supplanting the old and artistic seals, and in a few years it may be impossible to get any good seal engraving done in Delhi, for already one of the best engravers is reduced to earning his living by manufacturing rubber stamps.

Paper.

Paper of the usual fibrous and rough quality is made in the city, and finds ready sale, as it is good of its kind. The large paper mills in other towns are killing the local industry, but a few persons still make a living by the manufacture of handmade paper, which is the favorite stuff for native bahis or cash book.

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In unglazed earthern pottery, there is not much to note. At fair times Delhi produces perhaps a larger variety than is seen elsewhere of those grotesque toys and figurines, which periodically call forth the invention of the potter and notably add to his income. Here, indeed, as the city is regarded as a place of pleasure, their sale goes on all the year round.

The modelling and colouring is really very wonderful: for a few pice can be obtained models of birds, animals, snakes, etc., painted to the very life: figures of men and women, on the other hand, are generally rather stiff and crude.

United Provinces of Agra and Oudh.

This toy trade, popular all over India, is the root from which the remarkable figure modelling of the United Provinces has grown.

Lac bangle.

Lac bangles incrusted with spangles in stamped orsiduo and with beads are made in large numbers. Some are coated with tin, ground and applied as a paint and then covered with a tinted varnish, a method of obtaining a metallic glimmer through colour which is characteristic of many Indian forms of decoration.

The business is flourishing and Muhammadan women are very clever in making lac bangles, the business is carried on principally in the Lálkúa Bázár and one locality called the "*Chúriwálás*," *i.e.*, bangle-makers.

Lac is also coated on bed legs, walking sticks, &c., the articles are coated while being turned on a lathe.

Kumkumas are made: these are hollow balls of lac, blown like a glass globe and are used during Holi at weddings. They are filled with *gulal* (the red stuff used during Holi) and thrown about like confetti.

Mirrors, &c.

Imported plate and common glass are silvered in the old style with mercury and tin foil, and the edges are often bevelled and cut by the workmen with the aid of corundum powder. Very little, if any, silvering is done now, for glass mirrors can be imported cheaper and of better quality. Many of these looking glasses are mounted in a gaudy style with borders of painted glass, and an arrangement by which they stand at an angle or fold flat. Glass bangles are made and are ornamented with glass "gems" and enamel work. Small inset boxes are made of wood and covered with thin glaze mirrors, and these mirrors are afterwards painted with geometrical and floral designs with a very pretty effect. Rich natives have the walls and ceilings of their houses set with mirrors and call the room so decorated Shísh Mahal.

Fibrous manufacture.

Rope and string are made chiefly of *munj* from Rewari and *san* grown locally. The product is exported largely to Meerut and Baghpat. Fans are made chiefly by the Qassái caste, from the date on dwarf palm. There are two factories, one at the Turkoman Gate and the other at Pahari Dhíraj—which are open for four months during the hot weather. The wages earned are from

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1 to 4 annas a day. All fans are hand-made; the palm leaf is soaked in water for a short time, then some of the leaflets at either end of the stalk are removed and plaited with those remaining on the stem. The fans are often coloured in neat designs; their price ranges from 6 pies to 4 annas.

Factories.

During the past twenty years there has been a considerable increase in both the number and quality of the factories: before 1890 there was hardly an institution to which the term could be justly applied as the majority were small affairs managed and owned by enterprising individuals. It was at the end of the eighties that the improvement began: the advantages of co-operation were realised and Companies were formed. The lives of some Companies, as was only to be expected from the inexperience of the managements, were very short, but through the experience gained and the survival of the fittest the suburbs are studded with numerous factories, whose tall chimneys give an aspect to the scene which is very foreign to indigenous India.

Cotton Mills.

There are 4 Cotton Spinning and Weaving Mills in Delhi.

(1) The Delhi Cloth and General Mills Company, Limited, was first started in 1889 with a share capital of 7 lakhs. It has 177 looms, and 20,456 spindles, the number of labourers employed is about 750.

(2). The Krishna Mills Company, Limited, was started in 1893 with a capital of 7 lakhs. It has 22,968 spindles, but no looms. The average number of men employed is 520.

(3). The Hanooman and Mahadeo Spinning and Weaving Mills were started by the late Mr. Wilson as a limited concern in the nineties, but after liquidation passed into the hands of Rai Bahadur Seth Kanhia Lal who purchased the concern for 6½ lakhs. There are 200 looms and 15,936 spindles. The number of men employed is 440.

(4). The Jumna Mills Company owned by Saran & Company, Limited, was started in 1903 with a capital of 5 lakhs and has 15,000 spindles, the daily number of labourers employed being 370.

All these Mills turn out coarse yarn or cloth to the value of about 40 lakhs of rupees: the cloth is mostly sold in the neighbouring districts of the Punjab, in Rajputana and in the United Provinces.

There are two Cotton Presses, (*viz.* the Jamna Ginning and Pressing Co., and the West Patent Press) and three Ginning Factories in Delhi City, which employ about 200 labourers in all. There is also a Ginning Factory and Press at both Sonepat and Ballabgarh.

Flour Mills.

There are four big Flour Mills: (1) Ganesh Flour Mills Co., Ltd., (2) Delhi and Northern India Flour Mills Co., Ltd., (3) Diamond Jubilee Flour Mills, Ltd., and (4) John's Flour Mills.

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They produce flour, bran and *suji* to the value of about 50 lakhs, which are sold mostly in Rajputana, Punjab, United Provinces and Bengal. The number of men employed by these Flour Mills is about 300 in all.

Miscellaneous Factories.

There are two Biscuit Factories, namely :—

(1). The Hindu Biscuit Factory, and

(2). Sharma Hindu Biscuit Factory.

The first-named has a European Baker. They turn out Biscuits, loaves, cakes, etc., in large quantities, which are in demand throughout the country. There are also several Iron Workshops worked by steam which turn out Sugarcane presses, mouldings, railings, fittings, etc., to the value of about 10 lakhs.

There are 4 Ice Factories, the oldest of which is the Hindu Ice Factory. The annual outturn of ice is about 2 lakhs in value. There is an Oil and Soap Mills Company, the principal business of which is to manufacture rape-seed oil.

There is a branch of Meakin & Co.'s Brewery, but brewing is not carried out, only malting. The number of men employed in the above factories is about 50.

Owing to the growth of factories the labourers have come in large numbers from neighbouring districts and the Mill operatives have been imported from Cawnpore and other places with the result that Teliwara, Sabzimandi and other suburbs of Delhi show a large increase in population. The average earnings of labourers is Re. 0-8-0 per diem or Rs. 15 per mensem and their material condition has much improved; in fact they are much better off than clerks and others who, being in a higher social scale, have greater expenses.

CHAPTER IV.—PLACES OF INTEREST.

Sonepat is a town of great antiquity and was founded apparently by the early Aryan settlers. Popular tradition, accepted as true by General Cunningham, identifies it as one of the five *pats*, mentioned in the Mahábhárata as demanded by Yudisthira from Duryodhan as the price of peace. Its foundation would thus be placed before the war of the Mahábhárata. The point is however doubtful, and Sir Sayad Ahmad believed that it was founded by Rájá Soni, 13th in descent from Arjuna, brother of Yudisthira. The town is picturesquely situated on the side of a small hill which, standing out as it does in a level plain, is evidently formed from *debris* of buildings, that have crumbled to decay on this one site during the town's long life of 3,0'0 years. In 1866 the villagers, while digging a well from the top of the hill, excavated from a depth of some 70 or 80 feet below the surface a terra-cotta figure of the sun in perfect preservation. General Cunningham pronounced this image to be at least 1,200 years old. In 1871 a hoard of some 1,200 Greco-Bactrian hemi-drachms were also unearthed there.

The town contains 13,000 inhabitants and is situated 27 miles north of Delhi: it is approached from the Grand Trunk road by two metalled roads from the north-west and south-west, each about 5 miles long. There is a Railway station on the Delhi-Umballa-Kalka Railway.

The town is surrounded by trees and in the centre is an eminence on which are situated the Tahsíl, the Thána and the sub-registrar's office; the former is flanked by four small towers. On this eminence there is a house which is used as the tahsíldár's residence and also the Municipal Hall where the Committee hold their meetings. Near the Tahsíl there is the school and boarding house.

There is outside the town a dispensary and also a veterinary dispensary with stables in which are kept two Arab stallions and a donkey stallion.

Other prominent objects in the town are the two Saráogí's and the two Aggarwal Vaishnu's temples, whilst afar off the minarets of the new mosque form a conspicuous land mark. Close to the station is a suitable rest-house and beyond that again rises the chimney of the local ginning factory. The lower portion of the town, which is inhabited by Hindú shop-keepers, consists of streets which take the curve of the hill around which they pass: the houses are not so well built as one would expect to find in so thriving a community. There are no manufactures, but trade is considerable, as can be seen from the stacks of agricultural produce awaiting transport at the station during the busy season. The village is owned half by Játs and half by Muhammadans

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(Sayad and Pathāns). The latter reside on the top of the hill in quarters called Kot and Mashed, the latter place meaning the "place of martyrdom," where it is said Nasír-ud-dín met his death at the hands of a Hindú Rájá. The municipal income averages about Rs. 22,000, the inhabitants pay Rs. 1,320 income-tax and the owners of the agricultural land are assessed to Rs. 9,400 land reveuue exclusive of canal dues.

Delhi City.

Delhi itself has grown to such a size that it can be described intelligibly only by compartments. It is situated on the right bank of the Jamná and is tucked away in the angle made by the river and the ridge. The main divisions working from the north are:—

(1). The Rájpúr Cavalry Cantonment including the Hindú Ráo estate.
(2). The Civil Lines.
(3). The City proper.
(4). The Fort.
(5). The Daryáganj Cantonment.
(6). The extra mural Agricultural Land of Fírozábád and Khandrát Kalán.
(7). The Suburbs, Pahárganj, Sadr Bázár and Sabzímandí.
(8). The Gardens and Orchards.

The Rájpúr Cavalry Cantonment occupies the same site as was occupied by barracks before the mutiny and has been formed (since 1906 only) to accommodate a Cavalry regiment in accordance with the recent army reorganisation scheme. About 2 miles to the north along a good road is the amphitheatre at which in 1903 was read the proclamation of His Late Majesty King Edward in open Durbar and in which the Imperial Durbar of 1911 was held by the King-Emperor in person. The Cantonment includes the Circuit House and also the Ridge with its many famous monuments recalling the mutiny, such as Flag Staff Tower, Pír Ghaib, Hindú Ráo's House, the Asoka pillar and the Mutiny Memorial Tower: below the latter are the ruins of the Sammy House battery, so named after the temple alongside. The Cantonment contains the necessary residential quarters and lines with a polo ground, race course, and golf links also the old cemetery in which too many, alas, of the mutiny heroes are buried.

The civil lines lie wholly to the east of the Ridge and consists mainly of houses and compounds in the occupation of Europeans. To the extreme north are the ruins of the old magazine, situate on the bank of the river for the easy storage and transport of powder: south of that and still on the river bank is the Metcalfe estate with the prominent Metcalfe House in a deplorable state of decay. The most prominent buildings in the civil lines are

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Ludlow Castle, now used as a social club, the Commissioner's house, and Maiden's Hotel; the generality of new houses are well built and suitably lit and cooled by electric power; the roads are well kept and watered under municipal arrangements. Ludlow Castle and the Kudsia Bágh, a fine garden with pleasant lawns and avenues, mark the sites of the breaching batteries which were pushed up towards the Kashmíri Gate. Just outside this gate is the Nicholson Garden, an ornamental plot surrounding the statue of the fallen hero, whose grave is in the cemetery across the road. The police lines deserve passing notice: beyond them on the Tís Hazárí Maidán is the St. Stephen's, Mission Hospital. The city proper is entered by two main routes the famous Kashmír and Morí Gates: entering by the former one finds oneself in a small corner of the city which has been cut off from the main block by the railway, but nevertheless a corner which is of great interest. Here are the local courts of justice and halls of administration, St. James' Church with its conspicuous dome and cross, the St. Stephen's College, the Government School, Post and Telegraph offices, the gate of the old magazine with its inscription of honour and the very old cemetery.

The rest of the city is a business domain with fine broad main streets, from which branch off innumerable dingy tortuous back streets where the people live in tenements or houses, varying from squalor to luxury according to the position of the occupants. The railway station has a huge compound and very considerable platform accommodation, since the junction is quite the Crewe of Northern India: directly opposite is the Company Bágh, officially termed the Queen's Gardens ever crowded with pleasure seekers, who doubtless enjoy the restful green after the glare of the city streets: here is the Town Hall and also the statue of Her Late Majesty Queen Victoria which faces the Clock Tower in the Chándni Chauk. The Chauk is a long broad street divided down the centre by an avenue which gives shade to the hawkers, who exhibit their wares in quasi-permanent stalls: the Chauk itself is the principal business street in which are located the banks, the jewellers, the cloth merchants, the druggists, the railway agencies, etc., and even a theatre. To the north is the Fatehpuri Mosque and beyond this again the Khári Báolí Bázár where the grain merchants have a quarter of their own; hence the road passes out to the Sadr Bázár suburb. To the west of the Queen's Gardens and to the north of the Khári Báolí is the quarter in which the Cambridge Mission have made their settlement—a quarter which communicates with the civil lines *via* the Dufferin Bridge over the railway and through the Mori Gate.

From the Chauk the Jáma Masjid is reached by the Daríbá street, the home of the ivory carvers, and from the great mosque a road called Cháorí Bázár leads due west out of the city by the Ajmer Gate through the quarter famous for its metal work, where the gold and silver thread makers ply their trade. To the south

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of this road are the tenements of the humble and probably the only object of interest is the Kalán (or Kalí) masjid or black mosque, a beautiful old relic of Pathán architecture.

East of the Jáma Masjid are the open spaces, loosely termed the glacis of the Fort, on which parades are held: a prominent building to the south is the Victoria Zenana Hospital. The fort was the keep of Delhi whose walls made the city a fort in itself: as such it was the residence of the Moghal Kings and signs are not wanting to show that in days gone by the immediate entourage of the court enjoyed luxurious abodes and pleasure gardens. The wall is about 1¼ miles in circumference and on the east side where coincident with the city wall, it consists of a simple vaulted drop of 20 feet to the bed of the Jamná, the remainder being a masonry wall 40 feet high with a double tier of loop holes, and protected by a vaulted ditch 12 feet deep with a covered way and glacis. The two main gates, the Lahore Gate on the west and the Delhi Gate on the south, are protected by a rectangular masonry envelopes armed with ordnance, firing through embrasures. The flanks of these envelopes spring from the enceinte, which commands them by ten feet. On the north side is the important outwork of Selimgarh, separated from the enceinte by a what used to be small channel of the Jamná 30 yards wide, spanned by a masonry bridge. This work has an earthen parapet with stone revetment, 25 feet high. Its interior is commanded from the enceinte and the railway passes along the level of its *terre pleine*, entering by the small masonry bridge on the west, and passing directly on to the main Jamná bridge on the east side. Within the fort is barrack accommodation for a force of about 500 Europeans: the guns which command the city and all approaches to the fort are of obsolete pattern, but doubtless efficient for any purpose for which they may be required.

The historical objects still remaining are the king's private apartments including the Hammám (bath-room), the Pearl Mosque, and the Diwán-i-Khas: also the Naubat Khána or hall of music and the Diwán-i-am, which were so wonderfully brought into use on the occasion of the State Ball in 1903. Of recent years there has been considerable activity in repairing the Pearl Mosque and other buildings where time or vandalism has caused deterioration, but it would be too expensive to restore them, so that they would bear any semblance of their former grandeur. The Hayat Bakhsh garden is now kept with great care: it is quite the finest garden in the whole of Delhi.

Passing out of the fort by the Delhi Gate to the south (the sentinal elephants carved in stone come as a surprise) the Daryáganj Cantonment is reached: it is not a very inviting locality, as the houses and gardens look very shabby and the only object of interest is the Zínat-ul-Masájid (Beauty of mosques) near the Khairáti (a minor) Gate.

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Leaving the city by the Faiz Bázár and Delhi Gate one finds oneself in the agricultural lands of Firozábád, a rich tract profiting by the city sullage. Here are the Jail and Reformatory. To the west one passes various Municipal institutions such as the slaughter houses and sewage farm in Khandrát Kalán, till one crosses the canal and Agra Railway to enter the suburbs.

Of the suburbs the first is Pahárganj in which is conspicuous the Sunnis' Idgah, a rival to the Jáma Masjid in popularity. This suburb, which includes Shídípúrá, is merely a collection of mean houses occupied as a rule by the lower castes. The Sadr Bázár suburb boasts of a station on the Great Indian Peninsula Railway, which however is mainly a goods station: alongside it is the power station of the Electric Tramways and Lighting Company which is well worth a visit. The Sadr Bázár is a busy spot and till recently included the wood depôt to which both fuel and timber are brought in barges on the canal. The principal traders are Punjábi Muhammadans who deal largely in hard ware. Visitors interested in horse flesh will generally find a few Kábuli horse dealers camping in the local saráís.

The Subzímandí as its name implies is the great vegetable market. Here too is a railway station on the Delhi-Umballa-Kalka Railway, also mainly a goods station, very convenient for the flour and cotton mills in the vicinity. The market was no doubt located here because the Delhi vegetables are mostly grown in the neighbourhood: the suburb is on the direct road from the rich canal irrigated tract, and is convenient for the cultivators of melons, etc, in the Jamná river-bed. It was at this spot that some of the fiercest fighting during the mutiny took place.

The Delhi gardens are on the fringe of the Sabzímandí and extend for some distance, the total area amounting to about 1,500 acres. Irrigation is obtained from the canal and fruits of all sorts are grown: in a few cases the owners regard them as pleasure gardens, but presumably enough produce is sold to cover the working expenses. The Roshanára garden in which is the tomb of Roshanára Begum, a daughter of Sháhjahán, is maintained at municipal expense as a pleasure garden: at any time of the year it is a beautiful spot which no visitor to Delhi should miss seeing. There are so many eminences in Delhi such as the Fort gate, the Jáma Masjid minarets, etc., that good views can be obtained from any quarter, but probably the best view is obtained from the top of the Memorial Tower on the ridge. From there Delhi and its environs are just as a map before one: across the broad Jamná the agricultural lands of the Meerut District are in view, the Railway bridge is a prominent object and far in the distance can be seen Humayun's tomb and the Kutab showing clearly against the sky.

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The neighbourhood of Delhi.

Any description of Delhi would be incomplete without a passing notice of some of the very interesting objects in the vicinity of the town.

Of these the foremost is the Kutb Minar, which has been already described in Chapter I.—History. Within a few yards of the Kutb is the celebrated iron pillar already described. On the other side of the Kutb is the Aláí Darwaza, or gate of Alá-ud-Din Khilji. It was built about 1310 A.D. The building is a square of 34½ feet inside and 56½ feet outside; the walls being 11 feet thick; from the inner floor to the domed ceiling it is about 47 feet high. The corners are ornamented with a series of arched niches, which cut off the angles of the square, and so turned the support of the dome into an octagon. On each side of the gateway is a lofty door, those on the northern and southern sides being the loftiest. The doorways are most elaborately ornamented; each door is formed by a pointed horse-shoe arch, of which the outer edge is panelled. The whole face of the building is ornamented with elaborate chiselling, the most attractive features being the bands of inscription. A short distance away from the Kutb is the basement of another similar building, with the base considerably broader than the original. It was also designed by Alá-ud-Din Khilji, but unfinished at his death. Intermingled with the Muhammadan ruins round the Kutb are ruins of an ancient Buddhist temple, of no great value as works of art, but interesting as showing the existence of that religion at an early age in Hindustan. Adjoining the Kutb is the Kila Rái Pithora, the remains of an old Hindu fort, with the walls clearly discernible. The principal buildings connected with the Kutb have now been enumerated; but besides these there are numerous tombs and temples round the relics of emperors, saints, and statesmen. The most prominent, perhaps, is the tomb of Adham Khan, an octangular building with a dome, now used as a rest-house for the officers of the Delhi ditsrict.

Between the Kutb and Delhi is the tomb of Safdar Jang, the Wazír of the Emperor Ahmad Shah. It is about five miles from modern Delhi, and stands in the centre of an extensive garden on a lofty terrace containing arched cells. The roof of the tomb is surmounted by a marble dome, and is supported by open marble pavilions on the four corners. The garden is about 300 yards square, and at each of the four corners is an octagonal tower, the sides of which, with the exception of the entrance, are covered with perforated red stone screens. Behind the gateway, and a little to the north of it, there is a *masjid* with three domes and three arched entrances built throughout of red sandstone. The terrace over which the tomb stands is 10 feet above the level of the garden and 110 feet square. In the centre of the terrace is a vault under which is the grave of Safdar Jang. The building over the grave is about 60 feet square, and 90 feet high.

In its centre there is a room 20 feet square, containing a beautiful marble monument highly polished and massively carved. Round the centre room there are eight apartments, four square and four octagonal. The pavement and the walls of the room up to the waist are marble. The roof of the centre room is about 40 feet high, and the ceiling is formed by a flattish dome. In the centre of the roof stands a bulbous marble dome with marble minarets at each angle. The four faces of the tomb are alike both in construction and ornamentation; the latter consists of inlaid bands of marble. A stone aqueduct deprived both of its fountains and water may yet be seen in front of the tomb.

Continuing along the road from the Kutb to Delhi on the right hand side about two miles from Delhi the Jantar Mantar is reached. This was erected in the third year of Muhammad Shah A.D. 1724 by the astronomer Jey Singh, founder of the principality of Jaipur. The work was begun, but never completed, owing to the death of the projector and the disturbed state of the Empire. What was finished has been seriously injured by the Jats and others, but even now proves considerable astronomical skill on the part of the projector. The great equatorial dial is still nearly perfect, but the gnomon and the periphery of the circle on which the degrees are marked have been injured in several places. The length of the gnomon is 118 feet, base 104, and perpendicular 56. Besides this gnomon there are two others on a smaller scale, all three being connected by a wall on which is described a graduated semicircle for measuring the altitude of objects lying due east or west from hence. In a southerly direction from the great equatorial dial are two buildings exactly alike, both for observing the altitude and *azimuth* of the stars, each apparently intended to correct the other. The whole collection of instruments shows astronomical knowledge of a very high order.

The road to Delhi enters the town sideways at the Lahore gate. Outside the Delhi gate of the city near the Muttra road is a tall column known as Firoz Shah's Lat. It was formerly surrounded by the city of Firozabad, but that city is merely a ruin without inhabitants. The pillar is a sandstone monolith placed on a pyramidal building of rubble stone. It is 42 feet high, of which 35 feet towards the summit are polished, and the rest is rough. The upper diameter is 25 inches, and lower 38 inches. The colour of the stone is pale pink, and it resembles dark quartz. The chief point of interest about this monolith is that the inscription on it forms part of the edicts of Asoka, king of Magadha, by which he proclaimed his talents to the world. This pillar forms one of a series erected by him from Kabul to Orissa. There is also another pillar on the ridge inscribed with one of the edicts of king Asoka. He lived about 250 B.C. Further along the Muttra road is Purana Kila or Indrapat, supposed to be the site of the most ancient city of Delhi.

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Still further along the same road is the tomb of Humayun which was finished in 1865 at a cost of 15 lakhs of rupees. Besides the tomb of Humayun himself, this mausoleum contains the graves of many others of the house of Timour. This tomb of the first hereditary monarch of the Mughal race may be remembered as being the spot where Bahadur Shah, the last Mughal Emperor of Delhi, surrendered himself to the British Government after the capture of Delhi during the Mutiny, and in sight of which his sons and nephew were summarily executed for murder and treason by Hodson.

The tomb of Humayun stands near the old bed of the Jamna in the centre of a high-walled enclosure. On the west and south are two lofty tower-like gateways, which add much to the grandeur of the building. The gateways are built of grey stone ornamented with bands of red stone and marble. In the centre of the garden is a platform 5 feet high and 100 yards square, surmounted by a second platform 20 feet high and 85 yards square. In the centre of the floor of the upper platform are the graves of Humayun, and of the other Mughal princes just described. Above these graves is erected the mausoleum, the centre room of which is a square of 15 yards. It is built of red sandstone and is ornamented with marble bands. The form of the main body of the tomb is that of a square with the corners cut off, that is to say, an octagon with four short and four long sides. Each of the short sides forms one side of four octagonal cornered towers. The tomb itself is a lofty square tower surmounted by a magnificent marble dome topped with a copper pinnacle standing 140 feet from the level of the terrace. The corner towers are two-storeyed, and round these towers and the centre room in the upper storey there runs a narrow gallery. The roof is oval, and is about 80 feet in height, and formed by the dome.

The college, which is on the roof of the tomb, was at one time an institution of some importance, and men of learning and influence used to be appointed to the charge of the place. It has, however, long ceased to maintain its reputation, and for the last 150 years has been completely abandoned. In the south-east corner of the garden is a small tomb, the history of which is unknown. It stands on a terrace 5 feet high and 76 feet square, paved with red sandstone. The tomb itself is about 40 feet square, and 72 feet high to the top of the dome. The tomb inside is about 24 feet square, and has one entrance on the south. There are two marble monuments on the tomb covered with engravings of verses from the Kuran. The tomb is built almost entirely of red and grey sandstone.

There are two small tombs of great interest within a few minutes walk of the mausoleum of the Taimuria family.

"The village of Nizam-ud Din is within five miles of modern Delhi; it is entered by a lofty stone and masonry gateway, on either side of which there are rooms now occupied as a school. On the right of the visitor, as he enters the village, is the mausoleum known as the *chausat khambah*,

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further on, still on his right, are the graves of the queens, the daughters and nieces of Akbar II. Turning to his left, the visitor arrives at a low gateway through which he enters a stone paved enclosure about 60 feet square; on his left, is a room now occupied as a school with a grave in it, and on his right is the tomb of Khusrau. On the north of this court is another walled enclosure, paved with marble, which contains the tomb of Nizam-ud Din. This enclosure is about 4r½ yards long and 19¼ yards broad, and within its walls are the graves of Jahanara Begam, Muhammad Shah and Mirza Jahangir, and the mosque known as Jamaa'th Khanah."

Mr. Carr Stephen gives the following catalogue of the members of the Delhi Royal family who are buried in this mausoleum :—

" The tomb of Humayun may be regarded as the general dormitory of the House of Taimur; for, although Akbar and his three immediate successors are buried elsewhere, no other mausoleum contains so many distinguished dead who belong to the Mughal dynasty. Round the grave of Humayun are interred Haji Begam, his wife, and the companion of his many troubles; the headless body of Dara Sheko, the accomplished and chivalrous but ill-fated son of Shah Jahan; the Emperor Muhammad, Azam Shah, the brave but unwise son of Aurangzeb, who fell in battle against his brother before Agra; the Emperor Jahandar Shah, the grandson of Aurangzeb, and his unfortunate successor, Farokhsyar, who was poisoned by his prime minister; the youthful Rafi-ud-darjat and Rafi-ud-daulah, each of whom in succession assumed imperial dignity only to relinquish it after an unimportant reign of three months, and last, though not the least, Alamgir II, who was assassinated at the instigation of his prime minister, 'Imad-ul-Mulk. Other royal princes and princesses, and their attendants and retainers, sleep close to the illustrious few whose names are preserved in history "

Further along the Muttra road and somewhat to the right of it going from Delhi, is the fort and city of Tughlakabad, built or rather finished in 1323. It is in the shape of a half hexagon, the three sides being about ¾ mile each in length and the base 1½ miles. The circuit is about 4 miles. The fort stands on a rocky height surrounded by ravines. The walls of the fort are built of massive blocks of stone of great thickness. The rock on the southern face is scarped, and the walls above rise to a mean height of 40 feet. In the south-west angle is the citadel, occupying about ⅙ of the area of the fort, and containing the ruins of a large palace. The citadel is strongly defended by ranges of towers and bastions, within which were the private apartments of the Emperor. The fort of Tughlakabad has 13 gates, and the citadel 3 inner gates. It contains seven tanks for water, and three *baolis* still in good order. There are apartments underground at a depth of from 30 to 80 feet, probably for use in the hot weather. The upper part of the Fort is full of ruined houses, while the lower part seems never to have been fully inhabited. Tughlakabad formerly belonged to the Raja of Ballabgarh, but was annexed owing to the Raja's participation in the Mutiny. It is now an insignificant Gujar village, owing all its importance to the grandeur of its ruins. There is a metalled road from here to the Kutb.

Such is a short sketch of some of the principal monuments around Delhi. To describe all at length would require a separate volume, but the most important have been touched upon. For this

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purpose great assistance has been received from various books such as Carr Stephen's "Archæology of Delhi" and Fanshawe's "Delhi Past and Present" in which objects of interest about Delhi are very fully described.

Najafgarh.

Najafgarh is a small town of about 4,000 inhabitants situated 17 miles south-west of Delhi along a metalled road: Nangloi Railway Station on the Southern Punjab Railway is about 6 miles off to the north. On entering the town from Delhi one passes through a quaint old gateway studded with spikes, a relic of the strenuous times through which the town must have passed, and one finds that the town consists of well built houses on either side of three metalled streets. Two of these are parallel and the third which connects them forms an oblong *bázár*. The town includes a *thána*, school with boarding house, a girls' school, dispensary and small municipal office. The Thána is located in a picturesque old fort from the battlements of which can be obtained a good view of the surrounding country. There is a good rest-house situated in an old garden and close by is a house built in the middle of a *ber* garden by Bishen Singh, the leading Bhora of the place. The Honorary Magistrate, Rái Bahádur Raghnáth Singh of Mitráon, holds his court in this town.

Najafgarh is of historical interest in that a battle was fought there during 1857.

The income of the notified area, derived mainly from house tax, is about Rs. 1,200 per year, the income tax paid by the residents is about Rs 1,060 and the village lands of the *mauza* are assessed at Rs 1,400.

Mahrauli.

Mahrauli is a small town 11 miles from Delhi on the metalled road to Gurgáon, with a present population of about 3,883. It is prettily situated in the low hills of which the ridge is the continuation and is built on either side of the main road which, in an inconveniently narrow form, is its main street. There is here a camping-ground, *thána*, dispensary, an excellent dák bungalow with considerable accommodation, and a rest-house for district officers in the building known as Adham Khán's tomb. The place is locally famous for the *Pankha Mela* which takes place in August and on which occasion the Hindús and Muhammadans on successive days form processions in which the *pankhas* or banners of special design are paraded down the main street. At this time the town is visited by large crowds and the houses, usually empty, are filled to overflowing. Here too there is a well known Hindu Temple devoted to the worship of Jogi Máya, the approach to which has been recently beautified by the munificence of the late Rái Bahádur Hardyán Singh. Mahrauli has always been a sanitarium for residents of Delhi and it is a pleasant place in which to spend a weak-end, the air being fresh and cooler than in the city. Sir Thomas Metcalfe himself had a retreat, the buildings of which are now in a ruined state: the gates of the

compound are clearly marked by the very English-looking gate-posts. Mahrauli is of world-wide historical interest owing to the presence of the Kuth Minár and is the centre of many old ruins both within the Kila Rái Pithora and without. The walls and keep of the *kila* (fort) are well defined enclosing as they do about 2 square miles of country. An excellent plan of this neighbourhood and descriptions of the various objects of interest are to be found in Fanshawe's "Delhi Past and Present," Chapter V. The principal objects of interest outside the old fort boundary are the Dargáh Kutb Sáhib, the Hauz Shamsí, the Jherna garden and the Jahází Mosque. The Dargáh is the resort of pious Muhammadans and contains many graves of interest: the Majáwars who are hereditary guardians of the shrine receive the revenue of Mahrauli, some Rs. 2,000, for their services. The Hauz Shamsí is an old tank, situated in a natural depression, which has recently been cleaned out as a famine work and it has always been used as the water supply for the Jherna gardens, a weird spot recalling *Rider Haggard's Romances*. The Jahází or (ship) Mosque has the legend attached to it that a pious merchant vowed to build a mosque if his ship came safely to port. The *báoli* (well) too is interesting: a local family make a livelihood by dropping down the well in return for the *bakhshish* of sight-seers. The Municipal income is about Rs. 1,700 per year, the income tax assessment is Rs. 280, and the land revenue mostly assigned to the Dargáh amounts to Rs. 2,200.

Farídábád.

Farídábád is said to have been founded in 1607 A. D. by Sheikh Faríd, Treasurer of Jahángír, with the object of protecting the high road which passes through the town. He built a fort, tank and mosque. Later it was the headquarters of a *parganah*, which was held in *jagir* by the Rája of Ballabgarh, till the *jagir* was resumed after the mutiny.

It is a small town some 16 miles south of Delhi of at present 4,500 inhabitants, though half a century ago the population amounted to as much as 8,000 souls. Two branch roads from the Delhi-Muttra road form a loop passing through the main bázár of the town. Close to the main road about 1½ miles off is a station on the Agra-Delhi Chord Railway. The main bázár is a fairly broad street passing through brick houses: about half way along it another bázár street branches off, leading past the post office, thána, school, rest-house and dispensary, and out of the town on to the canal.

Opposite to this street on the west of the town is the large mosque with a picturesque tank constructed by Shaikh Faríd the founder. Close to the hospital a town hall has been recently built for the benefit of the municipal committee whose meetings are held there: near the canal is an Irrigation Department rest-house. Barring the main bázár most of the houses are built of dried mud and are decidedly mean in appearance. The town is not a great trading centre nowadays, as the communications with Delhi are so

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good that the *zamíndárs* deal direct with the city merchants. The income of the Municipal Committee is about Rs. 6,500 per year, the income tax assessment is now about Rs. 300, and the agricultural land of the *mauza*, which is famous for its gardens, *mendhí* cultivation and rich crops is assessed to Rs. 8,945 land revenue. Statistics of population, taxes, and trade show that the town is receding in importance from the position which it used to hold.

Ballabgarh.

The name Ballabgarh is probably a corruption from Balramgarh, the fort of Balram, its founder, and the place is by no means an ancient town. The earliest account of its becoming important shows that in 1705 Gopál Singh, a Ját *zamindar* of the village Alawalpúr, came and settled in Sihí near Ballabgarh, having turned out the Taga cultivators of that place. As he waxed strong by plundering travellers on the Muttra road, he was able to attack Amjad, the Rájput Chaudhri, and, with the aid of the Gújars of Tigáon, to kill him. Murtaza Khan the local official in Farídábád tried in 1710 to settle matters by appointing Gopál Singh Chaudhri of the Farídábád Pargana with a cess of one anna in the rupee on the revenue. In 1711 Gopál Singh died and was succeeded by his son Charan Dás who, seeing how weak the imperial grasp was growing even in the nearer districts, appropriated the revenue and openly refused to make it over to Murtaza Khan. He was however seized in 1714 and imprisoned by the latter in Farídábád fort where he remained some little time till his son Balram, duping the Muhammadan officer under pretence of paying a ransom, set him at liberty.

[The story goes that he promised to pay a large amount in cash directly his father was freed. To carry out the arrangement it was stipulated that the captive should be set at liberty directly the silver came into the hands of his captors. He was brought guarded to the side of the tank near Ballabgarh, and when the cart bringing the treasure had come up, and one or two bags of rupees had been examined, Charandás was let go. He immediately made of on a fleet horse with his son. The other bags were found to contain *paisa*.]

Father and son then obtained the aid of the Bharatpúr Rájá Surajmal and killed Murtaza Khan. The ascendancy of the Bharatpur Chief continued down to 1738, in the next year the Delhi King gave the titles of *Náib Bakhshí* and *Ráo* to Balram and it was to celebrate the acquisition of these honours that Balram built the stone fort-palace of Ballabgarh. He was not allowed long to enjoy his rank, for he was killed in return for his murder of Murtaza Khan by Akibat Mahmud the son of his victim. His sons Kishan Singh and Bishan Singh remained in possession of the Ballabgarh Fort and they were in 1762 nominated *Kiladar aur Nizám* of this *parganah* by the Máhárájá of Bharatpúr. In 1774 however he dismissed them from his service and they died about the same time. Next year Ajít Singh, son of Kishan Singh, and Híra Singh, son of Ráo Kishan Das, presented themselves before the Emperor at Delhi and

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agreed to deliver possession of the Ballabgarh *parganah* to the royal authority: one Najaf Khán of the imperial establishment was deputed to take it. Ajít Singh was appointed *Kiladár* and *Nizám* of Ballabgarh while Hira Singh was taken away by the Nawáb Najaf Khán to Agra. The next year he came back and Ajít Singh was formally entitled Rájá, and Hira Singh was called Rájá and also Sálár Jang. The revenue of Ballabgarh was estimated at Rs. 1,20,000 and it was made an *istamrár* tenure of 60,000 rupees. Meanwhile the administration of the country had come into the hands of Mádhoji Scindia who remitted the amount taken as *istamrárí*. In 1793 Ajít Singh was murdered by his brother Zálim, but was succeeded by his son Bahádur Singh. In 1803 on the approach of General Lake, Bahádur Singh sent his son Pirthí Singh and Híra Singh sent his son Ganga Parshad to the English army. Pirthí Singh was killed at the fight at Dára Mukandra, and Ganga Parshád ran away. It appeared that Híra Singh was in collusion with the Mahrattas and so he was turned out of office; Bahádur Singh was confirmed in it in 1804 and received next year the grant of *parganas* Pálí and Pákal in return for undertaking the police arrangements of the road. This Rájá built the *town* of Ballabgarh which is also called Rámganj.

Bahádur Singh having died in 1806, Naráyan Singh his son succeeded but died also in the same year. Anrud Singh became Rájá and ruled till 1818. His minor son Sáhib Singh came next and the widow of Anrud Singh built the Chhatri with a *palka* tank in memory of her deceased husband. Sáhib Singh died childless in 1825 and was succeeded by his uncle Rám Singh. In the time of this prince the *parganahs* of Pálí and Pákal were resumed by the Government, the Magistrate of Delhi undertaking the charge. Farídábád *parganah* meanwhile was left in the charge of Rám Singh and he was considered responsible for maintaining the public peace on the Muttra road between the limits of the Burhiya bridge and *mauza* Pirthala in Palwal. Rám Singh died in 1829 and Nahar Singh his son came to power. The earlier years of his reign saw great mischief and intrigue caused by Abhe Rám and Pirthí Singh the ministers, through whose mismanagement the estate fell into debt. In 1839 Abhe Rám was dismissed and Nawal Singh the maternal uncle of Nahar Singh came into power: he ejected Pirthí Singh and in conjunction with Rám Parshád, nephew to Deo Kanwar, became the actual ruler, though all acts continued to be done in the name of Rájá Nahar Singh.

In 1840 Nawal Singh becoming absolute, disputes ran high and di-organisation increased, so the British Agent was appealed to and his interference sought.

Enquiries were instituted through a special Commissioner deputed to Ballabgarh and the management of the territory was experimentally entrusted to Kanwar Madho Singh, a grand

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nephew of Rájá Bahádur Singh (the first chief within the time of the British influence), but the plan failed and *parganah* Faridábád was taken under British management. The young Rájá however protested against this and when he attained his majority and urged his competency to manage his own affairs, the territory was restored to him. Yet after a long reign he was implicated in correspondence with the mutineers in 1857 and was hanged. The Ráj was confiscated but the dowager Rání Kishan Kanwar was given a pension and allowed to live in Ballabgarh, where she bought the *zamíndári* right from Government for Rs. 64,500. The ownership of the village has since passed into the hands of the Rájá of Faridkot.

Ballabgarh is a town of 4,000 inhabitants, 23 miles from Delhi along the Delhi-Muttra Road. It is the headquarters of a tahsil and possesses a thána, school, dispensary, a veterinary dispensary with stallion stables, and a new Town Hall. There is a station on the Agra-Delhi Chord Railway about a mile from the town. The town itself is a collection of mean houses, but has two broad bázárs crossing one another at right angles and forming a small square in the centre: from these bázárs issue smaller streets but all at right angles to the main bázár with a wall at the end of each: the town is said to have derived its regular shape from having been built on the model of Jaipúr. The fort, which is outside the town, contains the palace of the former Rájá; it used to consist of several houses of which all, except one, have gone to ruin. There is left only a square two-storied building of white sand stone with carved doors and a courtyard in the centre, which is utilised as a tahsíl: outside this is a building now used as a thána. The fort is surrounded by a stone wall about 30 feet high. The town is inhabited mostly by agriculturists and has fallen off in importance since the absorption into British territory.

The municiapl income averages Rs. 10,000, Rs. 1,100 is paid in income tax, and the land revenue demand on the agricultural profits amounts to Rs. 3,000, most of which is assigned to the owner, the Rájá of Farídkot.

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WITH MAPS.

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CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

CHAP. I, B.
History.
Boundaries.

The state of Dujána, lying between 28° 16′ and 28° 368′ and 76° 44′ and 76° 21′ west, consists of the following detached areas:—

(i) The estates of Dujána and Mahrána, which form an island in the Sámpla tahsil of the Rohtak district, 11¼ square miles in area.

(ii) Náhar tahsil, which lies 24 miles south-west of Dujána, and forms the main area of the state, being bordered on the north by the Jhajjar tahsil of the Rohtak district and the Dádri tahsil of Jind, on the east by the Jhajjar tahsil, on the south by the Rewári tahsil of the Gurgáon district and the Kanyli Báwal *pargana* of Nábha, and on the west by that *pargana* and by Dádri tahsil.

(iii) In tahsil Náhar are included the two villages of Chawki and Berli Kalán, which form an island in the Rewári tahsil of the Gurgáon district. Náhar tahsil has an area of 88¾ square miles, and the total area of the state is thus 100 square miles.

General configuration.

No rivers or canals run through the state, the general aspect of which is that of a level plain, unbroken save by a belt of sand-hills running east and west across the Náhar tahsil. Some of these hillocks are bare of vegetation, on others only *sar* and *ak* are to be seen, and on some grow grass and bushes, such as *khep*, *pala*, and *babul*, while occasionally a small grain called *sanwa* is cultivated on them.

Section B.—History.

The Rohtak district.

The Rohtak district is historically interesting as having formed, on the right bank of the Jumna, the borderland of the Sikhs and Mahratas just before the break up of the latter power, early in the present century. By the treaty of Anjangaon, signed in 1803, this portion of the old Delhi empire passed to the British with Scindia's other possessions west of the Jumna. It was not part of Lord Lake's policy at that time to stretch out his hand too far, and he, accordingly, formed a series of independent outposts between the British border and the Sikh states beyond by giving the newly-acquired territories to military leaders who had done us good service. The houses of Bahadurgarh and Jhajjar, since absorbed, owed their origin to the effect given to this policy; as also the states of Pataudi and Dujána, which are still existing.

CHAP. I. B.

History.

Origin of the Dujána Family.

The connection of the Dujána Nawábs with the southern Punjab dates from the end of the 14th century, when their ancestor Malik Rahmat, a Pathan from Buner, accompanied Timur to Hindustan, and eventually settled down in a village close to Jhajjar, then known as Mubárakabad Jhaj after its founder Raja Jhajjar. A century later the present town of Dujána, not far from Jhajjar, was founded by a *fakir* named Bába Durjan Shah, on whose invitation Malik Rahmat's children took up their abode in the new settlement. They subsisted as military servants of the Delhi Emperors, and they appear to have generally thriven, though none of them rose above the ordinary level until the time of Abdul Samád Khán, first Nawáb of Dujána. His father had held a small cavalry command at Delhi, and was *jágirdár* in four villages close to his home.

Formation of the Dujána State.

Abdul Samád Khán was born in 1764, and when quite a boy took service as Risáldár under Bháji Ráo, the first Peshwa. He received a high command in the Mahrata army, which assisted Lord Lake in his campaign against Scindia; and he ultimately joined Lord Lake's force as a *shashsadi*, and distinguished himself at Bharatpur, and in the pursuit of Jaswant Rao Holkar up to the Sutlej in 1806. As a reward he received the two large tracts which now form the western portion of the Rohtak district, together with all the country held in Hissar by the celebrated George Thomas, by a *sanad* dated May 4th, 1806.

Its original extent.

These tracts comprised the following *parganas* :—

Hariána, etc., Hánsi with fort—(one *Mahál* district).

Hissár—One *Mahál.*

Maham.

Toshám.

Barwála.

Bahl.

Jamálpur.

Agroha.

Rohtak Malri and Rohtak Salábán—Two *Maháls.*

Tappa Bahu and Nahár Jhal, *pargana* Dádri—Two *Maháls.*

Reduction to its present area.

The title of Jalál-ud-Daula, Mustagil Jang, with the style of Nawáb, was bestowed upon Abdul Samád Khán, and his fortunes appeared assured, but the grant was saddled with the condition that he should administer his country without British aid, and this he found himself unable to do. The villagers refused to acknowledge his authority and withheld the revenue, killing his son and son-in-law when they attempted on one occasion to enforce his rights. Things came to an impossible pass, and in 1809 he was obliged to surrender the whole of his grant, except the small tracts of Mahrána and Dujána and *tappas* Náhar and Bahu, which now constitute the State, retaining his title and power of Nawáb.

Abdul Samád died in 1825, and was succeeded in 1826 by his younger son Muhammad Dunde Khán, who held the chiefship for twenty-three years till 1850. His elder brother's son, Muhammad Amír Khán, claimed to succeed his grandfather, but he eventually withdrew it on being awarded a pension of Rs. 3,000 per annum. Muhammad Dunde Khán was one of the best rulers of his day. He was succeeded by Nawáb Hasan Ali Khán, who remained passively loyal to the British during the Mutiny of 1857 and preserved his state and treasure during the disturbances. His grandson, the present Nawáb, attributes Hasan Ali's apathy in the crisis to his gigantic physique. He did nothing personally to help the British, but he took no part against us, and his state thus escaped the fate of Jhajjar and Bahádurgarh. Hasan Ali died in 1867, and his successor, Saadat Ali, ruled for twelve years.

CHAP. I. B.
History.
Rulers of the Dujána State.

Nawáb Mumtáz Ali, the present chief, was a minor when his father died in 1879, and for three years his affairs were managed by his uncle, Muhammad Najábat Ali.

Pedigree.

The following is the pedigree table of the family :—

CHAPTER IV —PLACES OF INTEREST.

DUJANA TOWN.

The town of Dujána lies 37 miles west of Delhi. It is called after Durjan Shah, a *fakír*, who built a hut on the site of the town in the midst of a jungle. Subsequently one Muhammad Khan *alias* Malik Jutta, who had quarrelled with his brother Malik Bahrám of Jhajjar, settled at the place with the permission of Durjan Shah. He reclaimed and cultivated the jungle and the population rapidly increased by the influx of other settlers. The population of the town was 5,545 in 1901.

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VOLUME VII A.

KALSIA STATE,

WITH MAPS.

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CHAPTER I.—DESCRIPTIVE.

Section A.—Physical Aspects.

CHAP. I. A.

Physical Aspects.

Area.

The lands of the Sirdar of Kalsia are a group of "enclaves" in British territory. These scattered domains are mostly surrounded by the Ambala district, from which they are not naturally distinguished by any marked feature of soil or climate.

Of twenty separate territorial units, only one is out of Ambala ground. This is administratively known as the sub-tahsil of Chirak, and is surrounded by the Moga tahsil of the Ferozepore district. All these lands are south of the Sutlej river, while proximity to the Jumna is symbolised in the State arms by a heraldic fish. Excluding Chirak, the rest of Kalsia lies between 30° 17′ and 30° 25′ N., and 77° 2′ and 77° 35′ E.

The total area of the State is 176 square miles. It contains 189 estates, and nourishes a population of some 67,000 persons.

For administrative purposes the State is divided into two tahsils and a sub-tahsil.

Chachrauli.—The largest of these, tahsil Chachrauli, takes its name from the capital, and includes 114 villages in 16 distinct blocks of various sizes, the total area of which is 103 square miles. Part of the northern border of this tahsil is conterminous with the Native State of Sirmur: on the rest of the frontier is the Ambala district. North, East and South is the Jagadhri tahsil, while the western villages are bounded by estates in the Ambala and Naraingarh tahsils.

Two streams, the Som and the Boli or Pathrala, without counting a number of small torrents, rise in Sirmur territory, and converge at Dadupur on the Western Jumna Canal which irrigates the eastern villages of Chachrauli. In the west part of the tahsil flows the Markanda, which, like the other streams, has a devious sandy bed, whose frequent displacements are no boon to the country. In places the Som and Markanda beds are nearly a mile wide.

There are three naturally distinguished tracts in the tahsil. The sub-montane area, called the Kandi, is intersected by sandy torrents and spurs of the Siwaliks. The Bangar lying west of the Som, is an uneven tract, the soil of which is light loam interspersed with clay. In the south is the Khadar, a small level plain of loam, rendered fertile and unhealthy by the Markanda. The two former tracts have a good climate, and the whole tahsil is well wooded with mango groves. Diluvion and the encroachment of river sand are the chief evils of the Bangar region.

CHAP. I, A.
Physical Aspects.

The average rainfall, taken from 1893-94 to 1903-04 at Jagadhri (four miles south of Chachrauli), is 39·2 inches. The extremes of scarcity and plenty were 19·6 in 1899-1900 and 62·5 in 1900-1901 (see Tables 3, 4 and 5). There are in the tahsil hill forests measuring 105·47 acres.

Bassi.

In the Bassi tahsil there are two distinct parganas. The larger tract, that of Bassi proper, contains 54 villages. It is situated on the Ambala-Kalka road, Bassi itself being 16 miles from Ambala. The second, the Sotal tract, is about 5 miles from Kharar and contains 9 villages. The Bassi pargana is crossed by the Ghaggar. The Sotal stream gives name to the other.

Khadar or Neli. Bangar. Darrar. Sotal.

There are four assessment circles. North of the Ghaggar the land is level, unhealthy and fertile. The country is full of running water and looks rich. The abadis are singularly miserable in appearance. Date-palm trees are very plentiful, more especially close to the stream. South of the Ghaggar up to the road, the country is higher but suffers a little from the depredations of the stream. It is the normal flat Ambala country. East of the road is rough sandy land, much ravined, overgrown with "dhak" and poorly cultivated. Sotal is level and well cultivated: the soil is light loam, and very fertile.

The rainfall, failing statistics, is taken to be something between that in Kharar and that in Ambala, *i. e.*, about 30 inches – a good average. Except in the Darrar circle, the land contains enough moisture to bear good crops even when the rain is scanty There is hardly any well-irrigation.

Chirak.

The sub-tahsil of Chirak is 21 square miles in extent, and contains 7 villages. It is an unbroken plain of cultivation. The soil is hard loam where irrigated from the canals, and elsewhere light and sandy. Chirak is in the midst of the Moga tahsil of the Ferozepore district.

The rainfall at Moga is 22 inches: that of Chirak is assumed to be 21. The annual fluctuations are very great. But owing to a stratum of hard clay underlying the sandy soil, moisture is long retained in the ground; and a moderate rainfall, if seasonable, suffices. Bad failures of crops are not unknown.

Geology.

Practically the whole of Kalsia is alluvial. Only a little of the Siwalik geology enters into its composition.

Denudation and river action operate as in the rest of the sub-montane regions of the Punjab. A little gold is found in the Markanda, otherwise the plains are devoid of minerals. In some of the hill valleys there is good building-stone, described as limestone.

In Bassi and Chachrauli tahsils the general depth of water below the surface is 45 feet; in Chirak 48 feet.

CHAP. I. C.

Wild animals.
Climate.

The fauna and botany of the State are the same as in the Ambala district (see Ambala Gazetteer).

There are no statistics of temperature.

Rainfall.
Cyclones.

For rainfall see Tables 3, 4 and 5. There have been no notable floods, cyclones or earthquakes.

Section B.—History.

History.

Among the Sikh horsemen who crossed the Sutlej and won possessions for themselves in the imperial Sirkari of Sirhind, *circa*, 1760 A.D., was one Gurbakhsh Singh, a Sindu Jat of Kalsia, in the Lahore district. He is the founder of the family of the Sirdars of Chachrauli and the State derives its name from his birth-place.

The section of the Krora Singhia "misl" to which he belonged established its headquarters at Leda. It is said that Gurbakhsh Singh's share of the common spoil was not a very considerable one. However, on his death at Bambeli in 1775, his son, Jodh Singh (*b.* 1751, *d.* 1817), a fearless soldier, contrived to make himself greater than his neighbours, and to accumulate possessions most of which now form the State of Kalsia. After the death of Krora Singh he became the acknowledged head of the "misl." In 1798 he acquired the *ilaqa* of Bassi, which at the time was a divided house inviting conquest. In 1800 Churak was added to his dominions. In 1804 he assisted Ranjit Singh in the capture of Naraingarh. In 1807 he married his son to the sister of Karam Singh of Patiala.

After British protection had been established over the Cis-Sutlej States, Jodh Singh still continued warring against his neighbours. As he was invariably successful, an appeal was made to Sir David Ochterlony who caused a restoration of the estates conquered after the protectorate to be made, and imposed an indemnity of Rs. 7,000. Jodh Singh was in Lahore when this happened. He shortly afterwards went to Multan, where he was killed. In the height of his power he is said to have had an income of over 5 lakhs annually.

His second son, Sirdar Sobha Singh, who succeeded him (1817) was for a time under the guardianship of Raja Karam Singh of Patiala. Hari Singh, the other son, who had married the Patiala princess, died in 1816.

Sobha Singh occupied the "gaddi" until 1858. During the Mutiny he supplied a contingent of 100 men, who served in Oudh. He helped to guard the ferries on the Jumna above Delhi, patrolled the roads between Kalka, Ambala and Ferozepore, and kept a police post at Dadupur.

CHAP. I, C.
Population.

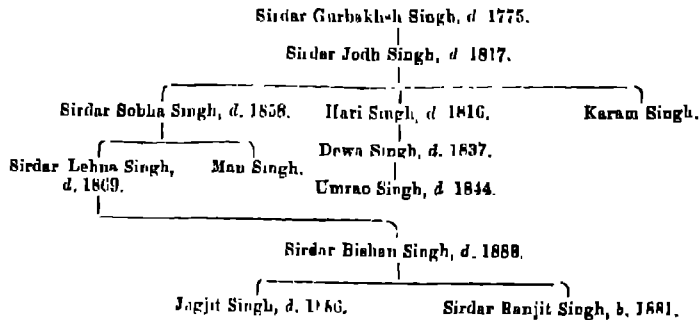
Sirdar Lehna Singh, who had actively supported his father in proving his loyalty to the British, succeeded him in 1858, and lived till 1869. In 1862 he was presented with a Sanad, securing to him and his successors the privilege of adoption in the event of failure of natural heirs. He inaugurated a new revenue policy; a cash settlement being made in 1863 for the first time.

Sirdar Lehna Singh was succeeded by his son, Sirdar Bishan Singh, who was a minor at the time of his father's death. Bishan Singh was married to a daughter of the Raja of Jind. He had two sons, the elder of whom Jagjit Singh died at the age of seven in 1886—three years after his father's death. The present chief, Sirdar Ranjit Singh, then succeeded, being five years old at the time.

During the Chief's minority the State has been managed by a council acting under the supervision of the Commissioner of Delhi, who has political charge of the State. On attaining his majority in 1906, Sirdar Ranjit Singh was invested with full powers.

The Kalsia ruler has full administrative powers with the exception of capital punishments, which are referred for sanction to the Commissioner of Dehli.

The State is under British protection, according to the arrangement made with the Cis-Sutlej Chiefs in 1809.

PEDIGREE OF THE KALSIA CHIEFS.

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CHAPTER I.—Descriptive.

SECTION A.—PHYSICAL ASPECTS.

CHAP. I. A.
Physical Aspects.

THE State of Sirmur derives its name from the senior position which the rulers of this State enjoyed among the princes and chiefs of the neighbourhood.

The territories of the State which once occupied a much larger area lie among the outer Himalayan ranges, between 77° 5′ and 77° 55′ E. and 30° 20′ and 31° 5′ N. Its length from Kawal on the west to Banour on the east is 43 miles and its width from Dhamandar on the north to Bahral on the south is 50 miles, as the crow flies. It is bounded on the north by the Simla Hill States of Balsan and Jubbal, on the east by the Tons river which divides it from the Dehra Dun District of the United Provinces of Agra and Oudh, from which the Jumna also separates it on the south-east. On the south it borders on the State of Kalsia and the Ambala District of the Punjab. It is bounded on the west by Patiala territory, and on the north-west by Keonthal. Its area according to the *cadastral* survey of the last settlement, is 1,141 square miles, and its population in 1931 was 148,568 souls.

The whole territory of the State is, with the exception of the broad valley of the Kiarda Dun, mountainous, with deep valleys lying between ranges of varying elevation. Its main stream, the Giri, which enters the State at its northernmost point, runs at first from north-west to south-east, and for 25 miles forms the boundary between Sirmur and Keonthal. It then turns sharply to the south-east, and for a course of 55 miles divides the State into two almost equal portions, the *Giri-war* or cis-Giri country, south-west of the river, and the *Giri-par* or trans-Giri, north-east of it. The people of these two parts differ considerably in their characteristics.

The trans-Giri territory comprises the wild mountainous country which lies between the great range culminating in the Chur* peak and the Giri river. From this great peak, 11,982 feet in height, run two lofty ranges, one north-north-west, the Dhar-Taproli-Jadol, with its westerly spurs, the Dhar Pain Kuffar and Dhar Deothi: the other south-east, called the Dhar Nohra, to Haripur Fort (8,802 feet), whence it divides into two ranges, of which one runs almost due east to the valley of the Tons. These ranges divide Sirmur from the State of Jubbal. From the Chur peak also run two other great spurs, north-west, the Dudham Dhar, and south-west, with many minor spurs springing from them, towards the

*The native name is "Churi chandni ki dhar" (the hill of the silver bangle).

CHAP. I. A

PHYSICAL ASPECTS.

Giri. From Haripur Fort the second range first runs southwards under the name of the Dhar Nigali and then turns to the east under the name of Dhar Kamrau. North of and parallel to this eastern spur runs . Dhar Shillai, and between these hills lies the valley of the Neweh or Naira river, which falls into the Tons.

The cis-Giri country is intersected by three main ranges, all of which run from north-west to south-east. Of these the firts is the Sain Dhar or range which lies parallel to the Giri, and the second is the Dharthi or Little Range. Between these flows the Jalal. The third is the low range which runs from near Kala Amb to the south of Nahan and forms with the Dharthi an open valley through the western half of which flows the Markanda. Between the eastern extremities of this and the Dharthi ranges lies the wide open valley of the Kiarda Dun, whose eastern border is on the Giri, the Jumna separating it from Dehra Dun.

The Kiarda Dun itself may also be sub-divided into three distinct tracts :—

(i) the Dun proper, which lies between the Jumna and the lower parts of the Dharthi range and Poka hills, and is partially watered by the Giri and the Bata streams :

(ii) the tract which comprises the Nali Khera and the adjacent hills of the lower Dharthi on the north of the Bata, east of Jamun-Khala, west of *tilla* Gharib Nath, and south of Rajban which indeed may be regarded as included in it, as it is a plain ; in the north-east of this tract and on the south bank of the Giri lies Sirmur, the old capital of the State :

(iii) the Par Duni tract, which is surrounded by hills and lies near Majra village. This is a natural fortress, only accessible by one road and now a deserted waste-forest—though remains of wells show that it was once cultivated.

The Khols.

A *khol* is a long, narrow valley. Its soil is usually stony and of inferior quality. But good pasture is abundant. The population is sparse and in Tahsil Nahan chiefly consists of Gujars, who rear numbers of cattle. In Tahsil Paunta the *khols* are mostly inhabited by Gujars, Banjaras and Kanets. Wheat, barley, gram, cotton, maize, *jwari* and rice are grown in them, and gold is found in the sand of the streams. The chief *khols* are :—

Nahan Tahsil.	*Paonta Tahsil.*
1. Bhud.	1. Haripur.
2. Tilokpur.	2. Nagli.
3. Matar Bheron.	3. Palbori
4. Bijara.	

CHAP. I. A. PHYSICAL ASPECTS.

The Kiarda Dun is watered by the Bata which rises nearest the Dhar in the centre of the lower part of the Dharthi range and flows south-eastward, in the reverse direction, to the Markanda, until it falls into the Jumna at Bata Mandi. It is a perennial stream, subject to heavy floods in the rainy season, though usually fordable.

The Giri.

By far the greater portion of the State is drained by the Giri or its tributaries. None of these are important, except, on its right bank, the Jalal, which joins it at Dadahu below Satibagh at the south-eastern extremity of the Sain Dhar. On its left bank the principal streams are the Nait and Palar, which rise on the southern slopes of the Chur peak. The Giri is of varying width, in places 500 feet broad when in flood, but it is for the most part shallow and easily fordable, except in the rainy season. Its floods do great damage to the fields and houses along its banks, and it is useless for irrigation until it reaches the Kiarda Dun, but timber in considerable quantities is floated down it into the Jumna. It falls into the Jumna below Mohkampur. The Jalal, which rises below Nahi in Tahsil Pachhad, is a shallow stream of transparent water, rarely impassable even when in flood. Below Nahi, in the west, rises the Kawal, a stream which first flows westward, till it reaches the Patiala border, and thence turns north till it falls into the Giri.

The Tons.

The Tons forms the eastern boundary of the State from Koti, on the Jubbal border, southward for some 30 miles, dividing the State from Jaunsar. Like the Giri it also furnishes means for floating timber from the territories of Jubbal and Tehri Garhwal.

In the east of the Dhar Nigali, rise two streams which flow into the Tons. These are the Bhangal, which drains the north-eastern corner of the State, south of Jubbal, and the Neweli, or Nair already mentioned. In the south-west corner besides the Markanda three seasonal torrents rise in the hills near Madhan Kidar and combine midway between Papri and Bhojpur to form the Run, which flows southwards from the Dharthi Dhar into the Ambala District.

The Markanda.

The Markanda, rising below the temple of Devi Katasan at Baraban, flows westward and waters the state garden at Maluwala known as Khadar Bagh; below Maluwala it turns south-west and waters the lands of Sambhuwala and Rukheri and the garden of Bir Bikramabad, after which it enters the Ambala District near Kala Amb. It is a sluggish, perennial stream, shallow and always fordable. Its only tributary of any importance is the Sailani.

Lake.

The only lake in the State is at Rainka associated with the name of Rainka Devi, mother of Parshu Ram, a deity of the Hindus. It lies in picturesque surroundings.

CHAP. I. A.
PHYSICAL ASPECTS.
Geology.

Regarding the geology of the State. Mr. H. H. Hayden writes as follows :—

"The greater part of the Sirmur State lies on rocks of tertiary age, with beds belonging to the carbonaceous system (Krol and Blaini groups) on the north-east. The lower tertiary rocks are particularly well developed, and the Sirmur series, which includes the Subathu, Dagshai and Kasauli groups, takes its name from the State. The upper tertiary, or Siwalik, series is largely developed in the neighbourhood of Nahan, where the lower beds consist of great mass of sandstones, the Nahan group: these are overlain by sandstones and conglomerates (middle and upper Siwalik) containing a rich mammalian fauna of pliocene age.",

This system is more fully described in the Manual of the Geology of India[1] as follows :—

In the neighbourhood of Nahan this system was originally divided into two members[2] a lower, to which the name of the Nahan was applied, and an upper, to which the name of Siwalik was restricted. In this area the boundary between the two groups is a great fault, but there must be a real, if local, unconformity, for the upper Siwalik conglomerates contain numerous pebbles[3] of the Nahan sandstones they are faulted into contact with. The distinction between the Nahan and Siwalik zones appears to be well maintained in a south-easterly direction as far as the borders of Nepal, but to the north-west it disappears, and there appears to have been a continuous series of deposits, ranging from the bottom to the top of the upper tertiary formations. No fossils have yet been found in the typical Nahans, though it would appear that they do occur,[4] but to the north-west representatives of the Siwalik fauna occur low down in the series, in beds, which very possibly represent the Nahan group as originally defined Under these circumstances it has been found inadvisable to retain the separation between Nahan and Siwalik, and the former are now classed as lower Siwalik, though the term may be retained as a useful local designation for a particular type of formation.

Nahan group.

The Nahan group is composed of alternating beds of a fine grained, usually grey, firm sandstone, and of clays, usually bright and red in colour, and almost always some shade of red or purple which weather in a nodular manner. The clays usually prevail in the lower part of the group and the sandstones in the upper.

The lithology of this group resembles very closely that of the Dagshai group, and one might be tempted to regard them as equivalent to each other. The equivalence cannot be absolutely disproved till the area west of the termination of the typical lower Himalayas, in the Kangra Valley and the Jammu Hills, has been examined in greater detail than has yet been done, but in the meanwhile there are good reasons for supposing that the lithological similarity between the two groups is due to a similarity in their condition of deposition, and does not mean contemporanity of origin.

In the first place the two groups are found in distinct areas, separated by a marked structural feature, exhibiting itself at the present day as a fault of many thousand feet throw. This fault—commonly known as the main boundary—is connected in a peculiar manner with the elevation of the Himalayas, and it is highly improbable that the beds exposed south of it are of the same age as those found to the north. Another argument depends on the fact that no exposure of the Subathu group has been found even in the deepest cut sections of the typical Nahan groups, and a third may be derived from the smaller degree of induration, indicating, though not proving, a younger age. In the country north of Nahan town, where the Nahan and Dagshai groups are brought into contact which each other, on opposite sides of the main boundary fault, the sandstones of the former always weather into soft rounded humps, while the Dagshai sandstones weather into angular fragments which have lost the sharpness of their angles, but exhibit a much less degree of weathering than that which the Nahan beds have undergone.

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[1]Second Edition, page 356.

[2]H. B. Medlicott, Memoirs III, Part I, pages 17, 101 (1864).

[3]H.B. Medlicott, Records XIV, 172 (1881)

[4]See H B Medlicott, Memoirs III, Part II, page 16 (1864); Records XIV, 71, foot-note (1864).

Physical Aspects.

Finally, the red clay beds which have already been mentioned as occurring at the top of the Kasauli group, though they differ somewhat from the typical Nahan clays, resemble them sufficiently to point to a return of the conditions of deposition which prevailed in the Dagshai and Nahan periods, and suggest that on an unbroken section the Nahan would be found to overlie the Kasauli group.

No fossils have been described from the typical Nahans. It is possible that some of the lower Siwalik fossils found in the North-West Punjab may have been derived from beds of the same age, but the supposition lacks proof. There seems, however, to be little room for doubt that Sir Proby Cautley did find fossils on the northern side of the hill on which the town of Nahan stands, and consequently in the beds of the Nahan group, but the specimens were lost before they had been examined by a palæontologist.

Flora.

The Sirmur State possesses a variety of vegetation in which both tropical and temperate species are represented, but in these brief notes it is impossible to do more than give an outline of its salient points. As the climate of Sirmur derives its character from different elevations, so its flora varies with the conditions of the locality under which the various species thrive. That of the Kiarda and Bijhara Duns, the Siwaliks, and other low hills is very similar to the flora of the Dehra Dun and Saharanpur Siwaliks, while that of the mountains or temperate zone resembles that of Jaunsar and Simla.

Consdering the small area of the State, it is comparatively rich in vegetation. Of that of the tropical zone, more than forty-four natural orders are represented, and these embrace many species (*vide* appendix). Of these eighty are trees, the smallest of which attain a height of thirty feet, while *Anogeissus latifolia*, *Bambax malabaricum*, *Ficus religiosa*, *F. bengalensis*, *Terminalia belerica*, and *Terminalia chebula* reach a height of hundred feet and have massive crowns. The *Shorea rubusta* (*sal*) and *Terminalia tomentosa* (*sain*) are the most valuable trees, but do not grow so large as those east of the Jumna. The *sal*, with occasional admixture of *sain*, form close forest clothing the greater part of the Duns, while on the slopes to the west of Nahan, in parts of the Siwaliks and on the lower terraces of the hills north of the Dun as far the Tons, the *sal* extends into a forest of mixed species. Next in importance to the above are :—the *Dalbergia sissoo*, found always on alluvial deposits near rivers and streams, but of small height and girth : the *Bouhinia retussa*, only found in a few places and valuable for its gum, known as *semla* or *chakera* : the *Cedrela toona*, *Ougenia dalbergioides*, the timber of which is considered good for agricultural implements, though it is a small stunted tree, and the *Pinus longifolia*, which finds its lower limit in the Siwaliks, but the trees are more or less stunted and of small girth.

By far the greater part of the State area is covered with forests of mixed, and for the most part inferior, species called locally *kokat* forests, which contain, so far as has been observed, one hund red species of trees and shrubs (*vide* list). Many are of economic value, yielding gums, dyes, medicines, eddible fruits, and nearly all are

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SECTION C.—HISTORY.

CHAP. I. C. HISTORY. Early history.

The early history of Sirmur is mingled with legend. In 1139 Sambat, Madan Singh, a Surajbansi Rajput, was King of Sirmur. Sirmur was his capital, and the kingdom was known as Sirmur or Silmur after it. During Madan Singh's reign[1] a woman, expert in necromancy, presented herself before the Raja and boasted of her skill. He showed himself sceptical of her powers and challenged her to cross the Giri between the Toka and Poka ranges by means of an acrobat's rope, called *bharat* in the tumbler's language, promising her half his kingdom if she crossed the river and returned by this means. She succeeded in crossing, and was returning on the rope when one of the Raja's officials treacherously cut the rope to prevent her claiming half the kingdom, and the woman fell into the river and was drowned. This act of treachery resulted in a flood which swept away the town, and the Raja with all his kin perished. The country was thus left without a ruler.

1095 A. D.

In Sambat 1152 Ugar Sain, Rawal, of Jaisalmer, visited Hardwar, and there met Hoshang Rai Nath, a Bhat by caste, of Sirmur, who sang his praises and invited him to assume the sovereignty of the kingdom. The Rawal sent a force under his son Sobha Rawal to conquer Sirmur. Sobha subdued the country, and made Rajban his capital,[2] taking the title of Subhans Parkash. His rule lasted only four years, and he died in Sambat 1156. His successors are shown in the following list :—

1099 A. D.

[1] The Jubbal State history gives a different version of this legend, and says that the name of last of the old rulers of Sirmur was Ugar Singh, not Madan Singh.

[2] On 27th Phagan, 1152 Sambat.

HEAD OFFICE LIST.			Length of reign.		MAHANT'S LIST.
Sambat.	Name of Raja.	A. D.	Years.		Name of Raja.
1152—1156 ..	1. Subhans Parkash ..	1095—1099 ..	4		Subhans Parkash.
1156—1159 ..	2. Salvahan Parkash ..	1099—1102 ..	3		
1159—1165 ..	3. Balak Chand Parkash	1102—1108 ..	6	18	Malhi P.
1165—1174 ..	4. Malhi Parkash ..	1108—1117 ..	9		
1174—1178 ..	5. Mul Parkash ..	1117—1121 ..	4	10	Udit P.
1178—1184 ..	6. Udit Parkash ..	1121—1127 ..	6		
1184—1206 ..	7. Kaul Parkash ..	1127—1149 ..	22	22	Kanwal.
1206—1215 ..	8. Somer Parkash ..	1149—1158 ..	9	9	Samir.
1215—1226 ..	9. Suraj Parkash ..	1158—1169 ..	11	11	Sur ?
1226—1239 ..	10. Padam Parkash ..	1169—1182 ..	13	13	Padam.
1239—1262 ..	11. Karan Parkash ..	1182—1205 ..	23	24	Karan.
1262—1273 ..	12. Akhand Parkash ..	1205—1216 ..	11	11	Akhand.
1273—1316 ..	13. Maidni Parkash ..	1216—1259 ..	43	43	Bhighe.
1316—1346 ..	14. Achal Parkash .	1259—1289 .	30	30	Achal.
1346—1373 ..	15. Bir Sal Parkash ..	1289—1316 ..	27	27	Birsal.
1373—1399 ..	16. Sal Brahm Parkash ..	1316—1342 ..	26	26	Sal Brahm.
1399—1413 ..	17. Jagat Parkash ..	1342—1356 ..	14	12	Sangat.
				2	Jagat.
1413—1423 ..	18. Bir Parkash ..	1356—1366 .	10	10	Bir.
1423—1439 ..	19. Nakat Parkash ..	1366—1382 ..	6	16	Anant.
1439—1457 ..	20. Garbh Parkash ..	1382—1400 ..	28	18	Garab.
1457—1482 ..	21. Brahm Parkash ..	1400—1425 ..	25	25	Brahm.
1482—1517 ..	22. Sahans Parkash ..	1425—1460 ..	35	35	Sahans.
1517—1547 ..	23. Ratan Parkash ..	1460—1490 ..	30	30	Ratan.
1547—1576 ..	24. Pirthi Parkash ..	1490—1519 ..	29	29	Pirthi.
1576—1592 ..	25. Buhbal Parkash ..	1519—1535 ..	16	16	Bahol.
1592—1624 ..	26. Dharm Parkash ..	1535—1567 ..	32	32	Dharm.
1624—1640 ..	27. Dip Parkash ..	1567—1583 ..	16	16	Dip.
1640—1662 ..	28. Bakht Parkash ..	1583—1605 ..	22	32	Bakhat.
1662—1672 ..	29. Bhupat Parkash ..	1605—1615 ..	10		

HEAD OFFICE LIST.			Length of reign.		MAHANTS' LIST.
Sambat.	Name of Raja.	A. D.			Name of Raja.
			Years.		
1672—1673 ..	30. Ude Chand Parkash	1615—1616..	1	1	Ude Chand.
1673—1687 ..	31. Karam Parkash ..	1616—1630..	14	19	Karam. } 78
1687—1711 ..	32. Mandhata Parkash ..	1630—1654..	24	29	Mandhata. } 78
1711—1721 ..	33. Sobhag Parkash ..	1654—1664..	10	19	Mahi.* } 78
1721—1741 ..	34. Budh Parkash ..	1664—1684..	20	11	Medni. } 78
1741—1761 ..	35. Mat Parkash ..	1684—1704..	20	9	Hari.
1761—1769 ..	36. Hari Parkash ..	1704—1712..	8	7	Bhupat.
				7	Bhupat.
1769—1793 ..	37. Bije Parkash ..	1712—1736..	24	36	Bijai.
1793—1811 ..	38. Partib Parkash ..	1736—1754..	18	8	Birti.
1811—1827 ..	39. Kirat Parkash ..	1754—1770..	16	16	Krat.
1827—1846 ..	40. Jagat Parkash ..	1770—1789..	19	19	Jagat.
1846—1850 ..	41. Dharm Parkash ..	1789—1793..	4	4	Dharm.
1850—1872 ..	42. Karam Parkash ..	1793—1815 (abdicated).	22	13	Karm.
1872—1907 ..	43. Fateh Parkash ..	1815—1850..	35	35	Fateh.
1907—1913 ..	44. Raghbir Parkash ..	1850—1856..	6	5½	Raghbir.
1913—1955	45. Shamsher Parkash ..	1856—1898..	42	42	Shamsher.
1955—1968 ..	46. Surindar Bikram Parkash.	1898—1911..	13		
1968—1990 .	47. Amar Parkash ..	1911—1933..		22	
1990— ..	48. Rajandar Parkash the ruling Maharaja.	1933 ..			

*A legend recounts that Mahi Parkash demanded a daughter in marriage from Rup Chand of Keonthal. This admission of subjection was resisted and the forces of both States met on the Bean Dhar. Sirmur was defeated but aided by his father-in-law, the Raja of Goler, Mahi Parkash attacked Hat Koti whereupon Rup Chand was defeated and his son gave him his sister in marriage.

The chronology of the Rajas of Sirmur offers a few difficulties. It is drawn from two sources,—one a list of the Rajas kept in the State archives, the other a list in the custody of the *mahant* of Jagannath, at Nahan. The former list shows the dates of each Raja's accession and death; the latter only the length of his reign. The few discrepancies are most marked in the first few reigns (1099—1127), and for the period 1127—1583 the two lists are in strict accord with one or two exceptions. But with the reign of Bakhat Parkash a period of confusion begins. The *mahant's* list omits Bhupat Parkash but makes Bakhat's reign 32 years instead of 22, making the total number of years from Bakhat's accession to Ude Chand's demise 33, as in the State list. From 1615 to 1754 both lists give a total of 158 years, but there are numerous discrepancies in the lists of the Rajas, and, even when the names agree, in the length of reigns. These probably point to dynastic troubles or interference in the succession on the part of the Mughal Emperors to which the State chronicles do not allude. Lastly, there is a discrepancy in the reign of Karm Parkash who abdicated in 1815.

CHAP. I. C.
HISTORY.
1236 A.D.

The earliest mention of Sirmur by the Muhammadan historians occurs in the Tabaqat-i-Nasiri under the year 634 H., when the Nizam-ul-Mulk, Muhammad Junaidi, who had rebelled against the Sultan Raziyyat, the daughter of Altamas, took refuge in the hills of Sirmur-Bardar[1], where he died.

1257 A. D.

The chronicles of the State do not mention the events of 655-H. when Qutlugh Khan in his retreat from Hindustan to Lahore sought a refuge in Santur-garh[2] and the Hindu Chiefs afforded him an asylum. Thereupon Mahmud Shah I attacked Santu, and Ulugh Khan-i-Azam penetrated as far as the fort and territory of Silmur and devastated the Koh-i-Silmur or hill tract of Sirmur. The fort and territory of Sirmur were then apparently in possession of that great Rai, Rana Ranpal of Santur, and he fled before the Muhammadans who plundered the marketplace and town of Silmur. The historian observes that before this time no Muhammadan army had ever penetrated this territory.[3]

1379 A. D.

In the year 781-H., the Sultan Firoz Shah III made a progress through Ambala and entered the hills of Saharanpur. After taking tribute from the Rais of Sirmur and the other Hill States he returned to Delhi.[4]

The next event of importance was the invasion of Taimur. In his autobiography Taimur says; "On the 14th of Jamadi-ul-Awal I crossed the Jumna with the baggage and encamped in another part of the Siwalik hills. Here I learnt that in this part of the Siwalik there was a *raja*, of great rank and power, by name Ratn Sen." A road had to be cleared through the jungle, and on the 15th of the month Taimur found himself between two mountains,—one the Siwalik, the other the Koka mountain. "The hills on both sides raised their heads to the clouds. In the front of this valley Raja Ratn Sen had drawn out his forces as numerous as ants or locusts." But the Hindus broke and fled at the first onset, many being killed in the pursuit, and the victors obtained a great booty.

Cunningham identifies Ratn Sen of this account with Raja Ratn Parkash, who reigned from 1460 to 1490, but Taimur invaded India in 1398-99. The chronological difficulty appears insoluble, but it is certain from Taimur's account that he invaded the Kiarda Dun.

The Raja Malhi Parkash was a good ruler, religious and charitable. He wrested the fort of Malda from the Raja of Srinagar in Garhwal. Raja Udit Parkash removed his capital from Rajban to

[1] Bardar is probably Bhadra Tibba in Saharanpur.

[2] The ruins of Santur or Santaur lie at a place called Sundhuband, near Chhachhrauli, capital of the modern State of Kalsia in the Ambala District.

[3] T. N. pages 706 and 839-40.

[4] E. H. I., iv, page 14.

CHAP. I. C.
HISTORY.

Kalsi in Dehra Dun, and abdicated his throne in favour of his son. Raja Somer Parkash captured the fort of Ratesh, now in Keonthal, and made it his capital, but Suraj Parkash returned to Kalsi, whereupon his subjects rose in revolt and attacked his palace, which was vigorously defended by his daughter, who fell in the struggle. Upon this Suraj Parkash hastened from Kalsi and subdued the rebels, and also overcame the Thakars of Jubbal, Balsan, Kumharsain, Ghond, Sahri, Theog, Rawain and Kotguru, making them pay tribute, and appointing his brother Kalyan Chand to their charge. Kalsi continued to be the capital of the State. Raja Bir Sal Parkash abdicated the throne in order to devote himself to a religious life. Under Raja Jagat Parkash the Thakars of Jubbal, Balsan, Kumharsain, Sahri, Rawain and other fiefs revolted, owing to the Raja's mal-administration, but Bir Parkash, an energetic ruler, reduced them to obedience, and built the fort of Hath-Koti on the boundary of Sahri, Rawain and Jubbal. Nakat Parkash made Neri his capital. but Garbh Parkash resided in Hath-Koti. After him Brahm Parkash made Kot and Garjari in Ratesh *pargana* the seats of government, and they so continued until Bubhal Parkash removed to Kalsi. Karam Parkash founded Nahan in 1678 Sambat. This valiant chief became the spiritual disciple of Bawa Banwari Das, whose descendants still hold the temple of Jagannath at Nahan. In the 8th year of the reign of Shah Jahan, Nijabat Khan, *faujdar* of the country at the foot of the Kangra hills, offered to conquer Srinagar, in Garhwal, and asked for 2,000 horse to effect this object. These the emperor gave him, and accompanied by the army of the Raja of Sirmur, Nijabat Khan marched on Srinagar. On the way he took the fort of Shergar which had been erected by the Zamindar of Srinagar[1] on the bank of the Jumna in his own territory. He also took the fort of Kalsi[2] and made it over to the Zamindar of Sirmur, its rightful owner, who complained that the fort of Bairat had also been wrested from him by the Zamindar of Srinagar, and declared that if a force were given him he could recover it. Troops were accordingly given him, and the fort was taken and made over to him. Nijabat Khan then marched on, took Santur and entrusted it to Jagtu, the Zamindar of Lakhanpur with 100 horse and 1,000 foot.

1621 A.D.

1634-35 A. D.

Nijabat Khan's troops met with disaster in his invasion of Garhwal. He lost his *mansab* and *jagir*, which were bestowed upon Mirza Khan, son of Shah Nawaz Khan and grandson of Abd-ur-rahim Khan, Khan Khanan, who become *faujdar* in his stead.

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[1] The Raja of Garhwal. The hill *rajas* were ordinarily styled Zamindars by the Mughal emperors. But the rulers of Sirmur have always been addressed as Rajas.

[2] Kalpi or Kalsi.

CHAP. I. C.

HISTORY.

Raja Mandhata was a contemporary of the emperor Shah Jahan, who by a *firman*, dated 28th Jamad-us-Sani, 1064 H., advised the Raja that he had deputed Iraj Khan, *faujdar* of Jammu and Kangra, to conquer Srinagar in Garhwal, and invited the Raja and the Zamindars of the hills to assist, promising that the adjacent territories of Kamaun should be conferred upon the Zamindars of that country, and those adjacent to his own dominions upon the Raja in addition to his own possessions, while the Dehra Dun was to be added to the imperial dominions. By a second *firman*, dated the 24th Moharram 1065 H., Khalil-ullah Khan was nominated commander, *vice* Bairam Khan, 10,000 troops being placed under his command.[2]. Srinagar was conquered in the reign of Subhag Parkash, who, in recognition of his services, received a *firman*, dated the 11th of Rabi-us-Sani, 1065 H., confirming the promised grant of territory and granting the Raja whatsoever Khalil-ullah might propose in his favour. In consequence by an imperial *firman*, d. ed the 22nd of Jamad-ul-Awal, 1065 H., the Raja was granted the *ilaqa* of Kotaha, and the Raja accordingly expelled the Zamindar of Kotaha and annexed that territory. Before his accession in 1068 H., Alamgir sent the Raja a *firman*, through Prince Muhammad Sultan, to notify his resumption of power. This *firman* bears the seal of Alamgir as prince, not as emperor.

1654-55 A.D.

In 1069 H., Alamgir sent a second *firman* calling upon the Raja to prevent and intercept all correspondence between Sulaiman Shikoh, then at Srinagar, and his father, Dara Shikoh, passing through the State. This *firman* also conveys news of the defeat of Shuja, and states that Sultan Muhammad, through whom it was sent, had been despatched in pursuit. Another *firman* of this year reiterates the request that the guards placed to prevent the correspondence in question should be carefully supervised, and states that Raja Raj Rup[2] had been deputed to chastise the Zamindar of Srinagar, and that the Raja should assist in the extirpation of his enemy, the Zamindar. A further *firman* informs the Raja that Raja Raj Rup would attack Srinagar from one side, and Ra'ad Khan from the other, and that the Raja should co-operate with the latter.[3]

This Raja, Subhag Parkash, was a good administrator, and improved and encouraged agriculture. This led the emperor

[1]Khalil-ullah's campaign occurred in 1065 H., according to the Shah Jahan-nama, which adds that the Zamindar of Sirmur had never before allied himself with the Delhi empire, and that on his joining the imperial forces he was distinguished by the issue of an edict conferring on him the title of Subbhag (Subhak) Parkash. The campaign is fully described in the Shah Jahan-nama, E. H. I., vii, pages 106-07.

[2]Uncle of Raja Jaswant Singh of Jodhpur.

[3]The *firmans* of Alamgir address the Raja by the title of Qadwat-ul-Imsal, thus showing that he ranked higher than Raja Raj Rup, who is addressed as Zubdat-ul-Imsal.

Alamgir to confer upon him in the third year of his reign the *ilaqa* of Kalakhar by *firman*, on the ground that its Zamindars had mismanaged it. This would seem to be the modern *ilaqa* of Kolagadh, which lies near Dehra Dun, and is still held by the State in proprietorship.

Raja Subhag Parkash left two sons, Behari Mal and Hari Singh, of whom the former succeeded him under the title of Budh or Bidhi Chand Parkash, receiving a *firman*, dated 10th Safar in the 10th year of the reign of Alamgir (1078 H.) in which that emperor recognised his succession. By a *firman*, dated 11th Zulhij in the 16th year of his reign (1084 H.), the emperor asked him to permit a contractor to take *sal* timber from the Kalakhar forest free of charge and to refund to him any dues which had been levied. Timber worth Rs. 9,000 was, in consequence, taken for imperial use.

By a *firman*, dated the last day of Safar in the 17th year of Alamgir's reign (1085 H.), the Raja was required to expel Suraj Chand, a son of the late Zamindar who had usurped the Pinjaur *pargana* which formed part of the estate of Nawab Fida Khan,[1] the the emperor's foster-brother. This *firman* was duly executed by the Raja, who took possession of Pinjaur, Sahwana, and the forts of Jagatgarh and Muzaffargarh, now in the Ambala District. The *firmans* addressed to Suraj Chand appear to have been taken in these operations, for they are preserved in the State archives. In 1098 H. the Raja represented to the Emperor that the Raja of Srinagar had seized some of his *parganas*, and the Emperor accordingly despatched force to aid him in recovering them. In consequence, the Raja of Srinagar surrendered the fort of Bairath Kalsi to Raja Budh Parkash. In 1100 H., the Rája received a *firman* acknowledging his letter of thanks and directing him not to interfere with the Raja of Srinagar in future. The Raja also carried on a curiously interesting correspondence with the Begam Jahan Ara to whom he used to send musk, wild pomegranates and game, receiving valuable *khillats* in return. The Begam's fondness for jungle-fowl and pheasant is expressed in her letters. Ice or snow was also sent to her, being stored at the foot of the hills in ice-pits, and thence sent to Delhi in the hot weather. The Begam once complains of its bad quality, and in reply is told by the Raja that her *darogha* (steward) is careless and omits to pay the labourers honestly, whereupon the Begam warns the *darogha*.[2]

Jog Raj, son of Budh Parkash, succeeded Bidhi Chand under the title of Mat or Medni Parkash, receiving recognition and

[1]For a Fidal Khan, see E. H. I., vi, 418-20, 425-27.

[2]The ice was stored in Sirmur and thence carried by porters to Dhamras on the banks of the Jumna. There it was packed in boxes and sent in rafts to Darayapur in *pargana* Khizarabad, and thence again in boats to Delhi. The journey from Daryapur to the capital occupied three days. E. H. I., vii, page 106.

CHAP. I. C.

HISTORY.

a *khillat* from the Emperor. In his reign Guru Govind Singh came to Paunta in this State, and made it his residence.

The Guru resided in Anandpur, then in the Kahlur State, but on refusing to surrender an elephant to Rajas Bhim Chand and Hari Chand of Bilaspur he was compelled by them to quit that place and went to Toka. Thence he was brought to Nahan by the Raja, Mat Parkash, and from there he proceeded to Paunta. Meanwhile the Raja of Kahlur had gone to Srinagar to celebrate the marriage of his son with the daughter of Fateh Shah, Raja of Srinagar, and found that the Guru had sent wedding presents to Raja Fateh Shah. These presents he compelled the latter to return as the Guru was his enemy. Upon this the Guru, made ready for war, and Hari Chand, with Fateh Shah, advanced to attack him. The opposing forces met at Bhangani on the Jumna, and the Guru was completely victorious, both Fateh Shah and Hari Chand being slain—the latter, it is said, by an arrow from the Guru's own bow. The *Ranis* of both the fallen leaders became *sati*, and their eight tombs are still shown at Bhangani. The Guru pitched his flag of victory here also, and a Gurudawara still marks the spot. Mat Parkash died childless in 1761 Sambat. Hari Parkash, the second son of Budh Parkash, now ascended the throne, being recognised by the *firman*, of Alamgir, dated the 2nd of Rabi-ul-Akhir, 1115 H. His reign of only eight years ended in 1769 Sambat, and he was succeeded by his son Bije Parkash—a title which he chose in preference to that of Bhim Parkash, suggested to him by the Emperor Bahadur Shah. He was succeeded in 1793 Sambat, by Partap Parkash, whose weak rule caused his feudatories to rebel. His eldest son and successor, Kirat Parkash, effected great reforms. He was victorious over the Raja of Srinagar, and after routing him turned his arms against the Sikhs, taking Naraingarh, Rampur, Thanadara, Ramgarh, Morni, Pinjaur and Jagatgarh. Having consolidated his power and secured internal peace, he entered into an alliance with Raja Amar Singh of Patiala, and recovered Saifabad for that ruler when it had been lost to him in the rebellion headed by his *wazir*, Ganga Ram. Again, when Ghulam Qadir Khan, Rohilla, invaded Kahlur, Kirat Parkash sent an army to its assistance, and he led his forces in person to aid the Garhwal Raja against the Gurkhas. In this campaign, however, his ally abandoned the field, leaving the Sirmur forces without provisions, but Kirat Parkash was, nevertheless, able to make headway against the Gurkhas single-handed, and concluded with them a treaty which fixed the Ganges as the boundary between their kingdom. Unhappily the Raja died suddenly on the return march at Lakarghat in Sambat 1827.

1770 A.D.

He was succeeded by his sons Jagat Parkash and Dharm Parkash. The latter's reign was an eventful one. Raja Ram Singh of Nalagarh encroached on the lands of his tributaries, and

Dharm Parkash marching against him made the Rana, Jagat Chand, of Bhagal, prisoner, and halted at Pinjaur where he levied the tribute due from his feudatories. There he received intelligence that Kanwar Prakram Shah of Srinagar had seized the fort of Khushalpur near the Dehra Dun, and despatched an army under Kanwar Isri Singh to recover it. This was effected after a pitched battle in which Prakram Shah was wounded.

1793 A. D.

About this time Sansar Chand, Katoch, the Raja of Kangra, invaded the dominions of Maha Chand, Raja of Kahlur, and took possession of his strongholds north of the Sutlej. Maha Chand thereupon sent men to Dharm Parkash to solicit help, promising to pay him a lakh of rupees as *nazrana*, and Dharm Parkash accordingly marched at the head of his own troops and those of Kahlur, with his Thakar allies and Ram Singh of Hindur, to Chararatu on the north bank of the Sutlej and on the boundary of the Katoch territory. In the engagement which ensued he met Sansar Chand in single, combat and fell by his hand. This event occurred in 1850 Sambat.[1]

Dharm Parkash left no issue and was succeeded by his brother Karm Parkash, whose indolence and inexperience were disastrous to the State. The most influential of Dharm Parkash's officials, Ajib Singh, Prem Singh and Kishen Singh, conspired with Kanwar Ratan Singh, the Raja's brother, whom they desired to place on the throne. They besieged the Raja at Kangra, a fort, now in ruins, in the Dun, some 32 miles from Nahan. In the fighting that ensued, one Cholu Mian, who closely resembled Karm Parkash in appearance, was killed and the rumour spread that the Raja had been slain. Taking advantage of this the Raja managed to escape with his family from the fort and reached Tanoru, whence, aided by Jhanju headman, he fled to Kalsi. Ratan Parkash then seized the throne, but Karm Parkash appealed to Kaji Ranjor Thapa, the Gurkha chief, for aid, promising to acquiesce in the Gurkha's seizure of the Dehra Dun, though it lay west of the Ganges. The Gurkhas promptly seized their opportunity and invaded Sirmur, expelled Ratan Parkash, and established their own government, leaving Karm Parkash in no better position than before. The officials of Kotaha, Ramgarh, Laharpur, Morni, Pinjaur, Jagatgarh and other places threw off their allegiance to the State, and these fiefs were thus lost to it for ever. Kanwar Gopal Singh, the heir-apparent, died about this time, but the Goler *Rani* bore three sons, named Fateh Parkash, Man Singh and Jai Singh, to the Raja, and thus saved his line from extinction. The Raja was at this period a refugee in Subathu in the *ilaqa* of Ramgarh, which had been granted for faithful service to Khushal Singh, but his

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[1] For a legend, in which Fateh Parkash is represented as Sansar Chand's opponent, see Temples' *Legends of the Punjab*, II, page 144.

sons Maldeo and Narain Singh, though bound by the terms of their grant to furnish troops, renounced their allegiance and told the Raja to quit Subathu. Upon this the Raja appealed by a *mazharnama* or protocol, dated May 1st, 1812 A. D., to the neighbouring rulers, but though the document bore the seals of Maharaja Sahib Singh of Patiala and other chiefs, it was fruitless, and the Raja with his family and *wazir*, Mauji Ram Mahta, was compelled to seek an asylum at Buria. The Goler *Rani*, a wise and courageous woman, now took upon herself the direction of the Raja's affairs and appealed to Colonel Ochterlony, then Political Agent at Ludhiana.

This appeal coincided with the British declaration of war against the Gurkhas, and a force advanced to recover Nahan from them. Having driven the enemy out of Kalingar fort in the Dun the British encamped at Nahan, while Kaji Ranjor Thapa shut himself up in Jaitak, a fort which stood on a lofty peak, seven miles from Nahan. On the 7th December 1814, the British attacked this stronghold. The Gurkhas evacuated, but fell suddenly upon the British troops, exhausted and disorganized by the difficulties of the ascent. The result was a severe reverse for the British, whose loss was heavy. Jaitak held out for four months until Kaji Ranjor evacuated it in pursuance of the treaty entered into by the Nepal Government with the British in 1815.

Sirmur was in the same year restored to its ancient rulers, but Karm Parkash was not reinstated, the *sanad* being granted to his son Fateh Parkash and the Goler *Rani* being appointed regent during his minority. The *pargana* of Jaunsar, with the forts of Morni, Jagatgarh and the Kiarda Dun were, however, retained by the British Government, and that of Hanro Gurchari made over to Keonthal.

Karm Parkash continued to reside at Buria till his death in 1826. He had four daughters, one married to Sakhdarshan Shah of Garhwal, two to Raja Bije Chand of Nalagarh and the fourth to Raja Kharak Chand of Bilaspur. The proposed marriage of Raja Fateh Parkash with a daughter of the Raja of Garhwal was not carried out as the expense would have been too great, and General Ochterlony had stopped the levy of the *phant-biahlari* or benefice, levy to meet the cost of marrying the Raja's children. Under the Goler Rani's regency the affairs of the State were not well administered, owing to the self-seeking apathy of the officials, but Mians Devi Singh and Dalip Singh, sons of the Mians Khushhal Singh and Ram Deo, of Ramgarh, executed a deed of allegiance in 1823, thus attaching Ramgarh firmly to the State. In 1827 Fateh Parkash was invested with full powers under a proclamation of General Ochterlony, and in 1833 the Kiarda Dun was restored to him on payment of Rs. 50,000.

In 1838 the Raja offered a contingent for the 1st Afghan War and was thanked by Government for this offer.

CHAP. I. C.
HISTORY.

On the outbreak of the 1st Sikh War the Raja sent a contingent under Dhiraj Singh Khwas to join the British at Hari-ki-pattan, where it rendered good service.

The 1st Sikh War.

Raja Fateh Parkash died in Jeth, Sambat 1907, after a reign of thirty-five years, twenty-three of which were subsequent to his minority. He was an able administrator. He was succeeded by his elder son Raja Raghbir Parkash. Raja Raghbir Parkash left three sons, of whom the youngest Kanwar Devi Singh (an illegitimate son) became an Extra Assistant Conservator of Forests, and two daughters, of whom the younger is the mother of Major Raja Jai Chand of Lambagraon.

1850 A.D.

The next Raja, Shamsher Parkash, inaugurated a new era in the State. During his minority the administration was carried on by the State officials. He was married to a daughter of the Raja of Keonthal, a lady of great beauty and ability, who used to conduct the judicial and administrative business of the State in his absence. On her death he abandoned the palace, making the Shamsher Villa, which he had built, his residence. In her memory he laid out the gardens known as the Rani Tal Bagh at Nahan.

Raja Shamsher Parkash's policy was to modernise the administration of the State. He toured incognito throughout India, making himself minutely acquainted with the administration of public offices. He established regular police, judicial and revenue courts, a district board and a public works department, and gave Nahan a municipality. Dispensaries, schools and post-offices were opened and an attempt made to develop the iron mine at Chehta, but this proving unremunerative he established the foundry at Nahan where the well-known sugarcane mills are manufactured. His greatest achievement, however, was the colonization of the Kiarda Dun, hitherto a wild and densely forested tract. The land revenue of the State was also settled and proprietary rights conferred on the *zamindars*. The forests were preserved and became a source of revenue. These and his other reforms will be found fully described in the sections relating to the various State departments.

Raja Shamsher Parkash received a *khillat* for services rendered in 1857. In Lord Lytton's viceroyalty he was appointed a member of the Imperial Legislative Council. He received the K. C. S. I. in 1876 and the G. C. S. I. in 1886, his salute being raised to 13 guns as a personal distinction. He was also accorded the honour of a return visit from the Viceroy. In 1896 the State was removed from the political control of the Superintendent, Simla Hill States, and placed under that of the Commissioner of Delhi.

After a reign of forty two years, during the last three of which he suffered from ill-health induced by his strenuous devotion to his State, Raja Shamsher Parkash died in October, 1898. He was succeeded by Raja Surendra Bikram Parkash, who was installed by Sir Mackworth Young on October, 27th of that Year. The Raja had been carefully educated in the late Raja's time. Born in 1867, he had been raised by degrees to the position of Muawan of the State and had married a daughter of the late Raja of Suket by whom he had one son Maharaja Amar Parkash and one daughter. In 1901 the Raja received the K.C.S.I., and in 1902 he was appointed a member of the Imperial Legislative Council. The Raja made a present of 20,000 lbs., of tea to the Government for the soldiers engaged in the South African War, and at later date he detailed his Sappers at Khushalgarh in Kohat frontier, where they were usefully employed for a period of one year in the extension of Railway. He was a strict disciplinarian and effectively checked bribery and corruption by his personal vigilance. Cleanliness and order were his watchwords and the reforms enunciated during Raja Shamsher Parkash's rule were polished during his time. Accounts of his various reforms will be found in the accounts of the Department concerned but out of many the inauguration of the Water Works and the installation of plague posts at the frontier are the most prominent. After a reign of 12½ years, Raja Sir Surendra Bikram Parkash died after about 3 months illness, at Mussoorie on 4th July, 1911. His remains were taken to Hardwar where they were cremated with due solemnity, the British Government having shown their last homage by firing of 11 Guns at Dehra Dun, when the remains were entrained there for Hardwar.

Maharaja Amar Parkash assumed the Gaddi on the death of his father in July, 1911 and was formally installed by Sir Louis Dane, Lt. Governor of the Punjab, on the 24th October, 1911. He was educated by private tutors of ability and character under the personal supervision of his father and was trained in the administrative work during his father's life time. He was married in 1910 to the eldest daughter of His Excellency Maharaja Deb Shamsher Jung Bahadur of Nepal, the Maharani who is distinguished for her high education, sharp intellect, polished manners and Charitable disposition. He was blessed with one son and two daughters from the Maharani. After this one of the Maharani's daughters Mahima Kumari Devi died in 1929. The Mahima Library which owes its origin to the munificence of the Maharani, was constructed in 1930 and stands as a memorial after her name.

Maharaja Amar Parkash maintained the policy of the reforms introduced by his distinguished grand-father. Anxious to promote the welfare and prosperity of his subjects and to keep his administration

up to a high level, he practically accomplished what his predecessors had started and developed. Out of the many qualities of head and heart of His Highness, his simple living, his great frankness, his punctuality, his hardworking nature and his love to do justice, between man and man rank uppermost. The Maharaja's relations with the other ruling Chiefs were cordial and his loyalty to the British Crown was unrivalled.

During the Great War, he offered his personal services together with all the resources of his State to the British Government. His smart little army 400 strong, of Sappers and Miners was sent in 1914 to Mesopotamia to fight for the King Emperor. They were besieged by the Turks at *Kutal-amarah* while fighting heroically for the Crown under Lieut. F. Mayo who was then Assistant Commander of the Forces. A second Corps was then organised and sent as a relief on active service. As a reward for their good services many members of the Sirmoor Regiment received distinctions, Lieut. F. Mayo receiving M. C. and the rank of Captaincy in the British Army.

The supreme Government was not slow to appreciate his Highness' service and honour after honour came to him in quick succession. In 1915 the Maharaja received the distinction of K. C. S. I. In 1918 he was made a Lieut. Col. and was the recipient of the hereditary title of Maharaja, the distinction which places him uppermost in the long line of rulers of Sirmoor. In 1921 he earned the title of K.C.I.E., and in 1931 his salute was raised from 11 Guns to 13 as a personal distinction.

Of the many improvements and reforms introduced during the Maharaja's reign are the completion of the Surendra Water Works, Nahan, inaugurated by his father, the grant of free Primary education throughout the State, the building of hostel for the students, the additions to the High School buildings, the inauguration of the Mahima Library and the metalling of Nahan Kala Amb road which was completed in the year 1927. One of the important events of his rule is the Revision of the Settlement completed in 1931 which had been overdue for more than 10 years and which has not only given the State a reliable and upto-date record of rights, but has increased the land revenue of the State by over 25 per cent.

On 13th August, 1933, Maharaja Amar Parkash breathed his last far from home in foreign land beyond the seas under tragic circumstances. Her Highness the Maharani was ailing for sometime and on Medical advice it was decided to take her for treatment to Europe. Their Highnesses left Nahan on Tuesday the 11th May, 1933. While leaving Nahan His Highness was in sound health but for a slight pain in his right arm which was attributed to an accident with an electric battery some years ago as its after effect. Accompanied by Lieut. Colonel Diwan Hakumat Rai, I.M.S., they sailed for Vienna

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viâ Marseilles. Upto Suez His Highness was quite cheerful and made a trip to Cairo. On returning to the Steamer at Portsaid he felt feverish. Colonel Rai gave the ailing arm electric message but as the pain only aggravated with a greater rise in temperature, His Highness having all but disembarked at Marseilles, rebooked for London where he reached on the 2nd of June. He was examined by eminent physicians of London like Doctor Sir William Will Cocks, Doctor Brayne and Lord Dowson. After a few days His Highness' temperature became normal but there was a relapse which caused anxiety and on medical advice he left for Vienna where he reached on the 26th July. He joined the Weinnier Cottage Sanitorium under the advice of Doctor Porguss. His Highness had contracted headache during the relapse. A Medical Board consisting of Dr. Porguss and three other well-known doctors examined him. Professor Lawrence was subsequently consulted and he agreed with the diagonosis of the Board. All the eminent physicians of Vienna were consulted but the disease which had developed into maningitis proved fatal. His Highness breathed his last on the 13th August, 1933. A telephone message was sent to the British Legation at Vienna and His Highness was cremated on the 14th August, according to Hindu rites. Her Highness the Maharani, the representative of the British legation, and Indians present in Vienna attended the Funeral procession and paid their last homage to the Departed Soul.

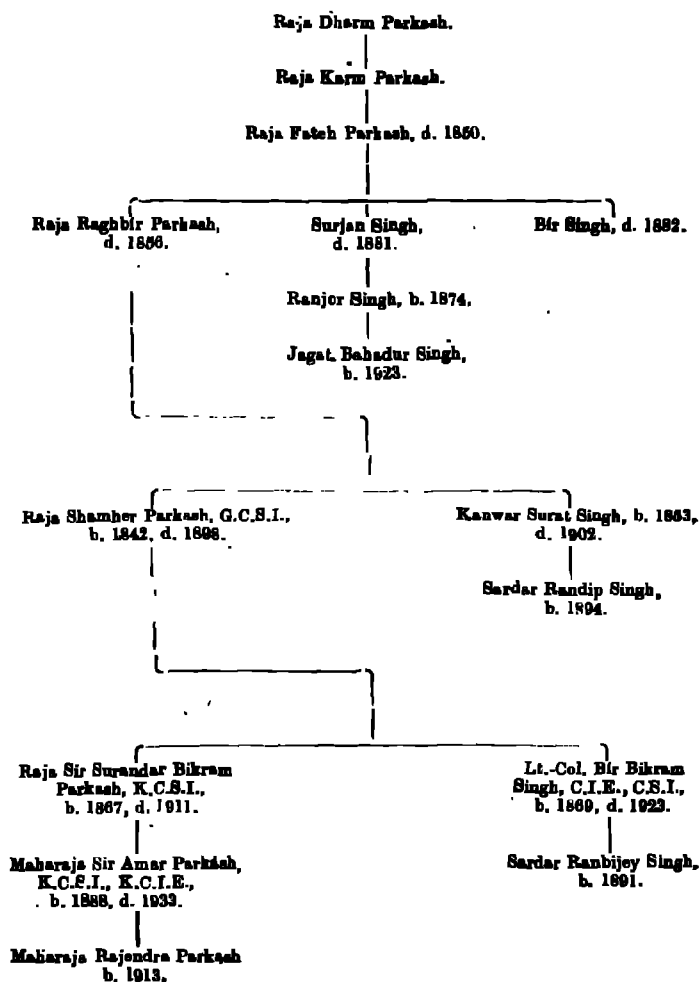
During His Highness' long illness in London and Vienna Her Highness was in constant attendance and nursed His Highness day and night without caring for her own health. To her it was a labour of love and so well did she perform it that even at the Sanitorium at Vienna His Highness insisted on being attended by her in preference to professional nurse. Under this strain her frail health which was the only reason of this trip to the Continent finally broke down and she could not accompany the ashes to India.

His late Highness' A. D. C. escorted the ashes to Bombay where he reached on the 14th September. At Ballard Peer a Guard of Honour was provided by a company of the Punjab Regiment and the Governor of Bombay was represented by His Secretary and A. D. C. From Bombay a State Guard of Sirmoor State Forces escorted the Remains to Hardwar. Military honours were arranged by the Government of India all along the route, *i.e.*, Bombay, Mathura, Meerut, Roorkee and Hardwar. Suitable Guards of Honours were presented by the Bhopal and the Gwaliar Governments at their Railway Stations where Military Officers and Sardars of the State paid their homage to the ashes. Salute was fired at Meerut and Roorkee and the Guard of Honours was formed by the Company of First K. C. O. Bengal Sappers and Miners. At Hardwar a solemn reception was accorded by the Sirmoor Officers and Officials and other gentry and a company

of Sirmoor Sappers and Miners. The United Provinces Government was represented by the Deputy Commissioner of Saharanpur. The Guard of Honour was formed by the Bengal Sappers and Miners and a company of United Provinces Police also presented arms. The ashes were then conducted in a mourning procession to Har Ki Pauri under Military escort. Thousands of citizens of Hardwar accompanied the procession. At 5.45 P.M., of the 16th September the ashes were delivered to the sacred waters with the chanting of Vedic Mantras. The Guard of Honour presented arms and the bugles sounding the last post, the ceremony came to an end.

Maharaja Rajendra Parkash the present Ruler was born on 11th January, 1913. He has been educated at home under eminent private tutors and has had the advantage of having an educated and talented mother. He is a great sportsman and is specially fond of Hockey, Polo, Cricket and Tennis. He also received Military training in the State Forces. During his father's absence in Europe His Highness worked with the Council of Administration and gained administrative experience. On the demise of his father he succeeded to his ancestral Gaddi and was installed on the 22nd November, 1933, by the then Agent to Governor-General. He was married to a sister of Raja Mahindra Singh Ju-Dev Bahadur of Nagod State. (Central India) on the 15th April, 1936.

The Maharaja of Sirmoor ranks sixth among the Punjab Princes and is the senior of the Rajput Rulers of the Simla Hills.

RULERS OF SIRMUR.

CHAP. I. C. TRIBES, CASTES AND LEADING FAMILIES. Bhats.

There appears but little doubt that the Bhats are by origin Brahmans[1]. They were by occupation genealogists, and adopted *karewa*, whereby they lost status. Many are now cultivators, and, trans-Giri, intermarry with Kanets. In all other respects the Bhats of Nahan retain Brahman customs, but in the interior they have adopted those of the Kanets. Trans-Giri, their numbers are double those cis-Giri.

Relative social position of castes.

Trans-Giri the Rajputs, Kanets and Bhats can smoke together, take water from, and eat *kachi* and *pakki roti* at, each others hands. They can drink fresh water brought by a Koli in a metal vessel, and can prepare their food in the house of a Lohar, Bajgi or Koli when it has been plastered with cow-dung. The order of precedence of castes is : Bhat, Deva, Dethi, Kanet, Lohar, Badi, Bajgi, Koli, Chanal and Dumra.

A Lohar does not eat at the hands of a Badi or Bajgi. Cis-Giri, Kanets and Bhats will not even drink water touched by a Koli. No caste except Rajputs, Bhats and Kanets can enter a temple. A Koli or other low-caste man should not let his shadow fall upon a high caste person.

Leading Families.

The following is a short account of the most notable men in the State :—

Kunvar Ran Bijai Singh is the son of the late Lieutenant-Colonel Bir Bikram Singh, brother of Raja Sir Surendra Bikram Parkash. He is a Tazimi Jagirdar and holds proprietary rights in a few villages. He has no male issue but has two daughters.

Kunvar Randip Singh is the son and successor of the late Sardar Surat Singh and grandson of Raja Raghbir Prakash. He is a Tazimi Jagirdar and enjoys 2nd class magisterial powers in his Jagir at Narag, 40 miles from Nahan.

Kanvar Ranzor Singh is the grandson of Raja Fateh Parkash. He has large estates both in and out of Sirmoor. He is a Tazimi Sardar and enjoys the powers of a 2nd Class Magistrate, Munsif and Assistant Collector in his Jagir villages which are, however, kept in abeyance on account of his being a Judge of the High Court (Ijlas-i-Khas). He has a son named Jagat Bahadur Singh, aged 14 years.

Kunvar Birendra Singh is the Surtera son of Maharaja Amar Parkash. He is a minor and is receiving education.

Kunvar Rom Harshan Singh is the Surtera son of Raja Surendra Bikram Parkash and holds the post of Comptroller Household.

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[1]Of their 59 *gots*, Bhardwaj and Sahal are numerically the strongest. Panwar, Chauhan, Itri are also Bhat *gots*, pointing to an admixture of Rajput or Kanet blood.

There is a Bhat sub-division in the higher hills called Deti but the rest of the Bhats do not intermarry with them, and they are inferior to the other sub-divisions. Devas are priests of temples and may be either Kanets or Bhats.

CHAP. I. C.
TRIBES, CASTES AND LEADING FAMILIES.
Leading families.

Lieutenant Kanwar Brij Mohan Singh and Kanwar Shiv Raj Singh are the sons of Kanwar Devi Singh a Surtera son of Raja Raghbir Parkash. The former served as an A. D. C. to His Highness the late Maharaja Amar Parkash, while the latter holds the responsible appointment of Naib-Dewan in Baroda State. The family holds a small Jagir and proprietary rights in certain villages.

Other persons of note not related to the rulers family are the Mahants of the Jagan Nath Temple and Kali Asthan.

Raja Karam Parkash made his capital in Nahan at the suggestion of the Mahant of Shri Jagan Nath Temple named Banwari Dass who was an ascetic of well-known fame. Mahant Paras Ram Dass the 7th in descent from Mahant Banwari Dass died only recently and one of his disciples Mahant Jai Ram Dass is managing the properties and Jagir attached to this temple.

The Mahant of the Kali Asthan, Bawa Moti Nath enjoys the distinction of Raj Guru and is much respected.

SECTION D.—ARTS AND MANUFACTURES.

CHAP. II, D.
Arts and Manufactures.
Nahan Foundry.

The following account appears in the Gazetteer of 1904 :—

"THE foundry at Nahan was started in 1867, and was known chiefly for its manufacture of weights. But as this work brought no adequate return, the late Raja Sir Shamsher Prakash, G.C.S.I., decided to make wrought iron, thus turning to account the large deposits of ore to be found in his territory. For this work he obtained an engineer from England (Mr. F. R. Jones, M. I.M. E., the present Superintending Engineer and patentee of the several types of sugarcane crushing mills now manufactured), who on arrival found this is to be an exceptionally good magnetic iron ore. Machinery was got from England and a blast furnace was erected. Charcoal was to be used as fuel, and this of course made the iron very expensive, but as the ore contained practically no phosphorous or sulphur, the iron produced equalled the best Swedish brans, for which there was a large market in India at high rates. Unfortunately for the prospects of the Nahan Iron Works, just at this time Swedish iron was replaced by English mild steel at a greatly reduced price. The idea of making wrought iron at Nahan was abandoned, and the present manufacture of sugar mills was instituted.

During the last ten years the original works have been greatly enlarged, the number of moulding shops being more than doubled. The capacity of the foundry is 75 tons a week. The pig-iron and coke are obtained from Burakar in Bengal. Sand for moulds is brought from Dera, 13 miles away, on camels. The machine shop have also been added to, and now contain some of the latest designs of both English and American machinery. They are arranged as far as possible on the modern principle of keeping the work progressing from tool to tool until they reach the fitting shops without traversing the same ground twice over.

An extensive system of standards, templates, guages, etc., is followed, so that all parts broken or worn out while at work in the crushing season can be replaced at a moment's notice.

In the smithy there are twenty-two fires and a small furnace in which three dozen roller spindles can be treated at one time. Two power hammers, are in use, and a hydraulic forging press driven by an oil engine. The pattern and carpenters' shop has the usual wood-working machinery. Two Lancashire boilers supply steam for driving the works, the fuel being wood, which is brought in from the surrounding jungles.

The foundry gives employment to six hundred men, the majority of whom have been taught their trade here. Besides mills, a few lathes, planning machines, fans, vices, etc., are turned out every year, but these are put to work in Nahan or sent to the foundry repairing shops in the plains."

CHAP. II, D.

ARTS AND MANUFACTURES.

Nahan Foundry.

Since this was written in 1904, the Foundry has continued to pay its way although faced with increased competition from factories situated on the railway. Some more uptodate machinery has been added and taking into account the repair shops in British India its employees now amount to over 900. Mr. Arthur Gravell, the present Superintending Engineer who succeeded Mr. Jones, is very popular.

Arts and manufactures.

If the foundry and the Jail and Military workshops at Nahan itself be excepted, there are hardly any manufacturing industries in the State. Receptacles for storing grain are made of bamboo at Tilokpur and some other places. In the hills *parats* or large platters, *matkas* or large vessels, etc., are made of the wood of the *baras* and *kemu* trees. Wooden churns are also made and sold in large quantities at the Rainka and Tilokpur fairs. Cane furniture is also made at Amboha. Native musical instruments, coarse cotton clothes, and *darris*, also hukkas, kalis, smoking pipes of brass and white metal are made in Nahan. In the hills woollen blankets are woven by hand.

CHAPTER IV.—Some places of interest.

BANETHI.

Banethi * lies on the Sarahan road at an elevation of 4,948 feet, twelve miles north-west of Nahan. There is a good rest-house which commands a fine view of the Nahan Siwaliks. It is the first stage from Nahan to Daghshai.

CHAP. IV

PLACES OF INTEREST.

BHUJJAL.

Bhujjal is merely of interest as a camping ground, being the third stage from Simla on the Simla-Chakrata road in 77° 25′ N. and 30° 55′ E. on the Bachhiari *naddi*. The camping ground is on a plateau and commands a fine view of the Jubbal hills. The Chaur peak is two stages from this camping ground and Nahan six.

BIR BIKRAMABAD.

Bir Bikramabad is a good head-quarters for shooting, six miles south of Nahan on the eastern bank of the Markanda. It has large fruit and vegetable gardens, and mangoes, oranges and *ponda* (sugarcane) are grown. The gardens are irrigated from the Markanda. The place belongs to Sardar Ranbijay Singh, Rais, Sirmoor State.

CHAUR PEAK.

The Chaur peak, an elevation of 11,982 feet above the sea, is one of the highest summits among the mountains which occupy the sub-Himalayan tract. Its position is 30° 52′ N. and 77° 32′ E. From its peculiar shape and great height it forms a conspicuous element in the landscape for many miles around. The Chaur presents a striking appearance from the plains of Sirhind, and the view from its summit embraces a vast lowland tract on the south, and a wide panorama of the snowy range to the northward. Though below the limit of perpetual snow, drifts remain in the shady chasms on its flanks throughout the summer months. A dense forest of deodars and other conifers clothe the northern and north-eastern declivities, and rhododendrons, ferns, and gentians grow in patches on the detritus of its granite slopes. On the top of the peak, is a small *Shilving* which is worshipped. At its foot lies the temple, besides a spring. The Ling and temple have been described in Chapter I.

DADAHU.

Dadahu, the head-quarters of Tahsil Rainka, is about sixteen miles north of Nahan and lies on a low hill at the confluence of the Giri and Jalal, surrounded on all sides by mountains. Satibagh, which lies within the village, is a well known resort for members of the Giri Fishing Club. About a mile from the Tahsil lies the famous Rainka

lake and Pars Ram's tank. Satibagh commands a fine view of the Giri and of the trans-Giri hills which are covered with dense jungle. The climate is malarious after the rainy season. Its population in 1931 was 467. The head-quarters of the Rainka *thana* are in the tahsil building which was finished in 1900. There is a dispensary and post office in the village.

DINGARH KINER.

Dingarh Kiner stands on a picturesque site, in the gorge traversed by the route from Nahan to Rajgarh in Tahsil Pachhad, in 30° 44′ N. and 77° 21′ E. Northwards, it looks towards the Chaur mountain, southwards, along the valley of the Jalal river. The village consists of well-built flat-roofed houses, arranged in rows on the solid live-stone ledges of the mountain. The surrounding country, though rocky, contains some fertile spots, which produce luxuriant crops of wheat.

HARIPUR FORT.

Haripur, formerly a fort on the borders of the Jubbal State, is now occupied by a police outpost. The fort is 8,802 feet above sea level, in 77° 35′ N. and 30° 45′ E.

HARIPUR KHOL.

Haripur lies in 77° 25′ N. and 30° 25′ E., and commands the pass of that name. The direct route from Rainka to Jagadhri passes through it. The village, which is built like a village in the plains, stands on level ground amid the low hills of the Nahan Siwaliks. The pass, which is about two miles from Kolar, is narrow and steep. Kolar, on the Nahan-Paunta road, twelve miles east of Nahan, in the Kiarda Dun at the head of this pass, is a mart for the hill trade.

JAITAK.

The hill fortress of Jaitak crowns a steep ridge of slate, which rises above the Kiarda Dun, in 30° 36′ N. and 77° 24′ E. During the war in 1814, the Gurkhas occupied this position with a garrison of 2,200 men. They were attacked by two British detachments 1,700 strong, but without success; and it was not until after a tedious series of operations that the fort was finally captured in the following year. The elevation above sea-level is 4,854 feet.

The fortress was subsequently used as a prison, but is now in ruins. A small hamlet is the only remnant of old Jaitak. It commands a fine view of the Sain, Nahan and Dharthi hills. The famous Jaitak-Khel of Kanets derives its name from this village.

KALA AMB.

CHAP. IV.
PLACES OF INTEREST.

Kala-Amb lies in 77° 15′ N. and 30° 30′ E. on the borders of the Ambala District. Its sarai is eleven miles two furlongs from Nahan. This is the most frequented route in the State and almost all travellers to and from the Punjab use it. The Markanda flows by it on the east. The ascent to Nahan commences here. Kala-Amb has a good pakka sarai with two *balakhanas* on either side of the gateway, one of which is furnished in European style. It contains a police and forest outpost. During quarantine arrangements, travellers from non-infected areas are allowed to stay in the sarai, but all others are detained in large huts, of which a regular village has been built on the west bank of Markanda.

KATASAN DEVI.

The Katasan Devi pass runs over the crest of a low transverse ridge, which crosses the Kiarda Dun from the sub-Himalayan chain to the Siwaliks, in 30° 31′ N. and 77° 29′ E. The ridge divides the waters of the Bata, a tributary of the Jumna, from those of the Markanda flowing south-west towards the Sutlej. The route from Dehra to Nahan runs through the pass. The elevation above sea level is 2,500 feet. The pass lies eleven miles from Nahan. The Kolar and rest-house are one-and-a-quarter miles from the temple. The place was once a resort of tigers, but none are now found. The Devi's temple lies in a thick forest of *sal* trees with no habitation near it. Ghulam Kadir Rohilla was defeated by the Sirmur forces at this spot.

MAJRA.

Majra lies in 77° 35′ N. and 30° 25′ E., 20 miles east of Nahan. It was the head-quarters of the Tahsil till 1893 when they were transferred to Paunta. It now only possesses a police station, post office and forest *chauki*, with a comfortable bungalow reserved for His Highness and a District Board rest-house. It is situated near forests abounding in big and small game. The famous Jambu Khala is close by. The bungalow was originally built for Lord Lytton who came to shoot in Jambu Khala.

MOGINAND.

Moginand (*Moganand*) is the name of a village and low pass across the Siwalik range on the route from Sadhaura to Nahan, nine miles south-west of the latter town, in 30° 32′ N. and 77° 19′ E. The path leads up the valley of the Markanda, past the village of Moginand, which formed the rendezvous of the British column for the attack on Nahan during the Gurkha war in 1815. The approximate elevation of the crest of the pass is 2,600 feet above sea level.

The population in 1931 was 218.

NAHAN.

Nahan, founded by Raja Karam Parkash in Sambat 1678 is the capital of the State. Situated on an isolated ridge, it has a small population (7,808 souls in 1931). It is a picturesque town and well organised. Including the Civil Station its length is about two miles. The palace stands on the highest point, the town lying on its west, north and south. East of the palace is a plain called the Chaugan, surrounded by neat buildings, including the Clubs, the High School, and the *gurdawara* of Guru Gobind Singh at its southern corner. Shamsherpur Cantonment over a mile in lenghh lies west of the town, and further west is the Bikram castle built by the late Raj Kumar Bir Bikram Singh.

In and about the town are several tanks and springs. The water of the Shivpuri spring is the purest. The use of spring water is now only nominal on account of the installation of Surendra Water Works. The town is surrounded by forest.

Raja Shamsher Parkash built a house in the Italian style called the Shamsher Villa on the eastern extremity of the Nahan *Dhar*. The Maharaja transacts the daily business of the State in a handsome building called the Head Office, erected on a small isolated hill in its compound. At the foot of the hill across the road is the High Court building.

The District courts lie close by, with the offices of the Accounts, Forest and Police Departments, all on a ridge above the road leading from Nahan to the Villa. The Tahsil is close to the District courts. In the centre of the town is the Rani-tal Bagh Garden. It contains a round tank on the bank of which is a fine temple. The iron foundry stands midway between the town and the Villa.

The hospital, which is of modern design, lies outside the town, and the Zenana Hospital is inside it near the pucca tank. The boys' school, a commodious building, lies east of the *Chaugan*, and the Zenana Madrasa inside the town.

It is said that the hill, on which the town now stands, was once the strong-hold of Bera Rangar, a notorious dacoit. A proverb runs: "*Bere lai na chaure kaunta aur saher,*" *i.e.*, the cattle seized by Bera will never come back to you, get fresh ones. Bera had a *kund* or pit of stone on the Lai hill. In this he used to light a fire of cotton seed and oil, and after his raids the beacon guided him back to his lair.

The Devi temple built by him on the summit of this hill still exists, and his cattle-shed lay by the *kachcha* tank in the town. Bawa Banwari Das, a well-known Sadhu, lived on this hill, where the State *baradari* now stands. Raja Karm Parkash once arrived at this hill when hunting from Kalsi, and the Bawa begged him to found a town

here. The Raja did so and constructed a *baradari* on the spot where the Bawa lived. The *baradari* stands on a high *tibba*. It can be seen from the train near Barara Station. In those days tigers abounded in Nahan, and the Bawa had reared several. A tiger's roar at a propitious moment suggested the foundation of the town. The derivation of the name Nahan is either from *Nahar* (Sanscrit = tiger), or *nah* (=king) and *ain* (=abode).

Nahan is 3,057 feet above sea level. In the hot weather punkhas are not usually required. The rains set in about the middle of June, and even on the hottest day the temperature does not rise above 100°. Usually at noon it reaches 90°. In the hot weather the temperature ranges between 80° and 90°. In the winter it is between 50° and 65°.

The climate is moist. Epidemics seldom attack the town. Towards the end of September there is, however, some malarial fever. The water contains much lime, and tends to cause constipation. Snow never falls, but it rains heavily in January and February.

The Municipality, constituted in 1887, consists of nine members, six elected and three nominated, all serving for a period of three years. The president is a paid official appointed by the Maharaja, but the vice-president is elected.

The income, mainly derived from octroi, was Rs. 15,243 in 1903-04, and the expenditure Rs. 13,910. In 1931 the total income was Rs. 21,781 and the expenditure was Rs. 21,745. The Committee owns a number of houses and manages the forests round Nahan. From these it derives a considerable income. The Cantonment is administered by a Cantonment Magistrate. It contains a military hospital and a workshop which turns out accoutrements for the troops.

MAHIPUR.

Mahipur lies sixteen miles north-west of Nahan on a low spur of the Sain range. It is a small but pretty place with some picturesque waterfalls to the south. It is situated on a plateau between lofty hills on three sides, its southern edge overlooking low hills. The plateau is intersected by a hill stream which makes it very fertile.

MANGADH.

Mangadh is a scattered village with a population of 276. It is built on a wide level plain surrounded on all sides by high hills and traversed by a torrent. It possesses an ancient Hindu temple which tradition connects with the Pandavas, but was probably built by Raja Rasalu of Sialkot, whose style of building it recalls. It has been described in Chapter I. Mangadh is connected with Sarahan, about ten miles off, by a six-foot path.

PAUNTA.

CHAP. IV.
—
PLACES OF INTEREST.

Paunta lies in 77° 40′ N. and 80° 45′ E. It has a population (1931) of 408. The Jumna flows close by on its east and south. It commands a fine view of the Dera Dun and its hills. The town contains a famous Sikh temple where fairs are held on the Holis in March and the Baisakhi in April. Guru Gobind Singh resided here for about three years (1742—45 Bikrami) and therefore the place is considered sacred. The colonization of the Kiarda Dun by Sikhs has increased its population. It also contains a fine Hindu temple, built by the daughter of Raja Fateh Parkash on the bank of the Jumna. By her request she was cremated here, and a fine marble tomb was erected on the spot. Between the two temples is a spacious encamping ground with fine avenues of trees. The Rampur ferry is only three miles distant. The Tahsil (twenty-six miles from Nahan) is built of good pakka masonry. Bhagani, where Guru Gobind Singh defeated the combined forces of the Rajas of Garhwal and Bilaspur, is about eight miles from Paunta. The town has a dispensary, rest-house and post office. The Western Jumna Canal authorities have a telephone office near the camping-ground whence information of the daily rise and fall of the Jumna is sent to Tajewala.

RAJGARH.

Rajgarh fort lies in 30° 52′ N. and 77° 23′ E. on a natural terrace. It is square, with a tower at each corner about forty feet high and twenty square. Fired and nearly demolished by the Gurkhas in 1814, it was subsequently restored. Its elevation above sea level is 7,115 feet. Rajgarh is the head-quarters of the forest division of that name, and the Divisional Officer lives in the fort. About half a mile from the fort is a small bazar inhabited by Kangra Suds, who act as bankers for the surrounding villages. There is a post office and dispensary.

SAIN.

The Sain range lies between 30° 37′ and 30° 51′ N. and 77° 15′ and 77° 29′ E. Thornton states that its length is about 25 miles, running from north-west to south-east. This range divides the basin of the Jalal from that of the Giri. Its estimated elevation above sea level is from 6,000 to 8,000 feet. It is the most fertile range in the cis-Giri hills, and produces rice of the best quality.

SANGRAH.

Sangrah lies in 77° 25′ N. and 30° 40′ E., trans-Giri, and commands a spelndid view of the Sain range. It has a dispensary and post office, and was the head-quarters of Palvi Tahsil till 1948 B. (1892 A. D.).

SARAHAN.

Sarhan, the head-quarters of Tahsil Pachhad, lies in 77° 15′ N. and 30° 45′ E., and has a population of 338. It is a sultry place, but possesses a healthy climate, as a brisk breeze blows every morning and evening throughout the year. Sarahan is twenty-six miles from Nahan, with which it is connected by a fine road. Dagshai is twenty-one miles from the Tahsil building. The place has a dispensary, post office and a middle school. It commands a splendid view of the low hills of Ghinni and Kotaha and the plains of Naraingarh Tahsil. It lies 5,474 feet above sea level.

SIRMURI TAL.

The once famous town of Sirmur stood about ten miles north-west of Paunta on the southern bank of the Giri. Destroyed in 1139 Bikrami, the ruins of its wells and bazars are still to be seen, and close by is a tank called the Sirmuri tank which is now almost all under cultivation. The *rajban* which lies about a mile to the south-east of the ruins of Sirmur was made the capital of the State on 27th Phagan 1252 (1095 A. D.) by Raja Subhans Parkash, the founder of the present ruling family of Sirmur. It too is now in ruins. Among the ruins of Sirmur is a stone pierced with a deep hole, lying on the top of a small hillock on the southern bank of the Giri. In this hole the pole is said to have been fixed for the rope on which the juggler girl, by whose curse Sirmur was destroyed, danced. The story is referred to at page 9. A similar stone is pointed out on the other side of the Giri.

TILOKPUR.

Tilokpur stands on an isolated hillock, eight miles north-west of Nahan, in 77° 15′ N. and 30° 30′ E., at an elevation of 1,413 feet. The place is famous for its temple of Devi Bala Sundri, described in Chapter I. An annual fair is held in April in her honour. A path connects it with the Kala-Amb road at Sainwala, nearly six miles below Nahan. A cart-road runs between Kala-Amb and Tilokpur for a distance of four miles.

PUNJAB STATES GAZETTEERS.

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BHAJJI STATE, 1934.

CHAPTER I —Descriptive.

SECTION A.—General.

CHAP. I, A.

General.

The Bhajji State lies between 31° 7′ and 31° 17′ north, and 77° 28′ east, on the south bank of the Sutlej. Its maximum length is 22 miles and its maximum breadth 9 miles; its area is 93 square miles, and the population according to the census of 1931 is 15,413. It is bounded on the north by Suket, on the east by Sangri and Kumharsain, on the south by Keonthal, Madhan, Koti, Patiala and Dhami, and on the west by Baghal. The capital, Suni, is on the Sutlej about twenty-four miles from Simla; its population according to the census of 1931 is 692.

Physical features.

The country is mountainous, the elevation above the sea ranging from 2,000 feet in the Sutlej valley to 9,406 feet at the submit of the Shali peak. About one half of the state to the east of the Nauti khad consists practically of the Shali range, which runs parallel to the Sutlej, and from which numerous spurs run down more or less at right angles to the river. West of the Nauti khad the average elevation of the country is lower, and the principal natural feature is the long ridge, which, starting at Mashobra, enters the state just beyond Naldera, and runs for a considerable distance almost parallel to the Sutlej, until it ends on the river some three miles below the suspension bridge which carries the road from Simla to Suket.

Income.

The average annual income is Rs. 70,000 and Rs. 1,440 are paid in tribute.

SECTION B.—History.

The ruling family.

The founder of the ruling family, according to tradition, was Chiru, second son of Rampal, 24th Raja of Kutlehr in the Kangra District.* He and his younger brother Chand are stated to have left Kutlehr on their father's death, and to have established themselves respectively in Bhajji and Koti. The capital of the state was originally Mool Bhajji, a village close to Mool Koti in the valley of the Nauti khad below Mahasu. Nothing certain is known regarding the successors of Chiru but a chief named Sohan Pal, in the 29th generation from Chiru, is said to have founded the village of Suni, and to have transferred his capital there from Mool Bhajji.

The following is extracted from the settlement report of 1923:—

"There is no previous history of the state. A memorandum consisting of a few pages in Hindi has been recovered from a

*See history of the ruling family of Koti State.

CHAP. I. B.

History.

Brahmin in village Galthani who used to be one of the spiritual leaders of the chiefs of the state. It shows that the family of the present Rais traces back from Kodan Got Rajputs. They had their estate in Nanda Ban and Katler in Kangra District. There was one Raja Susharm Chandar of Nanda Ban who, when he could not keep Nanda Ban in his control, his brother (sic) Ude Pal left the place and came and settled in village Kiari in the state on the banks of the river Sutlej. He watched the affairs of the people with an intelligent eye. He found that the people were turbulent and recognised nobody as their chief. They were called Mavis. Ude Pal, acquainting himself with the affairs of the Mavis, struck up a friendship with a Brahmin named Sarnoo of the village Mandhor in the state and with his aid obtained sway in several villages, so much so that he brought under his control some portions of the Koti and Madhan states, and also the Parganas Chandra and Phagu of the Keonthal State. He established his capital at Mool Bhajji village. After him in the twenty-ninth generation Thakur Sohan Pal founded the village Soni and transferred his capital to that village from Mool Bhajji. Thakur Sohan Pal's grandson Thakur Chandar Pal bestowed the ilaqa of the State Koti on his younger brother as jagir and the latter established the capital of his State at Mool Koti which is very near to Mool Bhajji. In the thirty-second generation Thakur Alam Chandar conquered the ilaqas of the Kangal and the Sangri States and amalgamating them with his own State established his capital at Khat No. 1. Thakur Alam Chandar was succeeded by Thakur Amar Chand, who in his time got his ilaqa surveyed and named the unit of measurement as leah. In the thirty-fourth generation Thakur Jai Chandar with the aid of the Raja of Bashahr invaded the Suket State and burned several places. In the thirty-sixth generation Thakur Deep Chandar reigned. Raja Sahib of Bilaspur persuaded this chief to return the ilaqas of Kangal and Sangri to Raja Man Singh of the Kulu State, and got waived in his favour the tribute which the Bhajji State used to pay to Raja Man Singh. In this Thakur's time Chadara, Phagu and Madhan were also relinquished. In the forty-second generation Thakur Amrit Pal was the chief who fought with success with the Raja Sahib of Kulu. He is said to have invaded also the pargana Kemli of the Keonthal State and burnt several villages. It is also said that he conquered the Dhami State whose chief got back his ilaqa on suing for mercy."

The country was over-run by the Gurkhas from 1803 to 1815, and on their expulsion Rana Rudar Pal was confirmed in possession of the state by a sanad dated 4th September 1815. Rana Rudar Pal, however, 14 years before his death made over the state to his son Ran Bahadur, and retired to Hardwar. Ran

Bahadur ruled till 1875 when he was succeeded by his son Durga Singh, born in 1842. Durga Singh died in 1918, and was succeeded by his son Rana Bir Pal Singh, the present chief, who was born in 1906.

CHAP. I. B. History.

SECTION C.—Population.

Tribes and castes.

The population is, as in the other hill states, composed chiefly of Kanets with an admixture of Rajputs and Brahmans. No special description of these is required.

Religion.

The best known place of worship in the state is the temple of Kali on the top of the Shali, a conspicuous hill opposite Mashobra 9,406 feet above sea level. There are nine other temples elsewhere in the state. The hot sulphur springs in Suket State near Tatta Pani, beyond Suni, to which the people of Bhajji resort, are associated with the worship of the god Shiva.

One of the springs is actually on the Bhajji side of the river.

Manners and Customs.

The descriptions of manners, customs and occupations given in the gazetteers of neighbouring states, and of the Simla District, apply equally to Bhajji.

Fairs.

The two principal fairs are those held at Suni, the capital of the state, at Baisakhi and Dusehra. Both of these are attended by inhabitants of the surrounding states, and also by spectators from Simla. Small fairs are also held in certain villages during the month of Baisakh (April).

BAGHAL STATE, 1934.

CHAPTER I.—Descriptive.

SECTION A.—General.

CHAP. I, A.

General.

The Baghal State.

The State of Baghal ranks next to Keonthal among the Simla Hill States.

Origin of the Name.

The origin of the name is doubtful. According to one account it is a perversion of Gabhal, meaning the central part of the country, that is to say, the centre of a group of States. A more plausible suggestion is that it is corrupted from Baghar, the name of the clan to which the founder of the State belonged. The same clan is supposed to have given its name to the neighbouring State of Baghat which was originally Bagharghat, and to Garhwal, an abbreviation of Bagharwal. But such theories are probably based on mere conjecture.

Arki.

The capital of the State is Arki, a picturesque town twenty-one miles from Simla by road. Its buildings are clustered below the fort, an imposing structure on the southern slope of a precipitous hill. The town includes a small stretch of level ground, of which its inhabitants are proud, a number of temples and tanks, and a garden noted for its almond trees; the population is 1,159 souls.

Description.

The area of the State is 124 square miles, the larger part of which is in the basin of one of the tributaries of the Gambhar. This latter is an exceptionally fertile tract, sloping from the wilder mountains on the north, which guard the Sutlej, southwards into the rich valleys below Sairi and Subathu. To the north the State is bounded by the Sutlej and the towering highlands of the small State of Mangal; on the east it adjoins the States of Dhami and Kunihar, while those of Nalagarh and Bilaspur complete its borders on the west.

Climate.

The climate is healthy and epidemics are rare. The heat of the valleys favours the prevalence of Malaria in the summer, and the cold of the mountains that of pneumonia in the winter.

Fauna.

The fauna are those of the lower Himalayas. The Kalij pheasant, barking deer and wild pig are common. Leopards are less so. Bears are found in the Harsony, Manjathal and Binoli forests of the Harson Dhar on the Simla side of the Sutlej. Leopards occasionally visit these forests. Sambhur breed in some parts of the State, near Arki.

SECTION B.—History.

CHAP. I, B.

History.

Origin of the ruling family.

The ruling family traces its descent from Aje Deva Panwar, Rajput, who came from Ujain, and carved out for himself this kingdom in the hills. His descendants have kept their blood singularly pure, and have had considerable difficulty at times in finding wives of equally untained descent. They have married much with the Bilaspur family.

History. Rana Jagat Singh.

The Gurkhas overran the State between 1805 and 1815 and for seven years the then Chief, Rana Jagat Singh, lived in exile in Nalagarh. After the Gurkha campaign he was restored by the British Government, and confirmed in possession of his State by a sanad, dated 3rd September 1815, which bound him to assist with troops in time of war, and to keep his roads in order. This sanad is still in force with one modification, by which an annual tribute of Rs. 3,600 (calculated at the rate of Rs. 3 per man) has been accepted in lieu of begar or forced labour.

Raja Kishen Singh.

When the Mutiny broke out, Rana Kishen Singh helped to guard the road from Simla to Jullundur, where the 3rd, 33rd and 31st Bengal regiments had mutinied, and sent a party to Simla under his brother Mian Jai Singh. For their services the Rana and his brother were rewarded with handsome khillats, and the title of Raja was conferred upon the former.

Raja Moti Singh.

During the 19th century the State was ably and vigorously administered on the whole. Raja Kishen Singh reigned till 1876, and was succeeded by his son Moti Singh, who however died the following year. A squabble as to the succession ensued, which was ultimately settled by the Supreme Government in favour of Dhian Singh, son of Mian Jai Singh.

Raja Dhian Singh.

Raja Dhian Singh was a fine specimen of a hill Chief. He was one of five brothers. and at first it seemed as if the usual dissensions were inevitable. Amity was, however, secured by the Raja allowing his brothers the larger share in the administration, though he wisely kept himself aware of all that was done. Nevertheless disaffection arose in 1897, abetted no doubt by the lesser jagirdar, but openly fostered by one Kishen Das, who, having collided with the State Courts, became a bold and successful free-booter. Another party of the malcontents consisted of the Brahmins of Badog village, who complained of oppressive assessment of land revenue and of insufficient grazing land. Matters eventually became so serious that in 1902 the Superintendent, Hill States, had to intervene.

CHAP. I, B. — History. The Regency.

Two years later Raja Dhian died, leaving as his heir Tika Bikram Singh, a boy of eleven years of age. The management of the State was entrusted to Mian Man Singh, brother of the late Raja, and for some years his Wazir.

Rebellion of 1905.

In the next year, 1905, trouble broke out. Relying on court intrigue for support, almost the entire Kanet population rose in rebellion against the regent and his brothers. The Superintendent was obliged to interfere once more, and the upshot was that M. Sher Singh, a Naib-Tahsildar belonging to the Kangra District, was associated with Mian Man Singh as joint Manager. This arrangement worked well. A regular Settlement was completed in 1908 under the supervision of Mian Sher Singh.

The above joint management was superseded in 1909 by the appointment of a Manager, Rai Sahib Hakim Singh. The State continued under management until 1921, when Raja Bikram Singh was given restricted powers to rule the State with a Wazir who was previously Manager. Raja Bikram Singh died in 1922, leaving Tika Surindar Singh, a minor 13 years old as his heir, and the administration of the State was entrusted to P. Warat Chand, formerly Raja Bikram Singh's Wazir, as Manager. He was succeeded in 1927 by Lala Khan Chand.

Tika Rajindar Singh was born to Raja Surindar Singh in February 1928, Kanwar Devindar Singh in September 1930, and a third son, Kanwar Mohindar Singh, in December 1931.

SECTION C.—Population.

The census figures of Baghal State are as follows :—

1901	25,720
1911	26,008
1921	25,099
1931	26,352

Population is naturally denser in the valleys than on the uplands.

Principal Tribes.

The leading tribes are Rajputs, Brahmins and Kanets.

Rajputs.

All Rajputs holding land are jagirdars, and with three exceptions are blood relations of the Chief. As agriculturists they are described as extravagant and idle, and many of them are deeply in debt. They are strict and orthodox in their customs, and their women observe parda.

DHAMI STATE, 1934.

CHAPTER I.—General.

SECTION A.—General.

CHAP. I, A — General. — General.

DHAMI lies some 16 miles west of Simla between 31° 7′ and 31° 19′ N., and 77° 9′ and 77° 11′ E., and bounded on the north by Bhajji on the east and south by Patiala, and on the west by Baghal. Its area is 28 square miles. Statistics of population are as follows :—

	Acres.
1901	4,505
1911	4,484
1921	4,786
1931	5,239 (*i.e.*, 187 persons per square miles).

The capital, Halog, is picturesquely situated on a plateau overlooking the Khalli or Devi Nal on the south and the Sutlej valley on the north. The bulk of the State lies on the eastern slopes of the Kainthu Dhar, a ridge running north-west from Jutogh.

History.

The ruling Chiefs are chowhan Rajputs, descendents of the great and illustrious warrior, Prithwiraj Chowhan, and the family suffix, once Pal, is now Singh. The Rana's ancestors were driven from the neighbourhood of Delhi to Raipur in the Ambala District by the invasion of Shahabuddin Ghori in the 12th century, and thence came to Dhami. The State was formerly a feudatory of Bilaspur, but became independent in 1815 on the expulsion of the Gurkhas. A sanad was granted in that year to the chief, Rana Goberdhan Singh, who, as a boy of twelve, had borne arms and fought with General Ochterlony against the Gurkhas.

Rana Goberdhan Singh.

Rana Goberdhan Singh behaved loyally in the mutiny, and his services were rewarded by remissions, for his lifetime, of half his tribute. He died in 1867 and was succeeded by his son Fatteh Singh, to whom the same privilege was accorded in 1880.

Rana Hira Singh.

Rana Hira Singh, C.I.E., succeeded at the death of his father in 1894. He was also granted a remission of half his tribute in 1901. In 1920 he was succeeded by the present Rana, Dalip Singh, who was invested with full ruling powers in 1930.

The People.

The proprietary classes are Brahmans and Kanets in about equal numbers, and there are practically no Muhammadans in the State.

NALAGARH STATE, 1934.

CHAPTER I.--Descriptive.

SECTION A.—General.

CHAP. I. A.

General.

HINDUR is said to have been the original name, from Handu, a Brahman, who established his power over the local chiefs and made Hindur, in *pargana* Gullarwala, his capital. Nalagarh, the present capital, was not founded until the 15th century, and was so called because the site of part of the town was a dry torrent bed.

Situation and boundaries.

The State lies between 30 54′ and 31 14′ N., and 76 39′ and 76 56′ E., with an area of 256 square miles. It is bounded on the north by Bilaspur State and Hoshiarpur district (tahsil Una), on the east by Mahlog and Baghal States, on the south by Patiala and the Kharar tahsil of Ambala district, and on the west by the Rupar tahsil of Ambala. Two isolated villages lie in the middle of Mahlog State. Nalagarh is divided fairly equally into two tracts Pahar, the hills, and Des, the plains. The Pahar has three *parganas*, Chamba (or Kundlu), Malaon, and Ramgarh, and the Des four, Dharmpur, Nalagarh, Palasi, and Gullarwala. The Des tract lies in the Dun between the Siwalik range and the hills proper, and parts of it are extremely fertile. The Pahar tract is of the usual character of the lower Simla hills.

Streams.

The main stream is the Sirsa, which has its sources in the hills above Kalka, and runs north-west along the base of the Siwaliks, eventually joining the Sutlej at Awankot in the Rupar tahsil. It is fed along its course by other streamlets descending from the hills, the principal of which in Nalagarh are from east to west the Ballad, the Pali, the Khari, the Khokra, the Chikni and the Kundlu *naddis*, and also by the Kanahan *naddi*, which rises in the Siwaliks and joins the Sirsa on its left bank in the vicinity of Palasi fort.

Irrigation.

The irrigation derived from these streams is uncertain, depending almost entirely on the rainfall in the hills, and they are as a rule at their lowest ebb when water is most needed. An irrigation work of former renown and historic interest is the Kala Kund reservoir, formed by a barrier across the Kala Kund valley, some fifteen miles to the north-west of Nalagarh. It is said to have been originally constructed by the Pandavas, was restored by Raja Sansar Chand in 1618 A.D., and irrigated the lands of some thirty villages. The barrier eventually burst after heavy rains, and unfortunately has never been repaired. *Kuhls* and wells are the only means of irrigation in the Des. Pacca wells are only found in orchards and vegetable-gardens. Kacha wells are found in two or three villages inhabited by Sainis. Every zamindar

CHAP. I. A. — General.

has a well on his holding to irrigate his own fields; they are worked with *dhinglis* to irrigate tobacco-crops. A kacha well only costs from Rs. 30 to 40, as the spring level is only 2 or 3 feet below the surface. An average area of 372 bighas is irrigated by wells. *Kuhls* are by far the best means of irrigation, and an average area of 17,199 bighas is so irrigated. In the Pahar tahsil only 1,797 acres, or 8 per cent. of the total cultivated area, is irrigated.

Hills.

The hills in the State consist of two well defined ridges running from south-east to north-west on either side of the Gambhar river. On the northern and eastern most of these are the ruins of the Surajgarh and Malaon forts, and on the other the Ramgarh and Chamba forts. On neither ridge does the highest point rise to more than 4,466 feet above sea level.

SECTION B.—History.

CHAP. I. B. — History.

The history of the ruling family of the State of Hindur or Nalagarh is included in that of Bilaspur State, whence the Rajas of Hindur, descendants of the elder branch, originally came. Ajai Chand, the eldest son of Kahan Chand, Raja of Bilaspur, lost his birth-right on the succession of his younger brother, Ajit Chand, to that State in A. D. 1100, and resolved to carve out a principality for himself. Having raised a force in his father's kingdom, he invaded the territory of Handu, the Brahman Thakur of Hindur. Handu's cruel and unjust rule had alienated the affections of his subjects, and they welcomed Ajai Chand as a deliverer. Seeing that a hostile force was collected on his frontier, Handu did not wait to be attacked, but with superior numbers fell upon the small and badly equipped army of Ajai Chand. Handu, however, was completely defeated and lost his life in the encounter.

Raja Ajai Chand, 1100—1171 A.D.

Ajai Chand thus established the State of Hindur. He magnanimously performed the funeral rites of the fallen Thakur, and provided for the maintenance of his children, whose descendants are still headmen of Chirauli in the *pargana* of Nawan Nagar. But Ajai Chand did not remain in undisturbed possession of his newly acquired kindgom, for Ajit Chand, who appears to have claimed suzerainty over it, invaded it several times; but, though with his superior forces he was able to prevent Ajai Chand from regaining his rightful kingdom of Bilaspur, he was not able to oust him from Hindur, and Ajai Chand, by his firm and just rule, succeeded in consolidating his power in that kingdom, which he ruled until his death in A. D. 1171.

Raja Bijai Chand, 1171—1201 A.D.

Bijai Chand, his only son, succeeded when only four months old, and the administration of the kingdom was carried on by his mother. She had to cope with a revolt of the Kanets, who had

CHAP. I. B.

History.

Subjection to Bashahr in 1816.

Nevertheless the sanad granted to Raja Mohindar Singh of Bashahr in 1816 by Lord Moira, the Governor-General conferred on him " in perpetuity, generation after generation, the Raj of Rampur Bashahr and Thakurais of Dhulettoo, Karangal and Kanethoo, with all their revenue and internal and external rights."

History from 1816 to 1859.

From the date of this sanad to 1859 considerable confusion existed regarding the relationship of Khaneti to Bashahr. At first the Thakur ruled over his territory, but with an agent of the Raja of Bashahr at his side. He paid Rs. 900 a year as tribute to Bashahr, and furnished a complement of sometimes ten and sometimes twenty foot soldiers to wait on the Raja. When births, marriages or deaths occurred in the Raja's family, the Thakur and his subjects were called upon to contribute at the same rate as the people of Bashahr proper, and extraordinary demands for money or labour were levied on Khaneti as well as on the rest of the Bashahr possessions.

Attempts to become independent of Bashahr.

Later on, however, affairs in Bashahr fell into confusion during the early years of the present Raja, and Khaneti began to grow independent. The Thakur refused to pay his tribute through Bashahr; the Raja retaliated by inflicting heavy fines on the Thakur and fomenting disputes between him and his subjects, the result was a condition of chaos which called for the intervention of Government.

Government's decision of 1859.

In January, 1860, it was arranged that, in consequence of the chronic disorders of Bashahr and the incompetence of the Raja, the Thakur of Khaneti should be permitted to exercise sovereign jurisdiction in his State, free of all interference from Bashahr, on condition of his making the following payments to that State :—

1. Rs. 500 on the accession of a Raja of Bashahr.
2. Rs. 900 on the marriage of a Raja.
3. Rs. 300 on the investiture of the Tika with the sacred thread.

Later history of the State.

The subsequent history of the State has been by no means happy. The incapacity of the Thakurs and the naturally turbulent disposition of the people provoked a succession of internal disorders, Thakur Saran Chand, who succeeded in 1858, was unable to maintain more than a semblance of order during the thirty years of his rule. His son, Lal Chand, who became Thakur in 1888, was insane and for some years the administration was carried on by his brother Zalim Singh with the worst results. In 1898 Zalim Singh was removed by Government and a man named

CHAP. I, B. History.

Raja Udham Chand, 1406—1421 A. D.

His son and successor Udham Chand had a peaceful reign and held aloof from the dissensions, which then prevailed among the Hill States, devoting his energies to the amelioration of the lot of his subjects. His younger son Kotak Chand received Chandori in *pargana* Palasi for his maintenance, and his descendants still live there and bear the title of Mian.

Raja Bikram Chand, 1421—1435 A. D.

Raja Bikram Chand, the elder son of Udham Chand, succeeded in 1421 A. D. His three younger sons in turn received *jagirs* in *pargana* Palasi, which were exchanged for *jagirs* in *pargana* Nalagarh, when the town of Nalagarh was founded and became the capital of the State, their residence being transferred from Mainpuria in the former *pargana* to Baili in that of Nalagarh.

Raja Kidar Chand, 1435—1448 A. D.

Raja Jai Chand, 1448—1477, A. D.

Kidar Chand, the eldest son, succeeded to the *gaddi* in 1435, and was a mild and just ruler, who suppressed some feeble revolts with clemency. He also relieved famine with liberality. He died in 1448 A. D. His son Jai Chand was even more famed than his father had been for the justice and the mildness of his rule. He died in 1477 A. D.

Raja Narain Chand, 1477—1522 A. D.

Raja Narain Chand succeeded his father, Jai Chand, while still a minor, and the kingdom was administered by the Rani, his mother. During her regime, the Raja of Nurpur halted near the capital of the State on his way to Hardwar, and was so pleased with the arrangements made for his entertainment that he proposed an alliance between the young Raja and his daughter. His offer was accepted by the Rani, but opposed by the Wazir on the ground that the status of the Raja of Nurpur was not sufficiently high. Upon this the Nurpur Raja married his daughter to the Raja of Bilaspur, and incited that Prince to attack Nalagarh, which he successfully did. Nalagarh was compelled to purchase peace by surrendering the fort of Satgarha, which is still held by Bilaspur.

Raja Ram Chandar, 1522—1568 A. D.

The next Raja, Ram Chandar, was a great builder. He constructed the fort of Ramgarh, and also built the town of Ramshahr, which he made his summer capital It is said that he used to exact half the gross produce of the land as revenue, and, though this demand may appear excessive with regard to the circumstances of the time, it was apparently realised without hardship. His successor. Sansar Chand, who succeeded, built the handsome *Diwankhana* at Nalagarh, and restored the Kala Kund reservoir, to which allusion has been made above.

Raja Sansar Chand, 1568—1618 A. D.

Raja Dharm Chand. 1618—1701 A. D.

In 1618 A. D. Sansar Chand was succeeded by Dharm Chand the eldest of his eight sons, whose chief measure was a reduction of the State's revenue to one sixth of the produce. An able and just ruler, Dharm Chand reigned for no less than 83 years, dying

CHAP. I, B
History.

in 1701 A. D. He was succeeded by his eldest son Himmat Chand, during whose short reign of three years the Pathans began to make inroads on the Hill States and attacked Hindur three times in rapid succession. Himmat Chand fell, fighting gallantly against the invaders, in a battle in which the Hindus made a desperate resistance and were defeated with great loss. Bhup Chand succeeded his father Himmat Chand and was followed by his son Man Chand.

Raja Himmat Chand, 1701—1705 A. D. Bhup Chand, 1705—1761 A. D.

Raja Man Chand.

The State was now divided by factions, the Mattiana Kanets siding with Man Chand, and the Thuanu Kanets with Padam Chand, younger brother of the late Raja Bhup Chand. Padam Chand assassinated his nephew Man Chand and obtained the throne, but was in turn killed by the Mattianas.

Raja Gaje Singh.

Bhai Kharak Singh of Haripur in Mahlog effected a reconciliation between the factions, and induced Gaje Singh, a distant collateral and refugee, to accept the *gaddi*. He is the founder of the present dynasty and, though a just ruler, was not on good terms with his son Ram Saran. The latter with a band of retainers occupied the fort at Palasi, and lived as a free-booter.

Raja Ram Saran Singh.

Ram Saran Singh became Raja in 1788, and died at the age of eighty-six after a reign of sixty years. In the early part of his reign he had so extended his dominions, that his authority was paramount from Palasi to Mattiana, and eastwards as far as Ajmirgarh on the Jumna; and though he did not conquer Sirmur, Dharma Negi held the Subathu fort for him.

The Gurkha war.

In 1803 the Gurkhas, it is said at the invitation of Bilaspur, came from Nepal through the hills, and broke the power of Ram Saran Singh and all the Hill Chiefs. The famous fort of Ramshahr, which had been constructed by the Chandels before they separated and Nalagarh was founded, was besieged by Gurkhas, and though provided with tanks for rainwater and enormous granaries, the garrison was obliged to capitulate after three years' siege. Ram Saran fled to Basali in Hoshiarpur for three or four months, and then returned to Palasi for ten years, which with Baddi and Gullarwala were the only forts left to him. In 1814 Sir D. Ochterlony brought an army against the Gurkhas into the State; a battle was fought at the pass of Ramshahr and another at Lohar Ghati near Malaun. The British force, English and Purbiah, was encamped for some months near Ramgarh, and eventually, when guns were brought to bear on the fort, the defenders capitulated. In the decisive battle near Malaun Bhagta Thappa, the Gurkha leader, was slain. An English officer, Lieutenant Williams, was killed at Ramshahr, and his tomb is well preserved to this day.

CHAP. I, B. — History. Restoration of Raja Ram Saran Singh.

Ram Saran Singh threw in his lot with the British, and by his exertions merited restoration to all his former possessions. He refused, it is said, to accept his fresh conquests, and contented himself with his ancestral possession of Nalagarh, as it stands now. The revenue to Hindur from the hill tracts under the Gurkha Government amounted to about Rs. 15,000, but in consequence of the struggles against the Gurkhas it had suffered much devastation, and many families were induced to move to Palási in the plains. In 1815 the total revenue amounted to Rs. 45,000. In that year the petty district of Bharauli, near Kotkhai, was granted to Raja Ram Saran Singh as a reward for his services, but its distance from Nalagarh, the turbulance of the people, and his own unpopularity in that quarter led him to agree to its transfer to another Chief, the Rana of Balsan, for the sum of Rs. 8,500. The Raja was confirmed by a *sanad*, dated the 20th October 1815. He paid an annual tribute of Rs. 5,000 and was bound to aid the British Government with troops in time of war. Sentences of death passed by him required the confirmation of the Political Officer in charge, now known as the Superintendent, Hill States. After the Nepalese war Raja Ram Saran received an indemnity of one lakh of rupees, when he returned the Satgarha forts to the Raja of Bilaspur from whom he had taken them. This sum he expended in improving and strengthening the fort of Palasi in the plains.

Rajas Bije Singh and Ugar Singh.

Raja Bije Singh succeeded, and on his death in 1857 the State lapsed to the British Government, it was at first decided that the three sons of Raja Ram Saran Singh by his Brahmani wife should be given the *jagir* of the value of Rs. 10,000 a year held by the Rani. In 1860, however, the Home authorities decided to restore the State to Ugar Singh, and he became Raja with full powers. He was the most intelligent of Raja Ram Saran's sons, having acted as Wazir during his father's later years. The British Government guaranteed the *jagirs* of his brothers Fateh Singh and Bir Singh, whose descendants in consequence enjoy the privilege of collecting their own revenues. Fateh Singh was of unsound mind. Ugar Singh was installed in 1860. He received a *khillat* of Rs. 1,120 and paid a *parkhash* of Rs. 1,120 and seven gold *mohars*.

In the earlier part of his reign he administered the State on sound lines, but, when his eldest son, Isri Snigh, attained his majority, dissensions arose. The latter's mother was the daugther of a Mian of Jaswal in the Hoshiarpur district, and was married when Ugar Singh himself was a Mian. After he became Raja, he married the daughter of a Chandel Mian, whose ancestors had

come from Kahlur in Raja Ram Saran's time. She resided at Palasi and was known as the Palasi Rani. Her only surviving son was Kanwar Jagindar Singh, whom Raja Ugar Singh appointed as his successor disregarding the claims of the elder Isri Singh.

CHAP. I, B. History.

Raja Isri Singh.

But on the Raja's death in December, 1876, it was decided that Isri Singh was the rightful heir, and he was installed in June 1877. He was allied by marriage with the houses of Goler, Kangra, and Kuthar. He had been residing at Garkhal near Kasauli during the last years of his father's reign, and was thus handicapped by a limited knowledge of the affairs of the State. All the prisoners were released on Ugar Singh's death, and all the State officials dismissed, but Ghulam Kadir, the former Wazir, was re-appointed. Mian Jagindar Singh was awarded a pension of Rs. 2,060 a year, and his mother suitably provided for. Ghulam Kadir as Wazir imposed new taxes and enhanced the land revenue, thereby causing disturbances, which were only quelled by the Superintendent, Hill States, proceeding to the spot with a force of British police. Ghulam Kadir was subsequently dismissed and banished, from the State. A committee of the old officials was then appointed, and it worked satisfactorily for thirteen years, until dissensions impelled its abolition in 1893, and Jowahir Lal, an official of Nabha State, was appointed Manager. He effected a summary Settlement of the State, but his position soon became untenable and in 1895 Bhagwan Singh was appointed Wazir.

He was a capable man and acted in the best interests of the State, but eventually he too was dismissed. Kanwar Jagindar Singh and Hari Singh subsequently occupied the difficult post, and then a Council was appointed with Babu Sundar Singh as president. On completion of his term of office, his services were dispensed with, and Mian Indar Singh was appointed. Raja Isri Singh died in 1911 without leaving any issue; Kanwar Jogindar Singh, his step-brother, succeeded him in January 1912. The Council, with Diwan Indar Singh as president, continued for three years more. Then Chaudhri Ramji Lal, Naib-Tahsildar, Simla, was deputed to the State as Wazir. In 1918 there was a rising in the Pahari tahsil due to grievances regarding grazing lands and forest regulations. The mutiny was put down with the help of British troops; the ring leaders were sentenced to varying terms of imprisonment, and grievances were redressed, the powers of the Raja being at the same time curtailed. Chaudhri Ramji Lal died in 1919, and Lala Raghubir Singh, Naib-Tahsildar, succeeded him. In 1925 Rai Sahib Pandit Laiq Ram, Naib-Tahsildar, was posted as Wazir in place of Lala Raghubir Singh,

CHAP. I, B. History.

and the re-settlement of the State was completed. In consideration of the general improvement in the administration of the State full powers were restored to the Raja in 1930, with the reservation that the Superintendent, Simla Hill States, retains the right to scrutinise the State budget.

SECTION C.—Population.

Population.

The State is sparsely populated, the density being 195 per square mile. The census figures are as follows :—

1901	52,551
1911	49,290
1921	46,868
1931	50,016

In former days most of the State was waste, the villages being confined to the valleys, and to the tract south of the Sirsa away from the main routes. Gullarwala *pargana* was a desert. The only habitations were thatched huts, and the people concealed their valuable property in caves. Raja Ram Saran Singh colonised the tract afresh with settlers from the Ambala and Hoshiarpur districts.

Nalagarh, Palasi and Ramshahr.

There are no towns. The capital has a picturesque position at the foot of a hill. A road winds up to the palace, which overlooks the bazar from a precipitous spur. The Raja has two other residences, one at Palasi, and the other at Ramshahr in the hills.

Tribes and castes.

The principal tribes in order of numerical importance are Kanets, Gujars, Brahmans, Sainis, Rajputs, Jats and Labanas. In the plains villages there are a good many Chumars. There is a sprinkling of the ordinary trading and menial classes throughout the State. A certain number of Muhammadans are settled in Nalagarh town. The Gujars, Sainis and Jats live along the Ambala and Hoshiarpur borders. They are immigrants from those districts brought in by Raja Ram Saran Singh. Some of the Sainis came originally from the Jullundur district.

The Jats and Sainis are some Sikh and the others Hindu. They are industrious and quiet. The Sainis especially excel as agriculturists. Their holdings are small, and they devote themselves successfully to the more valuable crops such as tobacco, oilseeds, cotton, and sugarcane, the produce of which they export.

THEOG STATE, 1934.

CHAPTER I.—DESCRIPTIVE.

SECTION A.—General.

CHAP. I. A.

General.

The Theog State, which is tributary to Keonthal, lies some 17 miles from Simla between 31° 21′ and 31° 9′ north, and 77° 21′ and 77° 31′ east. Six and a quarter miles in length and with an average breadth of about five and a quarter miles, its area is 32·8 square miles. It is bounded on the north by Madhan and the Mattiana pargana of Keonthal, on the east by Kumarsain and Ghund, on the south by Balsan and Keonthal and on the west by Keonthal and Madhan. The Giri river forms its south-eastern boundary for some distance.

Physical features.

Th State consists of the Giri, Chikhar and Palana valleys of which the first two are separated from one another by the Shali spur. All the three valleys contain many minor spurs, and between these lie the villages of the State and the cultivated lands. Most of the small nallas or khads are dry for the greater part of the year but contain water during the monsoon. The highest point in the State is about 9,000 feet above sea level.

Income.

The average annual income is Rs. 32,000 and a tribute of Rs. 500 is paid annually to Keonthal.

SECTION B.—History.

The ruling family.

The ruling family of Theog is supposed to be of common origin with those of Ghund and Madhan (*q. v.*). The founder of it according to tradition was a Chandel Rajput of Jaipur who migrated to Bilaspur. From Bilaspur the family is said to have moved after three generations to Ram Sarai in Garhwal, whence after another four generations three brothers are said to have migrated together into the Simla hills. The eldest of these, Jais Chand, became, according to tradition, the ruler of Theog, the second the ruler of Madhan, and the third the ruler of Ghund.

The chief in 1815, when the Gurkhas were expelled from the hills, was Thakur Bhup Chand who died in 1866. He was succeeded by his son Hari Chand who died in 1892. Hari Chand was succeeded on his death by his son Shamsher Chand who died in 1909. Shamsher Chand was in turn succeeded by his eldest son Thakur Padam Chand, who is the present chief.

RAWINGARH STATE, 1934.

CHAPTER I.—Descriptive.

SECTION A. General.

CHAP. I. A. General.

Rawingarh State, which is tributary to Jubbal, lies some 48 miles from Simla between 31° 7′ north and 77° 48′ east. Eight miles in length and with an average breadth of two miles, its area is sixteen square miles. It is separated on the north from the Rawin ilaqa of Keonthal by the Shilanti khad and Pabar river; and on the east is bounded by village Sansog of the Dehra Dun district; on the south it is bounded by Tharoch, and on the west by Jubbal. It has one isolated village named Salna, with some forests attached, which is bounded on the north by Dhadi, on the south by Tharoch and Dehra Dun district, and on the east by Tehri-Garhwal. Much of the state is covered by fine forests.

Physical features.

The highest point in the state is the Chhachpur Danda ridge (11,000 feet) which, forming the southern boundary of the state, separates Rawin from Tharoch. From this ridge the country, which is heavily forested, falls steeply towards the Shilanti khad (4,000 feet), with cultivation on the lower slopes.

Income.

The average annual income is Rs. 9,000. A musk pod was formerly presented annually to Jubbal as tribute, but this has now been changed into an annual payment of twelve rupees.

SECTION B.—History.

CHAP. I. B. History.

The state of Rawin once included a considerable tract of country on the banks of the Pabar and the Tons. It was originally a fief of Garhwal, but some years before the Gurkha invasion the easternmost or trans-Pabar portion was overrun by the Bashahris, who seized the fort of Raiengarh. The chief of the time, Rana Himmat Singh, seems to have been helped by Jubbal to retain his hold on the Cis-Pabar portion of the state; he died, however, before the Gurkha invasion. The Gurkhas in their advent took possession of the country including Raiengarh fort, and installing Runa, a brother of Himmat Singh, on the gadi, placed him in charge of the state subordinate to themselves. (Uchba, a son of Himmat Singh, is said to have accompanied the Gurkha General, Amar Singh, to Kangra, where he died). In 1815 on the expulsion of the Gurkhas by General Ochterlony a portion of the state on the east of the Pabar was handed over to Garhwal, and this is now known as Garhwal Rawain. There remained (1) the Sarachli pargana,

on the east of Pabar, containing the Raiengarh fort; (2) the villages of Batar and Katasu, west of the Pabar and north of the Shilanti khad, and (3) the area of the present Thakurai. Sarachli, Batar and Katasu were retained for the time being as British territory, but were subsequently in 1830 transferred to Keonthal in exchange for a portion of the present town of Simla. The remainder of the area mentioned was restored to Runa by a hukumnama, dated 16th March, 1816, signed by Lieutenant Ross, Assistant Agent to the Governor-General. The hukumnama recited that Jubbal had succoured Runa in the days of the Bashahr invasion, granted Runa three villages on this side of the Pabar with five or seven large and small villages attached thereto, and enjoined him to remain subject to Jubbal.

In 1823 Bairagi, who claimed to be a legitimate son of Rana Himmat Singh, disputed Runa's right to be the latter's successor. The matter was enquired into by Captain Gerard, the political agent, and he gave a decree in Bairagi's favour. Bairagi then became Thakur, and Runa having in the meantime died his sons were granted certain villages as maintenance. Their descendants are now jagirdars of the village of Nandpur.

Status of Rawin fixed by Government.

Thereafter it remained doubtful for many years whether he Thakurs of Rawin were independent chiefs, or mere jagirdars of British territory. In 1844 Mr. Erskine, Superintendent, Hill States, made a summary settlement of the tract and in 1879 the Rawin forests were leased to Government in the name of Dhian Singh, "jagirdar of Rawin," the son of Bairagi, the rent being made payable to him. Colonel Wace did not include Rawin in the Simla district settlement of 1884; on the other hand most Deputy Commissioners of Simla seem to have considered that Rawin was British territory, and the chiefs were usually described as jagirdars in official records. In 1891 under the orders of Government an elaborate enquiry into the status of Rawin, and also the adjoining tract of Dhadi, was made by Mr. W. Coldstream, Superintendent, Hill States. The question proved to be an intricate one; the Thakur or jagirdar of Rawin, Hari Chand, son of Dhian Singh, claimed to be an independent chief, or, if feudatory to any one, to Garhwal: at the same time Jubbal and Keonthal entered claims of superiority over Rawin and Dhadi which both Thakurs resisted. Eventually, in 1896, the Government of India ruled that Rawin and Dhadi were states, and not British territory, that they were independent of one another, that their rulers should be styled Thakurs and enrolled among the Simla hill chiefs, and that they were to recognise the formal superiority of Jubbal. Thakur Hari Chand

resented the latter portion of the decision, and appealed against it but without success to the Queen Empress. He died in 1904 and was succeeded by his brother, Thakur Kidar Singh, the present ruler.

SECTION C.—Population.

CHAP. I, C.

Population

Tribes and castes.

The population of the state according to the census of 1931 is 939, and is wholly Hindu. Kanaits number 51 per cent., Rajputs 10 per cent., Brahmins 8 per cent. and other castes (chiefly Kolis and Turis) 30 per cent. The Rajputs are relatives of the Thakur, and belong to the Rattan Bhardwaj *got*. The Kanaits are all of the Chohan *got*, and the Brahmins of the Bhardwaj *got*.

Religion.

The best known seats of worship in the state are the temples of the Mahasu deota at Malog and Sar. There is also a locally celebrated temple of Kali at Dhanda where husks of rice which have been miraculously produced by the goddess are supposed to be found at intervals around the idol.

Manners and customs.

The description of manners and customs given in the gazetteer of Jubbal applies equally to Rawingarh.

Fairs.

There are no important fairs in the state but small gatherings are held at Sar and Darkoti during the month of Asarh (July).

THE KHANETI STATE.

CHAPTER I.—Descriptive.

SECTION A.—General.

CHAP. I. A. General.

The Khaneti State is a small one consisting of two isolated portions, Sadhoch and Siraj. They are situated on either side of the ridge running between Baghi and Narkanda. This ridge is part of a transverse range which starts from the central Himalayas and runs south-west of the Simla Hill States. Siraj is on the southern slopes facing the Giri and is bounded on the north-east by Bashahr territory, on the south by British Kotkhai and on the west by Kotkhai and Kumarsain. Sadhoch, which is slightly smaller than Siraj, is on the northern slopes facing the Sutlej, and is bounded on the north by British Kotgarh, on the east by Bashahr State, on the south by the Bashahr and Kumarsain States, and on the west by Kumarsain. The capital is Deori some 4 miles from Kotkhai proper. The area of the State is 21 square miles.

Physical features.

The country is mountainous, the elevation ranging from 5,500 feet at the lowest level to 11,000 feet at the summit of the Hattoo peak. Other prominent peaks are Chachel, Chambi and Nari Tibas. The Hattoo peak forms the trijunction of the Khaneti, the Bashahr and the Kumarsain States.

Mines.

There used to be two iron mines in Sheeli and Allowng villages of the Siraj ilaqa, but they have not been worked since 1886.

Income.

The average annual revenue during the last five years has been Rs. 10,600, out of which Rs. 900 are paid in tribute to Bashahr State. For detailed items, see Chapter II-C. (Forests), Chapter III-C. (Land Revenue), and Chapter III-D. (Miscellaneous Revenue).

SECTION B.—History.

The origin of the ruling family is the same as that of the Kumarsain Rana, but a somewhat different version to that recorded in the Kumarsain Gazetteer is told regarding the foundation of the two States. It is as follows :—

Rana Kirat Singh.

A thousand years ago, the whole country between Kotkhai and Kumarsain and the Nogri Khad in Bashahr was under the sway of a chief named Bhambu Rai, whose fort was on a high hill some two miles to the north of Baghi. Bhambu Rai, it is said, would get up in the morning and go twenty miles over hill and dale to bathe in the Sutlej near Rampur. He would then go forty miles, as the crow flies, to Hatkoti on the Pabar to say his prayers,

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and get back to his fort, another twenty miles, for breakfast. Some time in the eleventh century Rana Kirat Singh arrived from Gya driven thence by Mahmud of Ghazni. He acquired some land at Karangla, now in Bashahr, from Bhambu Rai and settled there. In course of time he died, leaving his Rani with child, but she too died before being delivered. As her body lay on the funeral pyre on the banks of the Sutlej it gave birth to a male child, which fell into the river, but was rescued and brought back to Karangla. The boy was named Uggan Chand, and on the death of Bhambu Rai he succeeded to the latter's kingdom. He had three sons, Sansar Chand, Sabir Chand and Jai Chand.

Succession of Uggan Chand.

When Uggan Chand died, Sansar Chand got Karangla, and Sabir Chand and Jai Singh came to Khaneti, and started by jointly ruling Kumarsain, Khaneti, Kotgarh and Kotkhai. Ultimately they made a partition in accordance with the dictum of a gowalin—

Jis Kepu us Kanahar.

Jis Kekhar us Dalahar.

(For the whole story see the Kumarsain Gazetteer where it is told about Pahar Singh and Kartar Singh). Sabir Chand obtained Khaneti, Kotgarh and Kotkhai and Jai Singh Kumarsain.

Sabir Chand and his descendants.

Sabir Chand and his descendants held their Kingdom quietly for five generations. In the sixth generation two brothers, Duni Chand and Ahimal Singh, set up rival claims, formed two factions, and each seized as much of the country as he could lay his hands on. The result was that Duni Chand became the ruler of Khaneti, and Ahimal Singh of Kotgarh and Kotkhai. The present Thakur, Amog Chand, is the thirteenth from Duni Chand.

Subsequent events.

During the succeeding centuries Khaneti is said to have suffered much at the hands of its neighbours. At the beginning of the fifteenth century Tara Chand, the then chief, defeated Garhwal, but was himself crushed by the men of Kulu, who destroyed Khaneti itself, and necessitated the foundation of the present capital of Deori in Siraj.

Bir Chand and Partab Chand.

Bir Chand, who ruled about 1550 A.D., was defeated by Bashahr, and lost several villages to that State. His successor, Partap Chand, lost more territory in the same way.

The Gurkha invasion.

At the time of the Gurkha invasion Thakur Rasal Chand fled to Bashahr, and received shelter and assistance from the Raja. This circumstance, it is asserted, furnished the sole ground for any claim over Khaneti by Bashahr at the end of the Gurkha war.

History-Subjection to Bashahr in 1816.

Nevertheless the sanad granted to Raja Mohindar Singh of Bashahr in 1816 by Lord Moira, the Governor-General conferred on him " in perpetuity, generation after generation, the Raj of Rampur Bashahr and Thakurais of Dhulettoo, Karangal and Kanethoo, with all their revenue and internal and external rights."

History from 1816 to 1859.

From the date of this sanad to 1859 considerable confusion existed regarding the relationship of Khaneti to Bashahr. At first the Thakur ruled over his territory, but with an agent of the Raja of Bashahr at his side. He paid Rs. 900 a year as tribute to Bashahr, and furnished a complement of sometimes ten and sometimes twenty foot soldiers to wait on the Raja. When births, marriages or deaths occurred in the Raja's family, the Thakur and his subjects were called upon to contribute at the same rate as the people of Bashahr proper, and extraordinary demands for money or labour were levied on Khaneti as well as on the rest of the Bashahr possessions.

Attempts to become independent of Bashahr.

Later on, however, affairs in Bashahr fell into confusion during the early years of the present Raja, and Khaneti began to grow independent. The Thakur refused to pay his tribute through Bashahr; the Raja retaliated by inflicting heavy fines on the Thakur and fomenting disputes between him and his subjects, the result was a condition of chaos which called for the intervention of Government.

Government's decision of 1859.

In January, 1860, it was arranged that, in consequence of the chronic disorders of Bashahr and the incompetence of the Raja, the Thakur of Khaneti should be permitted to exercise sovereign jurisdiction in his State, free of all interference from Bashahr, on condition of his making the following payments to that State :—

1. Rs. 500 on the accession of a Raja of Bashahr.
2. Rs. 900 on the marriage of a Raja.
3. Rs. 300 on the investiture of the Tika with the sacred thread.

Later history of the State.

The subsequent history of the State has been by no means happy. The incapacity of the Thakurs and the naturally turbulent disposition of the people provoked a succession of internal disorders, Thakur Saran Chand, who succeeded in 1858, was unable to maintain more than a semblance of order during the thirty years of his rule. His son, Lal Chand, who became Thakur in 1888, was insane and for some years the administration was carried on by his brother Zalim Singh with the worst results. In 1898 Zalim Singh was removed by Government and a man named

CHAP. I. B. History. Sita Ram appointed manager. Neither Sita Ram nor Gobind Ram, who took his place in 1899, were able to keep things quiet for very long but the manager, Gurdhian Singh, carried on more successfully. The present Thakur, Amog Chand, having been found incapable of running the administration of the State a Government Wazir was appointed in 1927.

SECTION C.—Population.

Tribes and castes.

The population according to the 1931 census was 2,797. It is, as in the other Hill States, composed chiefly of Kanaits with an admixture of Rajputs, Brahmins and Kolis. No special description of these is required.

Religion.

The best known place of worship in the State is the temple of Kali on the top of the Hattoo peak, a conspicuous hill between Narkanda and Baghi and 11,000 feet above the sea level. There are two other temples elsewhere in the State—one is at Deori, the capital of the State, and the other at Mul Khaneti.

Manners and customs.

The description of manners, customs and occupations given in the gazetteers of neighbouring States and of the Kotkhai and Kotgarh ilaqas apply equally to Khaneti.

Fairs.

Practically no fairs of note are held in the state. There are only two fairs deserving any description at all both held in the Siraj ilaqa ; one of these is the Bishu fair which takes place annually at Tateen village near Deori, on the 6th and 7th Besakh (about the 20th April) and the other which is also an annual occurrence taking place about the 6th and 7th of Sawan (corresponding to beginning of September) is known as the Rihali fair of Shirgal Dhar of the Prali village. For the last 8 years, however, the chief has held the fair at the Deori Darbar, much against the wishes of the people.

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CHAPTER I.—DESCRIPTIVE.

Section A.—Physcial Aspects.

CHAP. I. A.

Physical Aspects.

General description.

The Simla District is the northernmost of the seven Districts of the Delhi Division, and consists of several detached tracts in the Lower Himalayas between the Sutlej and Tauns[1] rivers, surrounded by the territories of independent chiefs under the control of the Deputy Commissioner of Simla who is *ex-officio* Superintendent of the Simla Hill States. The total area of British territory included in the District is 102 square miles, the details of which are shown in Table 18 of Part B.

Component parts of the District.

Bharaulí.

The Bharaulí *iláqa* has been British territory since the close of the Gurkha war in A.D. 1815. It is in form a narrow strip of hill country midway between Kasauli and Simla, extending from Sabáthú to Kiári Ghát. As the crow flies it is not more than 8 miles long, and its breadth varies from 6 miles to 2. It also includes the two detached villages of Káhla and Khalag near Sairi, 10 miles from Simla on the old Simla road; and the detached *iláqa* of Shiwa (4 small villages), 3 miles north-west of Kasauli. The *iláqa* is bounded on the north and east by Patiála territory, except for a small part of its eastern boundary where it touches Keonthal, and on the south and west by Baghát and Kuthár. The Bharaulí hills lie between 3,000 and 5,000 feet above sea level and are not of a very rugged or difficult character. There is no forest except the small *chír* forest of 204 acres known as Rakh Kothi on the south border, but as a rule, the hill sides are well grassed. The drainage of the Bharaulí villages flows into the Gambhar, an affluent of the Sutlej.

Kotgarh.

The Kotgarh or Kotgúrú *iláqa* lies only 22 miles north-east of Simla, as the crow flies, but by road it is 50 miles. It is a spur of the Hattú mountain, and overlooks the Sutlej whose bed at the foot of the Kotgúrú spur (Lohri bridge) is about 3,000 feet above sea level. The cultivated lands spread from the bank of the Sutlej to near the top of the spur, some 4,500 feet higher.

Kot Khai.

The eastern boundary of the Kot Khái *iláqa* lies 20 miles due east of Simla; but by road it is over 30 miles. The *iláqa* is entirely surrounded by Hill States, and is cut off from the tract Kotgúrú by 10 miles (as the crow flies) of hills. It is a hilly tract, and in it rises the Giri river whose bed, as it leaves the tract is about 5,000 feet above the sea, while the hill rises some 3,000 feet higher.

Simla.

The tract in which the town of Simla is situated is a small tract of 6·042 square miles, about 40 miles in a direct line north of Kálka.

(1) A considerable tributary of the Jumna.

CHAP. I, A. Physical Aspects.

It is bounded on the north-east by Koti, on the east and south by Keonthal, and on the west and north by Patiála, being thus surrounded by Native States territory.

Jutogh. Jutogh is a small military station about 2 miles from the western extremity of Simla.

Sabáthú. Sabáthú is a military station 18 miles north of Kálka on the southern border of Bharaulí *iláqa*.

Dagshai. Dagshai is a military station 10 miles north-east of Kasauli.

Sanáwár. Sanáwar, the site of the Henry Lawrence Military Asylum, lies 2 miles north-east of Kasauli. It is bordered by the States of Patiála and Baghát.

Solon. Solon is a small tract situated 31 miles south of Simla on the cart road between Kálka and Simla. It was originally taken up as a rifle range; but a good many huts have been erected and it is now used as a sanitarium for a wing of a regiment. It is entirely surrounded by the territory of the Baghát State.

Mountain systems. The general features of the mountain system of the Simla tract are shown in the map attached to this volume. The following general description of the Lower Himalayas, taken from Volume III of the Memoirs of the Geological Survey of India, will indicate the Alpine features and characteristics of the area, after which an attempt will be made to trace the lie of the principal ranges.

The Himalayas "present as a whole three well marked regions: the range of peaks; then a broad band of hills commonly spoken of as the lower or outer Himalaya; and outside or to the south of these comes a narrow fringing band of much lower hills, for which the name Sub-Himalaya is appropriate, and of which the Siwálik Hills are the type. The lower or outer Himalaya exhibits no approach to a regular gradation of elevation. From within 10 to 20 miles of the peaks to about an equal distance from the plains the hills have a very uniform aspect and elevation. They average from 7,000 to 9,000 feet in height, in some exceptional cases rising to 10,000 or even 12,000 feet. The peak of the Chaur, about 25 miles to the south-east of Simla, is one instance of this higher elevation close upon the outer limits of the region. Herbert describes this feature more minutely. He says: 'If we divide the country south of the line of greatest elevation into five parallel zones, the fifth will be as high as the third, and the fourth considerably lower than either.' The existing outline of the ridges throughout the Lower Himalaya is due to sub-aerial denudation; the denudation type of hill contour, characterized by the class recurrence of irregular ridges and equally irregular river-courses transverse to the general direction of the mountain regions, being strongly stamped upon them. The outer limit of the Lower Himalaya is generally a very marked feature. Along it the change is a rapid one to hills of much less elevation and of different aspect.

As a general rule, the hills of this zone [the Sub-Himalayan] attain only very moderate elevations, but they exhibit a striking uniformity of arrangement, and in this respect contrast strongly with the Lower Himalayan ridges. The snowy peaks form groups of summits along a culminating zone, rather than any approach to a regular ridge."

The mountains of the Simla States form a continuous series of ranges ascending from the low hills which bound the plains of Ambála to the great central chain of the eastern Himalayas. This central chain terminates a few miles south of the Sutlej in the most northern of the States, that of Bashahr. This State is broken into on its northern frontier by spurs from the snowy hills which separate it from Spiti, and on the east by similar spurs from the range by which it is shut off from the Chinese Empire. Starting from the termination of the central Himalayas, a transverse range—the last to the south of the Sutlej—runs south-west throughout the length of the Simla States, forming the water-shed between the Sutlej and the Jumna—in other words, between the Indus and the Ganges. A few miles north-east of Simla, it divides into two main branches: one following the line of Sutlej in a north-west direction, and the other continuing south-east, until at a few miles north of Sabáthú, it meets at right angles the mountains of the outer or Sub-Himalayan system, which have a direction parallel to the central Himalayas, *i.e.*, from north-east to north-west. It is upon this branch that the Sanitarium of Simla lies. The whole range, for the sake of convenience, will hereafter be alluded to as the Simla range. South and east of Simla, the hills lying between the Sutlej and the Tauns[1] centre in the great Chaur mountain, 11,982 feet high, itself the termination of a minor chain that branches off southwards from the main Simla range, of which the course has been described already.

The mountain system of these States (excluding the State of Bashahr) may be thus mapped out roughly into three portions:—

(1) The Chaur mountain, and spurs radiating from it, occupying the south-east corner;

(2) The Simla range, extending from the central Himalayas to the neighbourhood of Sabáthú;

(3) The mountains of the Sub-Himalayan series, running from north-east to north-west, and forming the boundary of the Ambála plains.

The last mentioned group may be sub-divided into the Sub-Himalayas proper, and an outer range, corresponding to the Siwálik hills of Hoshiárpur on the one side and of the Gangetic Doáb on the other. The Sub-Himalayan and the Siwálik ranges form

(1) The Tauns is the principal feeder of the Jumna, a much larger stream in fact than the Jumna itself in the hills. It, rises on the north side of the Jamuotri peaks and running south-west through Garhwál, meets the Jumna a few miles west of Masúri.

Mountain systems.

parallel lines, having between them an open space of varying width. In Náhan this open space is known as the Kiárda Dún, a broad and well cultivated valley. The corresponding Dún in Nálagarh is still more open, and is also richly cultivated.

The wilder parts of Bashahr beyond the Sutlej are thus described by Sir H. Davies:—

"Immediately to the south of Spiti and Láhul is the district of Kanáwar, which forms the largest sub-division of the Bashahr principality, and consists of a series of rocky and precipitous ravines, descending rapidly to the bed of the Sutlej. The district is about 70 miles long by 40 and 20 broad at its northern and southern extremities respectively. In middle Kanáwar the cultivated spots have an average elevation of 7,000 feet. The climate is genial, being beyond the influence of the periodical rains of India; and the winters are comparatively mild. Upper Kanáwar more resembles the Alpine region of Tibet. Grain and fuel are produced abundantly; the poppy also flourishes. The Kanáwarís are probably of Indian race, though in manners and religion they partially assimilate to the Tibetans. The people of the north are active traders, proceeding to Leh for *charas*, and to Gardokh for shawl-wool, giving in exchange money, clothes and spices. The mountain paths are scarcely practicable for laden mules, and merchandize is carried chiefly on the backs of sheep and goats."

Rivers.

The principal rivers by which the drainage of these hills is carried off are the Sutlej, the Pabbar, the Giri or Giri Ganga, the Gambhar and the Sarsah.

The Sutlej.

The Sutlej enters the Bashahr State from Chinese territory by a pass between peaks, the northern most of which is 22,183 feet above sea level, and flows south-east through Bashahr, receiving the drainage from the central Himalayas on the one side and the Spiti hills on the other, till it reaches the borders of Kúlú, a few miles above the town of Rámpur. From this point it forms the western boundary of the Simla States, until, shortly before reaching the border of Kángra proper, it turns southwards and passes through the State of Biláspur, which it divides into two nearly equal portions. It is crossed by bridges at Wangtu,[1] Rampur, at Lohri below Kotgúrú, and at Seoni. In Biláspur small boats are employed on the river: elsewhere inflated skins are used to effect a passage. The river is not fordable at any point. Its principal feeders in Bashahr are the Bispah from the south and the Spiti from the north.

The Pabbar.

The Pabbar, which is one of the principal feeders of the Tons, and therefore of the Jumna, rises in the State of Bashahr, having feeders on the southern slopes, both of the central Himalayas and the transverse Simla range. It flows southwards, and passing into Garhwál, there joins the Tons.

The Giri.

The Giri, or Giri Ganga, rises in the hills north of the Chaur, and collecting the drainage of the whole tract between that moun-

(1) The breadth of the Sutlej at Wangtu is about 90 feet; the height of its bed, as determined by Gerard, 5,200 feet. At Rámpur the bed of the river is 3,300 feet; at Bilâspur 1,500; and at Rúpar less than 1,000 feet above the sea.

tain and the Simla range flows south-west until, meeting the line of the outer Himalayas, it turns sharply to the south-east, and, passing through the whole length of the State of Náhan empties itself into the Jumna about 10 miles below the junction of that river with the Tons. Its principal feeder is the Ashní, or Ashan river, which rises near Mahásu in the Simla range, and, after receiving a considerable contribution from the eastern face of the hill upon which the Simla Sanitarium stands, joins the Giri just at the point where that river turns south-east.

CHAP. I, A. Physical Aspects. Rivers. The Giri.

The Gambhar rises in the Dagshai hill, and, running north-east past Sabáthú, receives the Blaini and several other streams, which rise in the hills to the south of Simla, and, still continuing its course north-east, empties itself into the Sutlej about eight miles below the town of Biláspur.

The Gambhar

The Sarsah collects the drainage of the Dún of Nálagarh.

The Sarsah.

Of these streams, the Pabbar and Giri Ganga are of considerable volume. Of the rest, except the Sarsah, all are perennial, retaining a small supply of water even in the winter months, and swelling to formidable torrents during the rainy season. The Pabbar alone is fed from perennial snow.

Mr. H. H Hayden writes :—

Geology.

"The rocks found in the neighbourhood of Simla belong entirely to the carbonaceous system and fall into four groups, the Krol, the infra-Krol, the Blaini, and the infra-Blaini, or Simla slates.

The Simla slates are the lowest beds seen and are found to the north-east beyond Elysium spur and Sanjaoli bazár, they are succeeded by the Blaini group, consisting of two bands of boulder-slate, separated by white-weathering slates ("bleach slates"). and overlain by a thin band of pink dolomitic limestone. The group can be traced from a short distance below Chadwick Falls to below Annandale and the Elysium spur, thence along and below the Mall, past Snowdon and the Mayo Institute to Sanjaoli; the outcrop then turns to the south, running below the Ladies' Mile and the Convent down into the valley east of Chota Simla. Outliers of the boulder-slate are also seen on the ridge above the tunnel on the Simla-Mahásu road. The Blaini group is overlain by a band of black carbonaceous slate, which follows the outcrop of the Blaini beds and is particularly noticeable near the corner of the Mall above the Ladies' Mile. An inlier also runs for some distance down the valley below Combermere bridge. The overlying beds consist of a great mass of quartzite and schist, known as the Boileauganj beds; they cover the greater part of Simla and extend beyond Prospect Hill to Jutogh. Above these is the Krol group, consisting of carbonaceous slates and carbonaceous and crystalline limestones, with beds of hornblende-garnet schist which probably represent old volcanic ash beds; they are largely developed in Prospect Hill and Jutogh. Intrusive diorite is found among the lower limestones of the Krol group on the southern slopes of Jutogh. No fossils have been found in any of these rocks, and in consequence their geological age is unknown. See McMahon: The Blaini group and Central Gneiss in the Simla Himalayas. Rec. G. S. I. X, pt. 4. Oldham: Geology

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Physical Aspects.

of Simla and Jutogh. Rec. G. S. I. XX, pt. 2. Manual, Geology of India, 2nd Edition, p. 132 (the Carbonaceous System)."

Simla Hill States.

The Simla Hill States extend from the Tibetan frontier on the north-east to the Gangetic plains on the south-west and include members of the three main geological sub-divisions of the Himalayas, *viz.*, the central, lower and outer (or sub) Himalayan series. The central series is found in Bashahr and consists of slates, quartzites and limestones, ranging in age from cambrian to jurassic. To the south of these gneiss, schist and granite extend below Rámpur on the Sutlej, where they give place to the slates of the carbonaceous system. This system covers the greater part of the Hill States and includes the Blaini and Krol groups, the former being well developed on the Blaini river and at Simla, and the latter composing the greater part of the Krol mountain. The carbonaceous system is succeeded to the south by the outer or Sub-Himalayan zone of lower tertiary (Sirmur) beds and upper tertiary (Siwálik) series (See Medlicott: Geological Structure of the Southern Portion of the Himalayas, &c., Mem. G. S. I. III, pt. 2. McMahon: The Blaini Group and Central Gneiss in the Simla Himalayas. Rec. G. S. I. X, pt. 4. Manual, Geology of India, p. 132 (the carbonaceous system). Oldham: The sequence and correlation of the pretertiary formations of the Simla region. Rec. G. S. I. XXI, pt. 3. Hayden: The geology of Spiti, with parts of Kanaur: Mem. G. S. I. XXXVI, pt 1.)

Botany.

The botany of the District is admirably described in Flora Simlensis by the late Sir Edward Collett published in 1902 and any detailed description of it would be out of place here.

Wild animals and sport.

The panther and bear are common in the Simla hills, and the common brown monkey, and the ape or *langúr* abound. The *aimu* or *sarsi*, the *gural*, the *kakkar* or barking deer, and the musk deer, are found in the District and the States among which it lies. The *monál*, argus, *kalij* and *kolsa* pheasants are found in the higher ranges, while the *chakor* and jungle fowl abound in the lower hills. For shooting in the Hill States a *parwána* signed by the Superintendent of the Simla Hill States and addressed to the State officials should be obtained. The following rules for the conduct of shooting parties are posted in all rest-houses :—

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Physical Aspects.

Health.

and the mean temperature is steady between 64·7° and 61·3°. The diurnal range of temperature is between 7½° and 9½°. About the middle of September the monsoon currents withdraw and during October and November fine weather prevails with rapidly falling temperature. The mean maximum temperature of October is 62·4° and of November 56·1° while the mean minimum temperatures are 51·0° and 45·0° respectively. The diurnal range increases and exceeds 11° in both months. The average rainfall amounts to 0·98" in October and to 0·61" in November, and these two months are the finest in the year.

The average annual rainfall amounts to 63·59" and the normal number of rainy days to 80, but there occur large variations from these normal amounts in different years. During the past eight years the total rainfall in Simla has varied from 72·19" in 1901 to 40·36" in 1902 and these variations appear to be common to the whole Simla area. The following table gives the rainfall variation for the last eight years (1895 to 1902) for four stations in the Simla District and appears to show that the District has been passing through a prolonged period of drought:

Station.	1895.	1896.	1897.	1898.	1899.	1900.	1901.	1902.	Total variation
	Inches	Inches,	Inches,	Inches	Inches.	Inches.	Inches.	Inches.	Inches.
Simla	+2·99	−14·13	−12·61	−11·23	−21·67	−4·27	+8·60	−23·28	−75·75
Kot Khai	−7·77	−18·54	−12·59	−16·92	−26·83	−6·07	−4·07	−17·66	−85·87
Kotgarh	−16·84	−16·83	−7·11	−18·72	−20·97	+2·22	−5·61	−17·71	−76·57
Kilba	−14·41	−17·17	−5·41	21·65	−23·83	−8·26	−13·78	−10·29	−109·75

As the average annual rainfall is 63·59" at Simla, 44·77" at Kot Khai, 46" at Kotgarh and 40·17" at Kilba the preceding return shows that during the past eight years from 1·19 to 2·73 years' rainfall has been lost over this District."

During the hot weather from March to June although the temperature is rarely excessive the climate is often extremely oppressive and relaxing. The nights are however always cold and it is never hot in the shade. The rains come as a welcome change after the heat and dust, and the air is at first cool and refreshing, but in a month or so it becomes over-charged with moisture, and the hills are constantly enveloped in a steamy mist. From the end of the rains to the beginning of the winter season in December the air is gloriously crisp and invigorating; then follows a somewhat disagreeable season of snow and sleet, yielding towards the end of February to another period of delightful weather, interrupted sometimes by heavy showers and gales in March.

Section B.—History.

Gurkha war.

Our connection with these hills began in 1814, when, in the war between the British Government and Nepal, it was resolved to expel the Gurkhas from the hill territories they had conquered

between the Jumna and the Sutlej. The rugged nature of the country and the small British force—a single division under Major General Sir David Ochterlony—which could be spared made it imperative to secure the aid of the hillmen in the expulsion of the common enemy.

With this object and as, moreover, it was not our policy to annex territory in the hills, proclamations were issued inviting the co-operation of the chiefs and people, and declaring our intention of reinstating the chiefs who had been expelled by the Gurkhas and, having restored matters to the condition before the Gurkha invasion, of withdrawing altogether from that part of the country.

The majority of the Hill chiefs responded to the call, and joined our army with all the strength they could muster. The military operations proved completely successful, and the Gurkhas were forced to evacuate the hills. It soon, however, became apparent that it would be impracticable for us to abandon the country on the expulsion of the enemy, as the Government had desired; on the contrary, in order to maintain our guarantee of protection not only against the foreign enemy, but to retain in their ancient principalities the chiefs whom we had restored, it would be necessary for us, however averse to territorial acquisition within the hills, to retain such portion of the country as appeared best adapted for military positions, and also calculated to indemnify the Government for the expenses of the military force it was found necessary to retain in the hills. The Government, therefore, so far modified their original policy, that they determined on retaining all favourable military positions, to whomsoever belonging; and further directed that all lands, the ruling families of which had become extinct or the right to the possession of which was disputed between different States, should be also resumed; but that, as far as practicable, where it might not be considered desirable to retain territories in this latter predicament, they should be ceded to some of the subordinate governments of the hills, to relieve the British Government from the trouble and expense of administering them. Baghát, moreover, had shown himself unfriendly towards us; while Keonthal refused to bear any portion of the expenses of the war. Three-fourths, therefore, of the Baghát and a portion of the Keonthal territories were taken from them and transferred partly to Sirmúr, but for the most part to Patiála on payment by the latter of a *nazarána* of Rs. 2,80,000, the Rána of Keonthal being excused from the payment of tribute for the portion of territory restored to him. Of the States restored, that of Garhwál is now attached as a dependency to the United Provinces: while the remainder (except Sirmúr) are included among the dependencies of the Punjab, and collectively known as the Simla Hill States.

Kotgúrú.

The *pargana* of Kotgúrú, or, as it was originally termed, Sandoch, was among the first of our territorial acquisitions within the hills. Kotgúrú belonged to the small principality of Kot Khai,

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but owing to its outlying position, entirely separated from the remaining possessions of that State, its administration was attended with considerable difficulty; as also its defence, in those lawless times, from the attacks of the people of Kumhársain and Bashahr on either side of it, and from the inroads of the inhabitants of Kúlú from the opposite side of the river. In order to avoid the difficulties of its direct administration and to conciliate the then powerful Kúlú State, the Rána of Kot Khai made over Kotgúrú to the Rája of Kúlú, to administer it for him on certain terms, he however retaining his original territorial rights The Kúlú chief willingly undertook the charge, and immediately detached a considerable force to occupy the *pargana*, which, for a short time, was administered in the name of the Rána, but finally incorporated with the other possessions of Kúlú. The Rána was too weak to resist this aggression, and Kotgúrú remained for ten years under Kúlú. In an engagement which then took place between the people of Kúlú and those of Kumhársain and Bashahr, the Kúlú Rája was killed, and his body falling into the hands of the Bashahrís they refused to restore it to his people for the rites of sepulture, unless Kotgúrú were formally ceded to Bashahr by Kúlú. On this condition the cession was made, and Kotgúrú remained in the immediate possession of Bashahr for 40 years until the invasion by the Gurkhas, who seized the *pargana* and established themselves therein. On the advance of the British force in 1815, to expel the Gurkhas from their possessions between the Sutlej and the Jumna, the Rája of Kúlú was, among the other chiefs of the hills, invited to co-operate with our troops on condition of having his ancient territorial possessions restored to him. Acting under this invitation, the Kúlú troops crossed the Sutlej, and took possession of the Kotgúrú *pargana* occupying the strong forts of Whátu[1], Shílaján, and Bági, situated therein. Although it was the policy of the British Government to confine its acquisitions in the hills within the narrowest limits, it was no less an object to retain in its hands such places as appeared to afford good military positions; and the Kotgúrú *pargana*, consisting of a range of hills containing many excellent military posts—among the rest the fort of Hattu, termed the mistress of the north-eastern hills—and also affording level ground for cantonments on some of the slopes, appeared in this point of view a most valuable acquisition, and its permanent retention was accordingly determined upon. Some difficulty, however, was encountered in causing the Kúlú Rája to evacuate the forts and tracts which he considered he had a right to retain under the guarantee, afforded by the British Government to all who had co-operated with them, of restoration to their ancient territorial possessions. As, however, Kotgúrú did not originally belong to Kúlu, and had been wrested from that State by Bashahr 40 years previous to the Gurkha invasion, and as our guarantee only extended to the restoration to the Chiefs of such possessions as

[1] Or Hátú.

they had been expelled from by the Gurkhas, the Kulú Rája was held to have no rights to Kotgúrú. A small force was moved up from Sabáthu to compel him to evacuate the *pargana* which he did on its arrival in the neighbourhood. Kotgúrú was then formally taken possession of by our Government; garrisons placed in the three forts of Hátú, Shílaján, and Bági; and a portion of the newly-raised Gurkha battalion permanently cantoned* in the tract. As soon as it was seen that the Gurkha power in the hills was completely broken, that no further attempts to regain their lost footing were likely to be made, and that the hill people were willingly subject to our power, these strongholds were dismantled; but a portion of our troops continued to occupy Kotgúrú until 1843, when the detachment was finally withdrawn. The administration of this newly-acquired district was entrusted, under the general superintendence of the Agent at Delhi, to the Officer Commanding the troops in it, who was desired to lose no time in making a settlement with the people for the payment of the revenue.

Kot Khai.

The Kot Khai *pargana* lies 32 miles north-east of Simla. It is bounded on the north by Bashahr, on the south by Keonthal, on the west by Keonthal, Kumhársain and Balsan, and on the east by Darkoti and Jubbal. It forms one of the Aththára Thákurais, and was formerly subject successively to Keonthal and Bashahr. It was occupied by the Nipalese, who received from it a tribute annually of Rs. 6,600, but it was considered capable of yielding Rs. 9,000. Upon the accession of the British power Rána Ranjit Singh was found in possession of the country, and as his rights appeared perfectly valid his original possessions, with the exception of Kotgúrú, were made over to him. The Rána was a cruel, weak and unprincipled man, and early manifested a contumacious and rebellious spirit, and evaded compliance with the terms of his *sanad*, which among other stipulations required that he should have in constant attendance 40 *begars* for the service of Government. So contumacious was his conduct that in 1816 the Superintendent of the Protected Hills, Captain Ross, recommended that his *sanad* should be cancelled, and that, as the views of Government were so repugnant to extension of territory in these hills, the *pargana* of Kot Khai should be annexed to Bashahr, to which it was originally subject, the latter paying an equivalent *nazarana*, and providing a pension for the ex-Rána. This proposal was overruled by the Government, and a fine only was imposed on the Rána for his contumacious conduct. Notwithstanding this punishment the Rána's conduct did not improve. Continual dissensions occurred in his family, and the country was reduced to a complete state of anarchy and confusion, the subjects bringing complaints of oppression against their ruler and the ruler against his subjects of contumacy and rebellion. Ranjít Singh died in 1821, and was succeeded by his son, Bhagwán Singh, a man of very disreputable character, under whom the State fell into still greater confusion. In 1824 his Ráni accused him of murdering his son, and to avoid the investiga-

CHAP. I, B. History. Kot Khai.

tion threatened by the then Agent, Major Kennedy, the Rána fled across the Sutlej into Kulú. The Rání's accusations were, however, proved false, and it was found that the boy had died from natural causes. In 1826, in consequence of the continued dissensions between the Rána and his subjects, the Rána having had more than once to fly for protection to the Agent from his justly infuriated vassals, the Government were required to interfere more authoritatively than they had hitherto done in the administration of the country; and the Agent, Major Kennedy, in September 1827, recommended that the Rána's *sanad* should be cancelled, and the country annexed or transferred to the State of Balsan, on which it bordered. These measures were, however, rendered needless by Bhagwán Singh's voluntary abdication and transfer of his State to the British Government in September 1827, as he found it impossible to manage it himself. This transfer was accepted, and Kot Khai incorporated with British territory in January 1828. Major Kennedy proceeded immediately to make a settlement of the tract. The ex-Rána received a pension of Rs. 1,500, while his wife, brother and sister-in-law divided Rs. 700 more among them.

Bharaulí.

The tract of Bharaulí, which consist of three *parganas*—Sabáthú, Shiwa and Bharaulí—was retained by us, as the family to which it originally belonged was extinct, and its possession was claimed by several contending parties, among whom were the Ránás of Keonthal and Bagháț, then in disgrace; and also because it was considered to afford a very important military position for securing undisturbed command of the lower hills. The principal cantonment of our troops was originally fixed in Sabáthu, which was for many years the head-quarters of the Masuri battalion until 1842, when they were removed to Jutogh, near Simla, in order that the cantonment might be occupied by a British regiment.

Simla.

The lands forming the *pargana* and the present station of Simla originally belonged conjointly to the Mahárája of Patiála and the Rána of Keonthal. As early as 1824 European gentlemen, chiefly invalids from the plains, had, with the permission of these chiefs, established themselves in this locality, building houses on sites granted them rent-free, and with no other stipulation than that they should refrain from the slaughter of kine, and from the felling of trees unless with previous permission of the proprietors of the land. Gradually the place became favourably known as a sanitarium, and in 1830 the Government directed that negotiations should be entered into with the chiefs of Patiála and Keonthal for the acquisition of land sufficient to form a station. Accordingly Major Kennedy, the Political Agent, negotiated an exchange with the Rána of Keonthal for his portion of the Simla hill, comprising the 12 villages noted in the margin, and yielding an estimated

Pánjar.	Phagli.	Bamnoi.	Kanhlog
Sharrián.	Dalui.	Pagáwag.	Kalhiani.
Dalmála.	Kiár.	Dhár.	Khillal.

annual revenue of Rs. 937, making over to the Rána the *pargana* of

Ráwín, yielding an annual revenue of Rs. 1,289, which on the first conquest of these hills had been retained by us as a good military position. A portion of the retained *pargana* of Bharaulí, consisting of the first three villages noted in the margin, was at the same time made over to the Mahárája of Patiála in exchange for the portion of Simla included in his territory, which consisted of the last four villages noted in the margin, yielding an estimated revenue of Rs. 245 per annum.

CHAP. I. B. History. Simla.

1. Dhanoti.	4. Kainthú.
2. Káláwan.	5. Bughog
3. Dharoi.	6. Cheog
	7. Aindarí.

Dagshai. The small tract of Dagshai, consisting of five villages, Dabbi, Bughtiála, Dagshai, Chunawag and Jawag, was transferred to the British Government without compensation in 1847, by the Mahárája of Patiála, for the purpose of a cantonment. The whole of the lands attached to these villages were included within the limits of the cantonment.

Jutogh. Jutogh is a spur of the Simla hill, 3½ miles from the station. The land was obtained from Patiála in 1843 in exchange for two villages, Dhurrai and Tobál, in the *pargana* of Bharaulí, and a sum of Rs. 1,931 was paid as compensation to the proprietors of the soil.

Sabáthú. The Sabáthú hill was retained as a military fort by the British Government at the close of the Gurkha war. It originally belonged to Keonthal. A small tract, called the Khaltú garden, was afterwards added from the neighbouring State of Kuthár, for which compensation is paid to the Rána at the rate of Rs. 80 per annum.

Sanáwar. At Sanáwar the plot of land occupied by the Lawrence Military Asylum was made over for that purpose, in 1852, by the British Government, from territory belonging to the State of Baghát, which from 1849 to 1861 was considered as a lapse on account of failure of heirs.

Solan. The plot of land at Solan was acquired in 1863-64 as a rifle practice ground for troops stationed in the hills. Rs. 500 per annum is paid as compensation to the Rána of Baghát, and the tribute payable to the Rána of Baghát was reduced from Rs. 2,000 to Rs. 603.

Kasauli and Kálka. The *pargana* of Kasauli and the villages of Kálka and Kurari once formed part of the Simla District but were transferred to Ambála in 1899.

Ráwín and Dhádhi. The small tracts of Ráwín and Dhádhi, area 32 square miles, population in 1901, 1,070 souls, were in 1896 declared to be feudatory to the State of Jubbal.

The following account of the events of 1857 is taken from the Punjab Mutiny Report :—

The mutiny. "At the time of the outbreak there were on the hills the 1st and 2nd Fusiliers and the Gurkha regiment known as the Nasiri Battalion, and also the Commander-in-Chief and his staff. All troops were instantly

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History.
The mutiny.

ordered to march to Ambála, preparatory to moving on Delhi. The European regiments and the Commander-in-Chief started, but the Gurkhas refused to move. There was a guard of the regiment at Kasauli. The head-quarters were at Jutogh. The Kasauli guard, amounting to about 80 men, mutinied and marched off with a large sum of Government money to join their comrades at Jutogh, where a bad feeling had also been evinced. Some time previous to the Delhi massacre the regiment had been thrown into a state of excitement by reports which had reached them regarding the purpose of Government to subvert their caste. They afterwards said that the men of all the hill regiments assembled at the School of Musketry at Ambála had obtained leave from their respective corps to use the suspected cartridges, but the depôt from their regiment had not so obtained leave, and they believed that the letters which had been sent asking the opinion of the regiment had been wilfully suppressed by Government. On the manifestation, by the European residents at Simla, of the excitement consequent on the news of the disasters in the plains, and the relief of the various guards, and the orders to march, the Gurkhas found they were distrusted. They knew of no enemy, and thought that all these preparations were merely to bring them into traps which had been laid to destroy their caste. They looked on the fact of the Europeans arming themselves as a mark of fear, and as a sign of a fixed intention to destroy their creed and their nation. They rose in a body, turned out their 'depôt men' with ignominy from cantonments, clamoured, raved and shouted against their officers, the Government and the Commander-in-Chief. The more moderate men withheld the others from the actual perpetration of acts of violence, which they twice set out to perform, but for many hours the uproar in their lines was indescribable. Lord William Hay, the Deputy Commissioner, and Major Bagot, their commanding officer, at length allayed the excitement, and succeeded in making them hear reason. On assurance of the speedy redress of what they considered as their grievances the tumult subsided; the men returned to their lines. They had heard of the march from Kasauli of the treasury guard, expressed themselves as feeling disgraced by its mutiny, marched out to meet the party, seized and confined it with its spoil of Rs 7,000. Captain Briggs, Superintendent of Hill Roads, who had been specially deputed by the Commander-in-Chief, arrived. The regiment was induced to appoint representatives to confer on the subject of their imaginary wrongs. Their principal requests were the restoration to service of two of their comrades who had been dismissed for mutinous language by sentence of a court-martial; the payment of arrears of pay due from Government; and a free pardon to all the regiment for what they had done. Their requests were granted; but the conduct of the Kasauli guard, condemned as it was by the rest of the regiment, could not be overlooked. They were not forgiven. During the progress of these conferences the European inhabitants of Simla had been seized with a panic. Two guns, the signal of the advance from Jutogh of the murdering mutineers, had by some singular mistake been fired; the bank house, which had been appointed the rendezvous, was soon deserted, and nearly the whole English population became scattered over the surrounding hills. Many took refuge with the neighbouring chiefs, from whom they received much kindness. Many reached Dagshai or Sabáthú, and were hospitably entertained; but the temporary distress among the fugitives was very severe. The Gurkhas, however, marched according to orders in a day or two, and society, freed from the incubus of their presence, recovered its usual tone. During the disturbance at Kasauli caused by the mutiny of the guard, but after its departure, the police rifled the treasury. A great part of the plundered money was, however, recovered

through the deposition of one of the criminals who turned Queen's evidence. Their native officer, on hearing of the disclosure of his villainy, committed suicide. No other event of importance took place in this territory. Lord William Hay reported that the hill chiefs showed a good spirit throughout; and his principal trouble was caused by the turbulence of the low population (chiefly Hindustánis) infesting the large bázárs, which required a strong hand to restrain it."[1]

CHAP. I, B.
History.

Section E.—Arts and Manufactures.

Principal industries and manufactures.

Mr. Lockwood Kipling, Principal of the Lahore School of Art, furnished the following note on some of the special industries of the District for the old edition of the Gazetteer:—

"Not only are there few handicrafts practised in the Simla hills, but certain of those which would naturally be looked for are absent. Where wood is plentiful and the severe winter gives long hours of indoor confinement, wood-carving and similar industries usually flourish. But though a hill village has an outward resemblance to a collection of inferior Swiss chalets, it never has any carving to show, and the common implements of agriculture are ruder in construction and finish than elsewhere. The entire absence of wood-carving in any form is all the more striking from the fact that images are worshipped in their temples and at fair times. But there is a worse than Fijian crudity of design and execution in the hill divinities. Their temples are picturesque in mass and interesting from their quaint Mongolian character, but the details are grotesque and barbaric.

Basket-making.

"Basket-making seems to be the only exception. The slender *ringall* bamboos found in many parts of the district furnish materials for neatly made and serviceable baskets which, with a curious want of imagination, are all fashioned more or less on the model of the *kilta*, the long basket borne on the back and throwing the greater part of the weight between the shoulders, as is the custom of burden-bearing in all mountainous countries. The truth is there are but few uses for baskets. One or two are necessary to contain the yarn reeds used in woollen weaving, others made solid with earth and cowdung are handy for grain, but the capacious *kilta* serves most of the simple purposes of rustic life. The smaller articles are often as closely and neatly woven as the Chinese and Burmese baskets which are afterwards covered with lac; and if there were any demand for fancy baskets, such as ladies' work baskets, tables and the like, it could be abundantly supplied from the Simla hills.

Wool-weaving.

"In the Bashahr State good blankets and other woollen cloths are made. Some of the *gudmas* are soft and thick and woven in brown and grey stripes; but colour is very seldom used, and one monotonous Isabel tint seems to be the rule. There are no embroideries, nor, as might be expected, is woollen-knitting well done. In the plains, where woollen-knitted socks are only useful during part of the year, pretty patterns in particoloured yarn are knitted in socks and mittens. Blanket-weaving of a coarse kind is a domestic occupation. The spinning wheel for woollen yarn is the same as that used for cotton. Shuttles are made at Amritsar and

(1) From a note contributed by Major Bernard Scott, I. A.

CHAP. II, F. — Commerce and Trade.

are sold at fairs and other gatherings, where, however, cheap German small wares are the chief articles exposed for sale. Mr. Coldstream, in a report on the Industries of the Simla District, says there is at Sabáthú a colony of Kashmírí weavers who manufacture *alwán lois* or woollen sheets and so-called Rámpur *chádárs*, which they dispose of either in the hill stations or at the marts of Amritsar and Ludhiána.

Leather-work.

"In the Biláspur State boxes and cigar cases are made in leather, curiously ornamented with a sort of inlay of pieces of the same material dyed red and green or gilded, set in black grounded leather and sewn with filaments of peacock quills. Sometimes this embroidery shows as a silvery white pattern on a black ground, without the addition of the coloured leather inlay. From Nepal a finer sort of this work is occasionally brought, and it seems not unlikely, considering the apparently accidental and purely local character of the work, that it is a relic of the Gurkha occupation of these hills. The embroidery differs essentially from the leathern-embroidered belts, &c., of the Deraját, and is only practised at Biláspur and by one or two people in the Hoshiárpur District. Articles of Nepal work are by no means common. They are much more delicately stitched and neater in execution than the glove boxes offered for sale at Simla.

Metal-work.

"Metal-working generally is rude and elementary. Small brass idols which resemble Polynesian figures, are found in the temples, and are said to be of local make, though I have been unable to trace them to their founder. A curious brass pen and ink case, contrived to be thrust in the girdle like a dagger, is occasionally seen, but most of the brass in use is brought up from the plains. Some of the necklaces worn by women are pretty, and there are two or three silversmiths in Simla who always have a good selection on hand."

There has been little or no progress in the indigenous arts of the District since Mr. Kipling wrote, but with the growth of Simla it has been more and more the custom for artificers from all parts of the Province and beyond it to bring their work up to Simla for the summer months, so that the Simla bázár will supply nearly all the artistic products of the Punjab at about twice the prices asked in the plains. The Lakkar bázár in particular has been occupied by a colony of wood-carvers, chiefly from Jullundur and Hoshiárpur, and the chief Delhi jewellers and embroiderers have branches in Simla.

CHAPTER IV.—PLACES OF INTEREST.

CHAP. IV.

Places of Interest.

DAGSHAI.

Dagshai Cantonment.

Dagshai is 11 miles from Kasauli by a cross-road and 16 miles, as the crow flies, to the south of Simla. It is situated on the upper portion of a treeless ridge, the highest point of which, according to a survey in 1880, is 6,097 feet above sea level. It is the head-quarters of a British Infantry regiment and has accommodation for a small convalescent depôt. The Military prison, a fine substantial building on the western summit of the hill, can receive fifty prisoners There is a neat Roman Catholic Church and a school-house used as a Protestant Church The station is connected with the Simla cart road, and has a good hill road passing through it to Náhan, the capital of the Rájpút Hill State of Sirmur, which lies about 40 miles south-east. The bázár is well supplied and contains a police station. Stone for building purposes is quarried from the hill and taken to Simla and elsewhere.

JUTOGH.

Jutogh.

The station of Jutogh lies in a detached hill overlooking the old Kálka and Simla road, some three miles from the west end of Simla. The hill was acquired by the British Government in 1843. It was first occupied by a regiment of Gúrkhas, and was afterwards made over to the Governors of the Bishop Cotton School, but, being found unsuitable for this purpose, was for a time abandoned. Two batteries of British Mountain Artillery and two companies of British Infantry are stationed here during the summer months.

KASUMPTI.

Kasumpti.

This municipality, which has an area of 49 acres, was leased to Government by the Rájá of Keonthal on October 24th, 1884. Though practically a part of Simla, the fact that it lies in Native State territory has led to its constitution as a separate municipality, but there is no municipal committee, and the Deputy Commissioner of Simla, for the time being, has all the powers of a municipal committee under the Act (Punjab Govt. Notn. No. 1335-S, dated 16th Sept. 1885). The taxation follows that of Simla with the important difference that no octroi is levied. House, ground, and water taxes are levied as in Simla, and these, together with taxes on horses, ponies, wheeled vehicles, dogs and menial servants, make up the municipal income. The incidence of taxation is considerably lower than in Simla. In 1900-01 it was Rs. 7-10-4 per head as against Rs. 6-4-1 in 1886-87. Government started the municipality with a grant of Rs. 5,500 in 1885-86, and has given it a grant every year, except in 1893-94, varying from Rs. 500 in 1886-87 to Rs. 4,500 in 1889-90 and 1894-95. The present annual grant has been fixed at Rs. 2,750. The amount realised by taxation varies

little. In 1886-87 it was Rs. 2,653. In 1893-94 it fell by Rs. 1,120, or 33 per cent., but recovered the following year. In 1900-01 the realisations from taxes came to Rs. 2,791. The fixed charges shown in the margin account for practically all the income of the municipality. The municipality barely pays its way, and still owes Rs. 900 to the Simla municipality on account of water-supply.

	Rs.
Quit-rent to the Rájá of Keonthal	3,500
Conservancy and lighting	540
Police	240
Water	1,306
Public Works	300

SOLON.

Solon.

Solon is a small plot of land situated 31 miles south of Simla, on the cart road, 11 miles north of Dagshai. It was originally taken up as a rifle range for the troops at Sabáthú; but a good many huts have been erected in the place, and it is now used as the summer head-quarters of a British Infantry regiment. It is entirely surrounded by the territory of Baghát, within which, at a short distance from Solon, is Messrs. Dyer & Co.'s brewery.

SABATHU.

Sabáthú.

Sabáthu is a small military cantonment built on a rising ground overlooking the Kothár stream which joins the Gambhar river near Haripur. It is the head-quarters of a British Infantry regiment, and there are about thirty houses occupied by officers and other residents. There is a small Roman Catholic Church, and a school-house used as a Protestant Church.

The station is situated nine miles further to the north than Kasauli on a spur not more than 4,500 feet in height, commanding the old road from Kasauli through Kakarhatti and Sairi to Simla.

The station was originally one of those retained by Sir D. Ochterlony on the termination of the Gúrkha campaign of 1815, as a political and military outpost. It was made the head-quarters of the Nasírí Battalion raised from the fragments of the Gúrkha troops, a detachment of which had formerly occupied Sabáthú as a position. The officer commanding the battalion was invested with political powers, and the appointment was held for some years by Captain Kennedy of the Honorable East India Company's Army, who in 1822 established the first Regular Settlement in Simla. It has declined in importance, but it is still a small emporium of local trade and the seat of woollen manufacture conducted by Kashmíri weavers settled there. The bázár is large and fairly supplied. There is a police station but no hotel nor dák bungalow. The Mission has already been noticed in Chap. I and the Leper Asylum in Chap. III. Sabáthú is connected with the Simla cart road at Dharmpur and forms a stage on the old road from Kálka to Simla. It has communication by bridle paths with Rúpar and Nálagarh on

CHAP. IV. — Places of interest.

the west and with Solon on the east. There is a private dák bungalow or hotel at Kakarhatti, 1½ miles from Sabáthú on the old road to Simla. The water-supply from wells is unsatisfactory, and the station is considered unhealthy.

SIMLA.

Simla.

The municipal town of Simla, the head-quarters of the District, and the summer capital of India, is situated on the range of hills described in Chap. I, as the last transverse spur south of the Sutlej, of the central Himalayas in long 31° 6′ N. lat. 77° 11′ E. It is 59 miles by cart road from Kálka at the foot of the hills. Its mean elevation is 7,984 feet above the sea-level.

A tract of land including part of the Simla hill was retained, as already stated, at the close of the Gúrkha war of 1815-16. Upon this, the first British residence, a mere cottage of wood and thatch, was erected in 1819 by Lt. Ross, Assistant Political Agent in the Hill States. Three years later, in 1822, the first permanent house was erected. This was the work of Lt. Kennedy, successor in office to Lt. Ross. His example was quickly followed by officers from Ambála and neighbouring stations, and by 1826 the new settlement had acquired a name; so much so, that in 1827 Lord Amherst, then Governor-General, after completing the progress through the North-West, with which he celebrated the triumphant ending of the Bhartpur campaign[1], proceeded for the summer months to Simla. This was the foundation of Simla's greatness.

In the following year Lord Combermere with his staff and the whole establishment of Army Head-quarters came up to Simla, when the bridge still known as Combermere bridge was constructed. A house was built for Lord William Bentinck in 1829, and in the same year the appointment of Political Assistant at Sabáthú was changed to that of Principal Assistant to the Resident of Delhi; and Captain Kennedy, the first incumbent of the new post, was permitted to reside at Simla.

Lord William Bentinck came up for the first time in 1832, and in that year received a mission from Ranjít Singh, by which the meeting at Rúpar was arranged, and in the same year Lord Dalhousie, who had succeeded Lord Combermere as Commander-in-Chief, came up to Simla. From this time the Commanders-in-Chief appear to have come up to Simla fairly regularly, and their example was soon followed by the Governor-General. Under Lord Auckland and Lord Ellenborough Auckland House was the Viceregal residence: Lord Hardinge does not appear to have come to Simla, but Lord Dalhousie spent three summers, one at Strawberry Hill and two at Kennedy House. Lord Canning was never at Simla, but from the time of Lord Elgin, who moved into Peterhoff in 1863, the Viceroys have, except in the famine year of 1874, come regularly

[1] Marshman, II, pp. 410-11.

to Simla. In 1838 another embassy from Ranjít Singh was received by Lord Auckland, and the treaty of June 1838 between the British and Punjab Government and Sháh Shujá was planned in Simla. The construction of the Hindustán-Tibet road from Kálka, begun in 1850, increased the facility of access to Simla. At first only a small staff of clerks accompanied the Governor-General, but in 1864 Lord Lawrence came, accompanied by the Supreme Council and all the public offices, since when Simla has been the summer capital of the Government of India, with its secretariats and head-quarters establishments, except in 1874.

The Punjab Government first went to Simla in 1871 and occupied a house called the "Parsonage." In 1872 they occupied "Craig's Court." In 1873, 1874, and 1875 the Lieutenant-Governor went to Murree. In 1876 the Punjab Government returned to Simla which has been the summer head-quarters ever since. The house occupied in 1876 was Belvedere near the Lakkar Bázár. In 1877 the office was located in "River View" and the "Quarry," in 1878 in "Rockcliff," 1879-84 in "Craig's Villa" (now Cowmeadows), 1885 "Strawberry Hill," 1886 to 1901 "Benmore". From 1902, the new building in Chhota Simla called Ellerslie was occupied.

The land on which Simla is built is included in the municipal areas of Simla and Kasumpti, and is bounded on the north and west by Patiála territory, on the south and east by Keonthal, and on the north-east by Koti.

At present the houses extend over the whole length of a considerable ridge, which runs east and west in a crescent shape with its concave side pointing southward. The extreme ends of the station lie at a distance of six miles from one another Eastward the ridge culminates in the peak of Jakko, more than 8,045 feet above sea-level, and nearly 1,000 feet above the average elevation of the station. Woods of pine, oak, and rhododendron clothe its sides, while a tolerably level road five miles long runs round its base. Another grassy height known as Prospect Hill (7,040 feet) closes the western extremity of the crescent. East of Prospect Hill is Observatory Hill, so called from the Observatory erected there in 1840 and closed in 1850, and now crowned by Viceregal Lodge. From Observatory Hill northwards stretch Summer and Chadwick hills, and on the south side of it is the bázár called Boileauganj after Col. Boileau, of the Royal Engineers. Eastwards from Observatory Hill the Mall skirts the Peterhoff and Bentinck hills passing through the quarter known as the Chaura Maidán, and mounts the ridge on the south side of which is situated the Native town, while to the north it gives off the spur on which lies the Kaithu Bázár. The ridge is crowned by the Town Hall and Church, the latter just under the ascent off Jakko. Northwards juts out the spur of Elysium Hill, parallel to Kaithu. Proceeding along the south side of Jakko the Mall passes the bázár of Chhota Simla, which gives its name to this

CHAP. IV. — Places of interest.

part of the station, and here a road runs down through Kasumpti to some low hills known as the Downs. From Chhota Simla the Mall runs round the back of Jakko; it gives off at Sanjauli the Hindustán-Tibet road, and passing through the Lakkar Bázár, where the road to Elysium Hill branches off, completes the circuit of Jakko at the Church on the Ridge. The Giri river runs from south to west round Simla, and then turns south-east, being joined by the Ashni river which receives the drainage from the east of Jakko.

Scenery.

The scenery round Simla hill is very fine. The valleys on either side are deep, almost precipitous, and thickly clothed with forest. To the south, the Kasauli and Sabáthú hill appear in the immediate foreground and behind them the plains stretch out to the horizon; the Sutlej being distinctly visible on a clear day from the point where it sweeps round to the west at Rúpar till it melts into the horizon. To the south-east lies the Chail peak dotted with the white houses of the Patiála summer head-quarters. To the north and east, a network of mountain chains, range rising over range, is crowned in the distance by a magnificent crescent of snowy peaks —the mountains of Kulu and Spiti on the north, and the central range of the eastern Himalayas stretching east and south-east as far as the eye can reach. The nearest of these peaks, that of Cheru, on the confines of Kulu and Mandi, over 16,000 feet in height, is 27 miles in a straight line from Simla, while the nearest of the central Himalayan peaks is double that distance. Nearer, the sharp tooth of the Shali peak is a striking object, while just across the valley are the hills of Mashobra and Mahásu.

Roads.

Simla is approached from Kálka by two roads—the tonga road which runs into the Mall near the ridge, and the old road through Kasauli and Jutogh which enters the station at Boileauganj. The Hindustán-Tibet road leaves the Mall at Sanjauli as above stated. For these roads and for the communications of Simla generally see Chap. II E. The road round Jakko and the Mall as far as Boileauganj admit of a carriage being driven along them, but the only carriages allowed higher than the cart road are those of the Viceroy, Lieutenant-Governor and Commander-in-Chief. Bicycles are also forbidden. All the bye-roads and paths are suitable for rickshaws which are practically the sole means of conveyance for those who do not ride.

Public Institutions.

The churches and other religious institutions of Simla have been described in Chap. I G., the Medical Institutions in III I, and the Schools in III H. The following are the principal public offices in Simla :—

Government of India Secretariat Buildings. Gorton Castle.

The Government of India Secretariat Buildings were built on the Gorton Castle estate formerly belonging to Sir James Walker, C.I.E. The preliminary drawings were made by Colonel Sir Swinton Jacob, but being found not to suit the site were redrawn by Major H. F. Chesney, R. E. The building was begun on the

5th November 1901 and was completed in 1904, the estimated cost being Rs. 9,98,000. The length of the building is 400 ft. by 150 ft. in its widest part and the highest point about 110 ft. above ground. The walls are of solid grey stone surmounted by high pitched red tiled roofs, with pointed towers presenting an uneven broken sky line.

CHAP. IV. Places of interest.

The Foreign Office is a picturesque building, somewhat in the Chalet style, built in 1888. It is situated near Chaura Maidán.

Foreign Office.

The Government of India Public Works Secretariat is a block of buildings containing the offices of the Secretary to Government in the Public Works Department, the Accountant-General of the Public Works Department, the Directors of Construction and of Traffic of the Railway Department, and of the Inspector-General of Irrigation. It was built in 1897.

Public Works Department Secretariat.

The Army Head-quarters Office consists of two blocks of buildings four stories in height, built in 1884 after the model of the Peabody buildings in London.

Army Head-quarters.

The Post Office was built in 1884, and accommodates the Director-General of Post Offices and the Post Master-General, Punjab. The Telegraph Office, built in 1886, is occupied by the Director-General of Telegraphs, who is in Simla during the official season. The Government Central Press was built in 1880-81.

Post Office.

This block of offices was built for the Punjab Government in 1900-01 and occupied by them in 1902. It is situated in Chhota Simla and accommodates all the offices of the Local Government.

Punjab Government offices. Ellerslie.

The District Court House contains the Deputy Commissioner's Court and Office, and the Courts of the District Judge, Treasury Officer, Naib Tahsildar, a Sessions room, the Government Treasury and the Treasury Office, and ordinary District offices. The District Superintendent of Police also has his office here.

Winterfield contains the office of the Executive Engineer, Simla Provincial Division.

Winterfield.

The Town Hall was erected at a cost of about 3¾ lakhs under circumstances related in Chap. III F.

The Town Hall.

Viceregal Lodge, built from the design of Mr. H. Irwin, C.I.E., stands in a fine situation on the top of Observatory Hill. It was begun in 1886 and occupied by Lord Dufferin in 1888. It is built chiefly of grey stone from the neighbouring quarries and is an extremely handsome building. In the grounds are three houses for the accommodation of part of the Staff, Observatory House, Squire's Hall and Curzon House.

Viceregal Lodge.

Snowdon is the official residence of the Commander-in-Chief. It was purchased by the Government of India in 1873.

Snowdon.

CHAP. IV. Places of interest. Barnes Court.

Barnes Court, the official residence of the Lieutenant-Governor of the Punjab, was bought by the Punjab Government in 1800. It was called after Sir Edward Barnes, the Commander-in-Chief, who lived there in 1833-34.

Simla constitution and history.

The Simla Municipality shares, with that of Bhiwáni, the distinction of being the oldest in the Punjab. Both were regularly constituted before 1862, under the provisions of Act XXVI of 1850 (Govt. of India Notn. No. 3825, dated 15th December 1851).

The commissioners appointed were at first Government officials, who framed a code of Local Rules and Regulations. These did not commend themselves to the house proprietors of the station, and at a meeting of house-owners held on 18th September 1854 a memorial was submitted to Government in consequence of which it was agreed that the Municipal Commissioners should be elected by the house-owners, the Deputy Commissioner being *ex-officio* President. The first election was held on 26th Aug. 1855 and a tax of 3 per cent. on house rents was levied The Simla municipal bye-laws, published in the *Punjab Gazette* of the 2nd Aug. 1866, gave the composition of the committee as follows: The Deputy Commissioner of Simla; the Senior Assistant Commissioner; the Medical Officers; and the Executive Engineer, together with not more than nine and not less than five house-proprietors, to be elected annually. Act XV of 1867 superseded Act XXVI of 1850 and was extended to Simla by Notn. No. 42, dated 7th Jany 1871. Simla was constituted a 1st class municipality under Notn. No 390, dated 31st July 1871 (see also Punjab Govt. Circulars Nos. 34-619, dated 3rd May 1872, and 22-347, dated 13th Feby. 1872).

The history of the municipality however is very shadowy until 1874. In that year it was brought under the Punjab Municipal Act (IV of 1873), and rules for election of members were recorded in Government proceedings. There were at that time from 17 to 20 members, of whom seven were officials. Seven to 10 more were house-owners in Simla, and of these three were natives. Three other members were appointed to represent the summer visitors. With the exception of the officials and the visitors' representatives, the members of the committee were elected. Proprietors of houses of an estimated yearly rental of Rs. 300 had one vote, a house rented at anything above Rs. 2,000 and below Rs. 5,000 carried two votes, above Rs. 5,000 and below Rs. 10,000 four votes, and above Rs. 10,000 five votes. Elections were held every two years in May. From Towelle's guide it appears that in 1870 the municipal committee was composed of a chairman, the highest civil officer in the station, five Europeans and two native commissioners, elected annually by the house-proprietors. Attendance was kept at a high standard. A member failing to attend two consecutive meetings of the committee without a valid reason, *ipso facto*, vacated his seat.

There were grave objections to this constitution of the committee as it did not represent the interests of the community at large but only that of the house-owners. On a representation to this effect being made to Government the members were reduced to five under the presidency of the Deputy Commissioner (Punjab Govt Notn. No. 457, dated 6th April 1876). The number of members between 1877 and 1883 varied from five to seven, nominated by Government.

The new Punjab Municipal Act, XIII of 1884, came into force by Notn. No. 803, dated 22nd Oct. 1884, under which the committee was composed of 13 elected members. The municipal town was divided into two wards—the Station and Bázár—the former returning 10 European members, the latter, comprising the main bázár, returning three native members, all of whom were,

under ordinary circumstances, elected by the tax-payers. The President and Vice-President, both elected by the committee, were included among the 13 members. Under Punjab Govt. Notn. No. 1032, dated 18th Feby. 1890, the Simla municipal committee was again reconstituted, with 10 members, including the President, of whom four were appointed by Government and six elected by the rate-payers, three from the Station and three from the Bázár ward, the nominated members being the Civil Surgeon and Executive Engineer or Assistant Engineer *ex-officio*, a nominee of the Government of India and a nominee of the Punjab Government, invested with magisterial powers, as salaried President of the Committee. The revised election rules were published in Punjab Govt. Notn. No. 809 of 15th April 1891.

District Superintendent of Police not a member of committee.

It was also decided by Government that while the District Superintendent of Police was not a member of the committee, he may on invitation attend its meetings, and that it is an important part of his duties to work with the committee, in consultation as to police matters with the Deputy Commissioner. In 1891 the Deputy Commissioner was invested with appellate powers over the committee's proceedings, and in 1902 he was appointed its *ex-officio* president and his old appellate powers are presumably vested in the Commissioner of Delhi. The committee is of the 1st class, with the powers conferred by Act XX of 1891. The election rules published in the Notn. above referred to will be found in Fenton's Manual, pp. 105-109.

Bye-laws, &c.

The new committee quickly made a series of bye-laws which ensured to it complete control over the trade of the town and its well-being. The duties of the municipal police were defined by Government in 1886.[1] The relations of the committee and the police came again under consideration in 1896-97, when the Deputy Commissioner decided that the committee was not entitled to employ the police in evictions, but could call upon them to protect municipal servants so employed. This view was upheld by Government. Bye-laws were framed in 1891 regulating the slaughter of animals, sale of food, and defining the committee's control over disorderly houses. Since 1891 all building schemes have had to be submitted to the committee, though there is little evidence that its officials have paid any attention to such matters. (For building rules see Punjab Govt. Notn. No. 1107, dated 19th December 1891, and No. 120, dated 20th March 1893). In the following year (1892-93) bye-laws were made (with a view to the prevention of fire) forbidding the excessive storage of petroleum. Other bye-laws of that year provide for the regulation of traffic, the inspection and regulation of slaughter-houses, and the licensing of porters, job-horses, and ponies, rickshaws and jhampanis, stables and cow-houses. An organized fire-brigade dates from 1893-94 in which year it was called out ten times.

Income.

The committee possesses landed property comprising forests, orchards (at Seog), nurseries, and the garden and Gymkhana Club ground at Annandale. Under good management these have brought in a total annual profit in cash and kind of Rs. 13,000. A working plan for the municipal forests was sanctioned in 1897-98. The catchment area and orchards were taken over from the Rána of Koti and lie beyond municipal limits. The committee holds them on behalf of Government. The forests and gardens at Annandale are held by the committee as trustees for Government. The gardens have now been handed over to the Annandale Gymkhana Club.

The income of the municipality is mainly derived from direct taxation. Octroi, the staple and in many cases the sole source of municipal income in the plains, only accounts for 38 per cent. of the income of Simla. Direct taxes

(1) Under Secretary's No. 108, dated 22nd July 1886, to Commissioner, Delhi Division.

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have been in force since 1878 (Punjab Govt. Notn. No. 1280, dated 28th March 1878). In 1903 the principal were :—

1. A ground[1] tax of Rs. 10 per annum on a unit or fraction of unit of 2,500 square yards by horizontal measurement, to be levied on all estates within municipal limits.

2. A house tax of 10 per cent. on the annual rental (paid or estimated) of all houses that are not liable to frontage tax.

3. A frontage tax of Rs. 3 per annum per running foot, on the frontage of all native shops in the main bázár; of Rs. 2-8-0 in the lower bázár and of Re. 1-8-0 in other localities.

As municipal expenses grew, further taxation became necessary, and in 1897 taxes on servants, vehicles, horses, and dogs were sanctioned (P. G. Notn. No. 104, dated 15th February 1897).

In 1900 the house tax was extended to those buildings in the bázárs which already paid frontage tax, and a water tax at the rate of Rs. 2 per cent. per annum on their annual value was imposed on all houses and buildings within municipal limits (P. G. Notn. No. 182, dated 21st April 1900). In the following year a tax was levied on tongas and other carriages entering Simla, of Rs. 3 on each carriage and a tax of Re. 1 on each engaged seat in the Mail or Ordinary tonga. (P. G. Notn. No. 74, dated 9th Feby. 1901). This tax was levied to pay off the more pressing debts of the committee and is not intended to be permanent. Military officers proceeding on duty are exempted from this payment, which is made on their behalf by Government.

Incidence of taxation.

The incidence of taxation is the largest in the Province, and has risen steadily since 1881. Octroi alone, which in 1881 was Rs. 3-12-10 per head of population, had risen in 1898 to Rs. 4-10-6 and in 1900 stood at Rs. 5-0-10. The net incidence of the total taxation in 1881 was Rs. 10-12-2 and in 1882 Rs. 9-10-3. This had risen by 1895 to Rs. 11-9-0 and in 1900 to Rs. 12-11-3. It must however be remembered that the incidence is calculated on the census returns, which give the population as it stands on March 1st. According to the municipal census taken in the summer of 1898, the total incidence of taxation in 1900 (given above as Rs. 12-11-3) works out to Rs. 7-7-6.

Octroi.

Octroi was first levied in 1872, when the unpopular trade tax (in force since 1870) was abolished. The octroi collection was advertised for auction, the term of the contract to be from August 1st, 1873, to March 31st, 1874. A revised and more extensive octroi schedule was sanctioned by Punjab Govt. Notn. No. 531, dated March 21st, 1874, and subsequently by Notns. No. 34, dated February 5th, 1880, No. 133, dated March 26th, 1894, and No. 304, dated June 26th, 1902. The octroi receipts rose from Rs. 46,830 in 1881-82 to Rs. 97,063 in 1900-01, while the total receipts from taxation rose in the same period from Rs. 1,32,294 to Rs. 2,36,382.

Other sources

Other sources of income include rents of lands, houses, *serais*, etc.; sale proceeds of lands and produce of lands, etc.; fees from markets and slaughter-houses; license-fees from job-porters, etc.; fees from educational and medical institutions; fines under the Municipal and other Acts; interest on investments, and grants-in-aid. Details of collections under these and other headings will be found in Part B. The total realizations from sources other than taxation (excluding loans) have risen from Rs. 45,154 in 1881-82 to Rs 1,30,381 in 1900-01.

[1] This tax was stated by Colonel Beadon (Deputy Commissioner of Simla in 1886) to date from 1840 or earlier, but he was unable to quote authorities.

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Expenditure.

In view of the importance of Simla as the seat of Government the committee has had to incur an expenditure on public works quite out of proportion to its income. The capital outlay has been met by loans, partly from Government and partly raised in the open market. As early as 1874-75 we find the municipality borrowing quarter of a lakh of rupees for sanitary improvements (see Financial Dept. order No. 136, dated 16th September 1881).

The first work of any magnitude that the committee undertook was the Town Hall, which was built between 1885 and 1888. The cost was met partly by a loan of Rs. 1,75,000 from the Government of India, and partly by a loan of Rs. 1,50,000 raised in the open market. Another loan of Rs. 25,000 was granted by the Government of India to complete the building. Thus the total cost was at least 3½ lakhs. As the original estimate had been for 1½ lakhs, the extravagance of the committee did not pass without comment, and a letter from the Secretary of State (No. 291, Financial, dated 15th November 1881) censured the municipal committee, and advised the rate-payers to elect as their representatives "none but persons who will adequately protect the interests entrusted to them." The Town Hall, besides providing the usual accommodation for the municipal committee and its office, includes under the same roof a Theatre, Assembly Rooms, a Public Library, a Masonic Hall, etc., etc. (see committee's letter No. 333-198, dated 7th Sept. 1887, to the Deputy Commissioner).

The loan raised in the open market was repaid by 3 instalments of Rs. 50,000 each, in 1892, 1894 and 1902. For this purpose a sinking fund was instituted and yearly sums set apart towards the repayment of the loan.

Public Works.

The water-supply has always been a difficulty in Simla. A reservoir was made at Sanjauli in 1884, but the growing population of the sanitarium compelled the committee to undertake a vast scheme. A reservoir was therefore made at Seog, nine miles east of Simla; a large catchment area contributes the water, which is brought by pipes to Simla through the filter-beds at Mahásu. The detailed description of the water-works, furnished by the Executive Engineer, Simla Water Works Division, is given below:—

Water supply.

The water is supplied by—

(1) A 6" gravitation main, 11 miles in length, fed by numerous streams which connect with the main.

(2) A 5" gravitation main, 1½ miles in length, fed by three streams.

(3) Pumping engines at Cherot Nullah pumping the water supplied by (a) the nullah direct (b) a lower pipe line five miles in length (supplied by 6 streams) which carries the water by gravitation to the pumping station.

(4) A storage reservoir at Seog holding a little over 2 million gallons.

These four sources are supposed to be capable of supplying during the hot weather a minimum of 300,000 gallons per day during an exceptional drought, and a minimum of 380,000 gallons per day in an average year with fair snowfall. The water is distributed over the station from service reservoirs by cast and wrought-iron mains supplying street hydrants and house connections.

A loan of 3 lakhs was granted to the committee in 1892-93 to meet the municipal share of the expenses connected with the water-supply, to which the Imperial and Provincial revenues contributed Rs. 1,43,669 each.

A water tax was levied for the first time in 1900-01 and produced an income of Rs. 4,951.

Drainage and sewage scheme.

Since 1893 the drainage scheme of Simla has consisted of 3—9" mains on the south side of the hill These mains radiate from the first waterfall in the Lálpáni Nullah to Chhota Simla, Bara Simla, and Boileauganj. From the junction of the three mains at the first waterfall a single 9" main continues on the 3rd waterfall where it discharges direct into the nullah. From the

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commencement of 1901, extensions of the drainage arrangements have been made. These extensions consist of branch mains distributed over the entire station. The branch mains on the south side of the main portion of Simla connect into the old existing mains, while those on the north side of Simla and in other localities are made to discharge into nullahs in those directions. All the branch mains are provided with small depôts in convenient positions for the disposal of soil. The scheme as it now stands consists of five different installations, (1) Lálpáni, (2) Kasumpti, (3) Snowdon, (4) North Simla, and (5) Summer Hill. Each of these installations is to have disposal works at its termination and these works are now being taken in hand. The total estimated cost of the work for the extension of mains and disposal works amounts to Rs. 5,86,079.

Bázár village drainage scheme.

A work of some importance in connection with the sanitation of Simla is being carried out by the Executive Engineer, Extension Works Division. This consists in taking up the effete and antiquated V drains and replacing them by glazed stoneware segmental drains set in concrete, and (in the case of intercepting drains) of semi-circular cast-iron open pipes laid in masonry. So far as can be seen at present the stoneware drains have proved to be a success, and the storm and sewage water is conducted to the intercepting drains without percolating into the ground.

The works completed or in hand, provide for the improvement of the drainage in the Main Bázár as well as the Kasumpti, Lakkar, Chhota Simla and Boileaugunj bázárs.

Public works such as these involve, besides the capital outlay, a large expenditure on their maintenance and a considerably increased establishment. Roads are a source of great expense to the municipality, which frequently spends Rs. 40,000 a year on their repair.

Conservancy, lighting, fire-brigade, all represent heavy and totally unremunerative expenditure. Details of expenditure will be found in Part B.

The municipal report for 1900-01 shows the average surplus income for the last three years to be Rs. 77,100, while the annual sum required to discharge the municipal debt is Rs. 69,000.

The total municipal debt on 1st April 1903 is as follows:—

	Rs.
Consolidated loans of Rs. 9,26,439, of which Rs. 2,32,163 have been repaid, leaving a balance on 1st April 1903	6,94,275
Loan of 3 lakhs of which up to 1st April 1903 the committee has drawn	2,34,000
Loan of 5 lakhs of which up to 1st April 1903 the committee has drawn	3,08,066
Total	12,36,341

The amount due from the committee for repayment and interest on these loans is shown below:—

	Rs
Consolidated loan	55,000
Loan of 3 lakhs	22,074
Loan of 5 lakhs	28,915
Total	1,05,989

With the single exception of the Town Hall there is no item of municipal expenditure which has called down the disapproval of Government in the last 20 years. The annual reports give praise to the Simla Committee with monotonous regularity.

KOT KHAI.

The place where the Tahsil building stands is called Gehr. Kot Khai village, which contains the Rána of Kot Khai's *mahal*, is about a quarter of a mile from Gehr on the bank of Giri. Besides the Tahsil buildings Gehr contains a district rest-house, a Vernacular Upper Primary School, a dispensary and Forest Ranger's Office and quarters, with three Banias' shops, where none but the Government employees, the school boarders, and the Banias live. The post office in charge of the School Master and the dispensary under a Hospital Assistant. The school teaches up to the primary standard and has a staff of four teachers and a monitor. It is in a flourishing state, having about 80 boarders.

KOTGARH.

Kotgarh, or, more correctly, Kotgurú, is a mere village, about 30 miles from Kot Khai. It contains a Tahsil building where a *jamadár* and 3 Tahsil *chaprasis* are stationed to arrange for coolies, &c., for travellers and other Tahsil work. Close to this building are the premises of the Church Missionary Society's Mission, which maintains an aided Anglo-Vernacular Upper Primary School, and a hospital.

At Thánedhar, about 1½ miles from Kotgarh, is the tea plantation belonging to Mrs. E. M. Bates and a Public Works Department rest-house.

HOSPITALS IN SIMLA.

The medical institutions in Simla consist of the Ripon and the Walker Hospitals. The former was opened in 1885, and was the only medical institution till May 1902, when the Walker Hospital was opened. All patients, European and Native, were treated at the Ripon Hospital, but now the Ripon Hospital is chiefly used for native patients, although poor European cases are still admitted in the "Lady Collen's free ward" where two beds are reserved for them. These beds are kept up by the interest on a sum of Rs. 20,000 collected by Lady Collen. European lying-in-cases continue to be admitted in the Ripon Hospital, as before, on payment. European out-patients are also attended to at the Ripon Hospital. The Ripon Hospital has accommodation for 66 beds which are distributed as follows:—

Native males.	Native females.	Lady Collen's Ward.	Lying-in-Ward.	Total.
48	8	2	8	66

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The female wards of the Ripon Hospital were converted into a separate hospital styled "The Lady Dufferin Hospital," and were put under the charge of a qualified Lady Doctor in 1897 in commemoration of the Queen's Diamond Jubilee. The Station Staff Dispensary is also located in the Ripon Hospital building, and is meant to supply medicine to all Government servants in Simla. The Ripon Hospital is a municipal institution and is almost entirely supported from Municipal Funds. Government gives a grant of Rs. 1,500 a year.

The Walker Hospital has been erected on a spur near the Mayo Orphanage at a cost of Rs. 1,19,900. It was built out of the sum paid by the Government of India for Gorton Castle. Gorton Castle had been given by Sir James Walker for conversion into a hospital for Europeans. There is accommodation in it for 20 patients. The staff consists of a House Surgeon, a Lady Superintendent and six nurses. It is essentially a private institution and is self-supporting. The Government have, however, given the services of a Military Assistant Surgeon free, who acts as the House Surgeon of the Hospital. Both these hospitals are under the superintendence of the Senior Civil Surgeon of Simla, but the Joint Medical Officer also treats patients in both institutions.

The expenditure for the last five years at the Ripon Hospital has been—

Years.	*Amount.* Rs. a. p.
1900	26,833 13 6
1901	28,344 12 1
1902	19,532 0 11
1903	21,821 15 10
1904	28,645 7 5

This expenditure has been met during these years, partly by the income derived from paying European patients, partly by subscriptions from the public of Simla, and partly by the Municipal and Government grants in the following proportions :—

Years.	Payments by European patients.	Public Subscription.		Municipal and Government grant.	Interest investment.	Sale of securities.
		European.	Native.			
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
1900 ...	11,749 6 10	4,390 12 0	...	5,922 11 7	1,504 15 1	8,278 0 0
1901 ...	9,186 4 11	5,456 7 9	..	12,856 1 2	1,181 14 3	...
1902 ...	2,525 9 0	127 0 0	49 0 0	16,463 14 1	366 9 4	...
1903 ...	667 3 9	1,503 4 6	96 0 0	18,465 14 6	366 9 4	...
1904 ...	778 6 0	15 2 4	96 0 0	27,293 8 8	366 9 4	...

The number of patients treated during the last five years at the Ripon Hospital has been—

Year.	In-door.			Out-door.			Total.
	Males.	Females.	Children	Males.	Females.	Children.	
1900	998	166	48	16,338	1,299	1,163	19,911
1901	1,079	171	63	18,405	1,845	816	22,389
1902	1,064	159	46	18,598	2,067	1,186	23,085
1903	1,157	185	22	20,342	1,663	1,247	24.566
1904	1,055	141	14	18,804	2,343	1,836	24.193

Statistics for the Walker Hospital are as follows :—

Year.	Income.	Expenditure.	Admission.
	Rs.	Rs.	Rs.
1902	...	..	69
1903	35,859	40,339	108
1904	43,395	39,105	160

ROAD FROM KNOCKDRIN TO THE KALKA-SIMLA CART ROAD.

This road is a short link which will connect the Cart Road with the Mall at Knockdrin. It will serve to give the west end of Simla a short and convenient means of access to the Cart Road. The road takes off the Cart Road immediately above the Railway station, rising at a gradient of 1 in 16 through the Kennedy House and Kennedy cottage estates, and emerges on the Mall immediately opposite the entrance to Knockdrin. The length of the road is 550 feet, and its width is 18 feet, it will eventually be metalled throughout. The estimated cost is Rs. 5,425, and it should be completed by the end of April 1905.

SANJAULI-KAITHU ROAD.

This road forms part of the proposed road from Sanjauli to Knockdrin, which is estimated to cost Rs. 73,230, exclusive of land compensation. The construction of the section from Kaithu to Knockdrin has, however, been held in abeyance, and is not likely to be taken in hand

The object of the road is to divert the mule and coolie traffic from the Mall between the Lakkar Bázár and Sanjauli. In conjunction with the tunnel under the Ridge, it will serve as a direct means of communication between the Simla Bázár and Sanjauli, quite distinct from the Mall.

The work actually undertaken and estimated to cost Rs. 60,772 has been the construction of a new road, 9,100 feet long, from Sanjauli to Belvedere. Between Belvedere and Kaithu a few improvements have been made to the existing road, such as widening and regrading it in places.

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The new road has a minimum width of 10 feet, but is 12 feet wide in most places: the ruling gradient is 1 in 10. It takes off the Mall at the corner of the Ladies Mile at Sanjauli, and descends at a gradient of 1 in 10 for a short length. Then it keeps practically level as far as the Mayo Orphanage. Here a small bridge over the road connects the Orphanage with its outhouses. A descent at 1 in 10 follows, as far as the Bothwell estate, crossing the Walker Hospital approach, on the way, by an overhead bridge. Then comes another level portion as far as the ice pits near Newstead, then another descent at 1 in 15 and 1 in 10 to get below the Snowdon out-houses. After this the road is practically level. It crosses the ravine between Snowdon and Falklands by a girder bridge of 22 feet span, then skirts the hill sides below Falklands and Abbeyfeale. Here there is a sharp rise to the level of the cut and cover through the Belvedere estate. The cut and cover is 210 feet long, and of the same section as the tunnel under the Ridge, *i. e.*, 10 feet wide at ground level, with stone side walls, and roofed over by a segmental brick arch of 12 feet span. At the south end of the cut and cover the new road joins the existing one from Belvedere to Blessington.

A wire railing with iron standards runs along the edge of the road. Most of the road is unmetalled, except in soft places, where a coat of metal is being laid down.

It is expected that the road will be ready for traffic by the end of April 1905.

TUNNEL UNDER THE RIDGE.

This tunnel is a necessary complement to the Sanjauli Kaithu Road. It diverts all the coolie and mule traffic which used to obstruct the mall.

The cost is estimated at Rs. 71,094, exclusive of the cost of compensation, which may amount to Rs. 50,000. The tunnel is 500 feet long, and runs almost due north and south. The north end is close to Greenview house: on the south side of the Ridge it comes out on the Lower Bázár, immediately below the mosque. The south end is 5 feet lower than the north end, giving a uniform gradient throughout of 1 in 100.

The tunnel is 10 feet wide at ground level. The side walls, which are of stone, have a slight batter, giving a clear width of 12 feet, at springing, which is 8 feet above ground level. The arch, which is a segmental one of brick, has a rise of 4 feet, thus giving a clear headway of 12 feet in the centre of the roadway.

The tunnel is expected to be completed in September 1905, work having been commenced in February.

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